Memorial History of the Pittsburgh Synod of the Evangelical Lutheran Church

1748 - 1845 - 1925

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Memorial History

OF THE

Pittsburgh Synod of the Evangelical Lutheran Church

1748—1845—1924

Together With a Sketch of Each of the 317 Congregations Found in the Fellowship of the Synod in the Year of the Merger

BY
ELLIS BEAVER BURGESS

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THE PITTSBURGH SYNOD
OF THE EVANGELICAL LUTHERAN CHURCH

"Arise, shine; for thy light is come, and
the glory of the Lord is risen upon thee."

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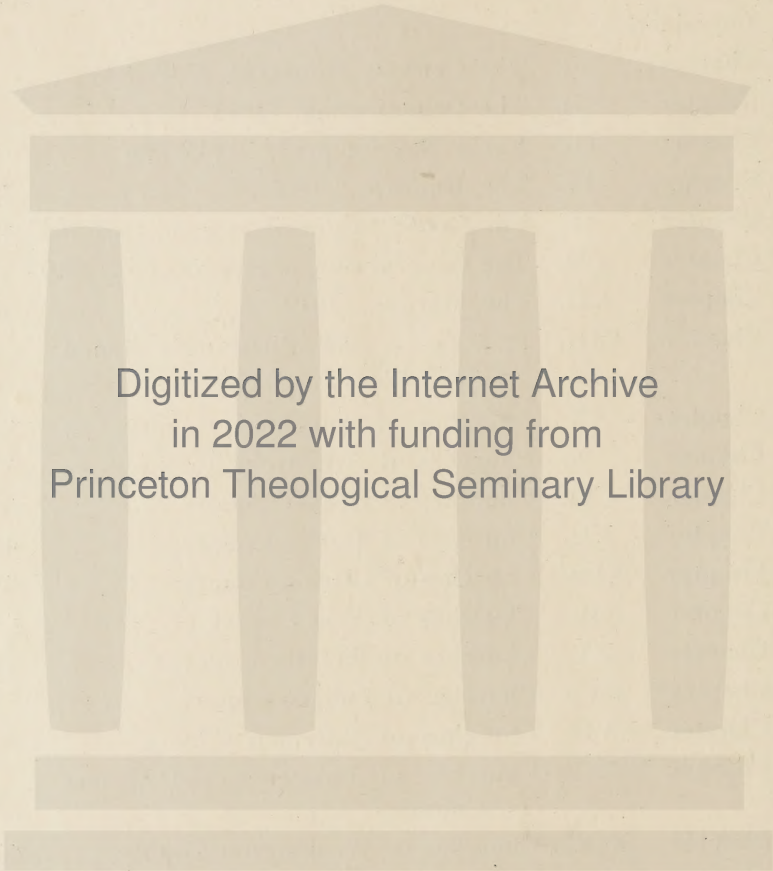
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INTRODUCTION

IT is a well known fact that for more than half a century two ecclesiastical bodies, each bearing the name of the Pittsburgh Synod of the Evangelical Lutheran Church, occupied the same territory in western Pennsylvania. Originally they constituted one body, but were divided in 1867, one remaining in the General Synod and the other uniting with the newly formed General Council. On November 18, 1919, they were happily and providentially reunited. The history of these important events, together with much that preceded them, are recorded in this work. During the era of their separation efforts were made by both bodies to publish their life story. In 1870 Doctor Henry W. Roth was appointed historian of the Pittsburgh Synod, then in connection with the General Council, who after three years reported that valuable material had been gathered; but for some reason it was not published, and no one seems to know what became of the manuscript. Rev. William F. Ulery of Greensburg, after several years of patient research, published his valuable History of the Southern Conference in 1903; but other parts of the Synod were left untouched.

Our brethren of the General Synod were more fortunate. By the establishment of the office of synodical historian in 1897, much material was gathered; and the History of the Pittsburgh Synod of the General Synod, written by Rev. Ellis B. Burgess of Connellsville, was published by that synod in 1904. This book was written in the interest of the General Synod, and stated the facts according to the General Synod viewpoint. While the book was sharply criticized by other than General Synod Lutherans as partisan, the author was ever conscious of the fact that he gave a true picture of the spirit of the body he represented. While preparing the material for this work, his friends of the General Council urged him to write for the peace of the Church; and his desire to comply with these expressed desires led him to eliminate many of the bitter personalities of the period of division. But the history would have been false to the facts had it failed to show the intensity of the intersynodical struggle. The contest was bitterly waged, and estrangements developed between brethren that were closed only in death. The day of good will among Lutherans had not yet dawned in western Pennsylvania.

When the merger of 1919 was effected, members of the synod with thankful hearts proposed that the happy event should be memorialized by the publication of a complete history

of the Evangelical Lutheran Church on this territory. At the 78th Convention, in the historic Trinity Church of Greenville, in which the rupture of 1868 had occurred, the Pittsburgh Synod officially requested Doctor Burgess to rewrite his book, "enlarging its scope to cover the operations of the Pittsburgh Synod of the General Council, so that the new and improved work may be a comprehensive record of the Evangelical Lutheran Church from its organization in 1845, through the era of its separation into two bands in 1867, until they meet again in one body in the United Lutheran Church in America."

The acceptance of this trust meant the spending of many hours in renewed study of the sources of information. The reader must remember that, while the history of the Lutheran Church around the forks of the Ohio dates back to 1748, but little had ever been published. In the search for facts, private diaries, family Bibles, court records, and discarded German papers were carefully examined, and often furnished the first clue to the forgotten life-story of some of the most venerable of our pioneer congregations. A score of churches, which were guessing at their age five years ago, may be surprised to find their history given in detail in this volume. Despite unremitting care, no claim is laid to infallibility in this work, but such is the author's command of history that we venture to say that the tabulated statements of this work will be referred to by Lutherans of coming generations as authoritative. So many thousands of dates are given in the book that it would be expecting too much to say that all were absolutely correct.

No attempt has been made to present a philosophy of history. The author seems satisfied to state the facts and let them speak for themselves. And this is all that can be expected within five years after such an important event as the merger of 1919. A great historian of world events has written: "There are times, men and events, about which history alone can record the final judgments; contemporaries and individual observers must only write what they have seen and heard. The very truth demands it."

Such were the times, the men and events, with which this history deals. Future generations can philosophize about them better than the men of the present day.

The writer of this introduction regards it one of the most delightful experiences of his long ministerial life to have reviewed this manuscript as it came into his hands, chapter by chapter, fresh from the pen of the author. During the course of its preparation he was frequently called in consultation, and

bears cheerful testimony to the conscientious care of the author, in his endeavor to carry out the wish of the Pittsburgh Synod and present an impartial statement of the facts of history.

Fifth Anniversary of the Merger,
November 18, 1925.

CHAPTER I

THE GERMAN PIONEERS

1748-1845

"We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in the days of old, how thou didst drive out the heathen with thy hand and plantedst them."

ON the evening of the twenty-fifth day of August, 1748, a small party of men emerged from the deep shadows of Old Westmoreland, and looked for the first time upon the clear rippling waters of the beautiful Allegheny. No thick smoke of engines or factories hung over the valley to obstruct the loveliness of their view; only here and there a thin line of blue above the tree tops, indicating the presence of a Shawnee wigwam. It was the advance guard of a great army that was soon to invade the wilderness of western Pennsylvania and convert it into one of the great commercial centers of the world. It was a prophetic fact that the leader of this party was Conrad Weiser, an Evangelical Lutheran from the Tulpehocken Valley. His mission in western Pennsylvania at this early day was to treat with the Indians at old Logstown on behalf of the Commonwealth of Pennsylvania. In that same year, the "Ohio Company" was formed by several gentlemen of Virginia, whose object was to effect an English settlement near the forks of the Ohio and maintain a trading post, through which to divert a larger share of the rich fur trade into English channels.[1] This company petitioned the English King for a grant of five hundred thousand acres of land on the south bank of the Ohio, and that monarch, quick to see the commercial and political advantages of the scheme, signed the grant on practically the same terms as those proposed by the petitioners. Two hundred thousand acres were to be settled at once, to be held for ten years free from quit-rent or tax to the King, on condition that the company should secure one hundred settlers, build a fort, and maintain a garrison strong enough to protect the settlement. One of the members of this company was Lawrence Washington, a brother of the first President of the United States, who made an earnest effort to effect the proposed settlement with Pennsylvania Germans. His

1—Writings of Washington, edited by Jared Sparks. 2 vols. Appendix, pages 478-483
1—Ye Olden Time, edited by Neville B. Craig. Vol. I, page 294.

effort failed for reasons revealed in his letter to Mr. Hanbury, the London representative of the company, a portion of which is herewith given.

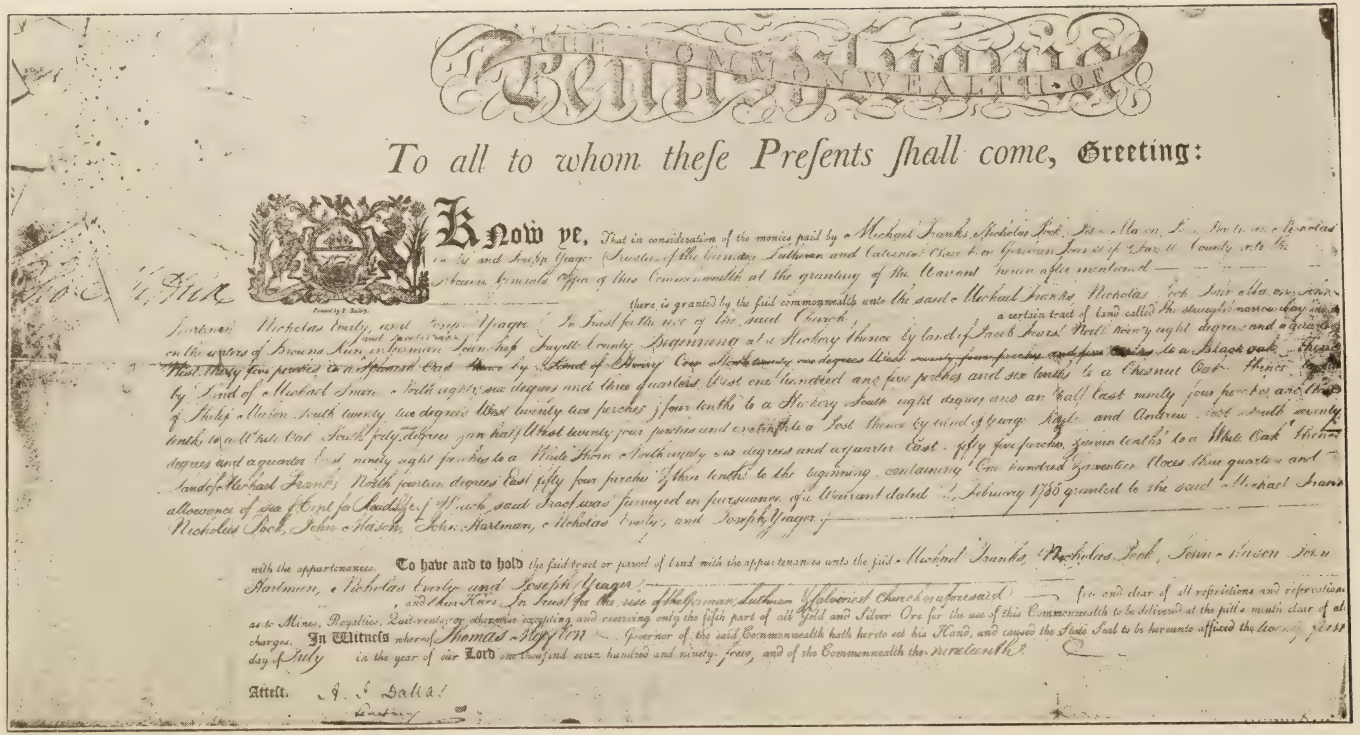
[2]"While the unhappy state of my health called me back to our springs, at Bath in Virginia, I conversed with all the Pennsylvania Dutch whom I met either there or elsewhere, and much recommended their settling on the Ohio. The chief reason against it was the paying of an English clergyman, when few understood and none made use of him. It has been my opinion, and I hope ever will be, that restraints on conscience are cruel to those upon whom they are imposed, and injurious to the country imposing them. **** They all assured me that they might have from Germany any number of settlers, could they but obtain their favorite exemption."

A counter proposition to the company was made by these Germans, offering to settle two hundred families on fifty thousand acres of the land, provided they could have pastors of their own faith. The faith of these Germans was more precious than the richest of farms in the lands from which they had emigrated, and they did not wish to place themselves in the same position in America. Because of the grave dangers of frontier life, no further attempt was made to effect a settlement of Germans west of the mountains for a number of years. The roving Indians, instigated by the French, made it an exceedingly hazardous venture for any white man to build his cabin west of the Laurel Ridge. In the summer of 1758, General Forbes drove the French out of western Pennsylvania, and established a strong garrison in Fort Pitt, under whose protection the more daring settlers were emboldened to take up lands. As a rule they settled along the line of the Forbes military road, feeling more secure against the raids of the savages. Some of these daring pioneers were Germans. Andrew Byerly settled in the neighborhood of Harrison City in 1759, and many stories are told of his narrow escapes from the Indians. The soldiers of the garrison at Fort Pitt considered him the most determined settler in Westmoreland. Andrew Harman took up land in the Ligonier Valley about the same time, but finally was killed by the savages. Christopher Rodenbach, John Rodenbach, Christopher Herolt, Daniel Herolt and the Detars are all believed to have settled in Hempfield Township in 1760. The Waldhauers, Millers and Wagles came about the year 1764. But all these early settlers were compelled to leave their homes and seek refuge in Fort Ligonier and Fort Bedford by the hostile savages. They came down upon the settlements of western Pennsylvania like a scourge in the spring and summer of 1763. For a time it seemed as though both of the protecting forts would be captured. Colonel Boquet was sent to their relief, and not only raised the siege, but also inflicted a decisive defeat upon the Indians at Bushy Run, August 5, 1763.

2—Writings of Washington, edited by Jared Sparks, Vol. II, page 481.

One of the most helpful men in this fight was Andrew Byerly, who knew the ground so well that he could give the best of counsel to the commander. The first settlers held their land by "tomahawk right", secured by deadening a number of trees by girdling with a hatchet. They conferred no actual title, but men were sometimes willing to pay a small price for them in order to avoid bad feeling. When the Westmoreland lands were regularly purchased and surveyed by the state, none of those pioneers was disturbed, who had already taken up land and improved it to the value of five pounds.

In November, 1768, a treaty was made with the Iroquois Indians at Fort Stanwix, N. Y., and the State of Pennsylvania purchased all the land west of Laurel Hill, east and south of the Allegheny and Ohio rivers, and south of the Kittanning-Cherry Tree line. This land was opened for settlement, April 3, 1769, and several thousand applications for warrants were filed on the first day. The records of the Land Office show that not a few of these first settlers were Germans. Fully two hundred families of Pennsylvania Germans, chiefly from the counties of Northampton, Berks, Lehigh, Cumberland, Lancaster, and York, crossed the mountains and took up lands between 1769 and 1776. A few of these Germans were from Maryland and Virginia, and some came direct from the Fatherland. The great majority of the earliest settlers located in Westmoreland, Fayette, Allegheny, and Washington counties. The first settlements were Fort Pitt in Allegheny County; Harold's, Brush Creek, Greensburg, Ridge and Donegal in Westmoreland County; Jacobs in Fayette County; and Bethlehem and Horn's in Washington County. Other early settlements were Schwab's, Kuendig's, Hoffman's, Zehner's, Manor and Beamer's in Westmoreland County; Stecher's and Pigeon Creek in Washington County; Buechle's in Butler County; Werner's in Allegheny County; Good Hope and Wolf Creek in Mercer County; Rupp's and Schaeffer's in Armstrong County; and Brush Valley, Germany Township and Indiana in Indiana County. The German settlements of the northwestern part of the state were much later than those of Westmoreland, although there were Lutherans living in Crawford and Erie counties before the close of the eighteenth century. Nearly all the Germans took out their land warrants from Pennsylvania, although a few in the lower counties, before the settlement of the border dispute, took title under the laws of Virginia. Some were led to do this because the Virginia lands cost but ten shillings per hundred acres. This led to conflicting titles and not a little hardship to the poor settlers. It was customary to give to each settler's homestead a name: for example, the tract conveyed to Michael Franks by the Commonwealth of Pennsylvania was called "Franconia", and the farm of Jacobs Church of Fayette



THE COMMONWEALTH OF

Grant

To all to whom these Presents shall come, **Greeting:**

Know ye, That in consideration of the monies paid by Michael Franks Nicholas Fook John Hasson John Hartman Nicholas Everly and Joseph Yeager Trustees of the Germans Lutheran and Calvinist Church in Germantown County of Fayette County unto the Treasurer for the time being Officer of this Commonwealth at the granting of the Warrant hereinafter mentioned there is granted by the said Commonwealth unto the said Michael Franks Nicholas Fook John Hasson John Hartman Nicholas Everly and Joseph Yeager In Trust for the use of the said Church a certain tract of land called The Strength narrow bay situate on the waters of Browns Run in Germantown Fayette County Beginning at a Hickory thence by land of Jacob Sears North ninety eight degrees and a quarter West thirty four perches to a Spanish Oak thence by Land of Henry Coy North twenty one degrees West ninety four perches and five tenths to a Black oak thence by Land of Michael Swan South eighty six degrees and three quarters West one hundred and five perches and six tenths to a Chesnut Oak thence by Land of Michael Swan South eighty six degrees and three quarters West one hundred and five perches and six tenths to a Hickory South eight degrees and an half East ninety four perches and six tenths to a Hickory South eight degrees and an half East ninety four perches and six tenths to a White Oak South twenty five degrees West twenty two perches four tenths to a Hickory South twenty degrees West twenty four perches and seventy tenths to a White Oak South forty degrees and an half West twenty four perches and seventy tenths to a Post thence by land of George Kyle and Andrew Rose South seventy degrees and a quarter East ninety eight perches to a White Thorn North eighty six degrees and a quarter East fifty five perches seven tenths to a White Oak thence by land of Michael Franks North fourteen degrees East fifty four perches & three tenths to the beginning containing One hundred Seventeen Acres three quarters and allowance of Five Cent for Roads & Waste which said Tract was surveyed in pursuance of a Warrant dated 2 February 1785 granted to the said Michael Franks Nicholas Fook John Hasson John Hartman Nicholas Everly and Joseph Yeager

with the appurtenances. **To have and to hold** the said tract or parcel of land with the appurtenances unto the said Michael Franks Nicholas Fook John Hasson John Hartman Nicholas Everly and Joseph Yeager and their Heirs In Trust for the use of the German Lutheran & Calvinist Church aforesaid for and clear of all reprisals and reservations as to Mines Royalties Quit-rents or other wise excepting and reserving only the fifth part of all Gold and Silver Ore for the use of this Commonwealth to be delivered at the pit's mouth clear of all charges. **In Witness** whereof Thomas Mifflin Governor of the said Commonwealth hath hereto set his Hand, and caused the State Seal to be hereunto affixed the [illegible] day of July in the year of our **Lord** one thousand seven hundred and ninety four, and of the Commonwealth the [illegible]th.

Attest. A. J. Dallas
Secretary

PATENT OF JACOBS CHURCH LAND

County was called "The Strait and Narrow Way". An interesting story is told by Pastor Johannes Stauch as to how this church farm was secured, a story that will be all the more appreciated when it is remembered that the coal underlying the farm was sold several years ago for about $10,000.

[3]"This glebe contains about 100 acres of land, and was purchased by the early German settlers, who obtained a title by paying a piece of foreign gold, a sou. They borrowed the money from Martin Mason, who was taken captive at the time of General Braddock's defeat at Fort Pitt (now Pittsburgh) by the Indians, while on his way to carry provisions to his father in the army, and who was sold to a French general for a bottle of gin in A. D. 1755, and was taken to Canada, and when grown up returned to his native land, and brought this piece of gold with him, and lent it to the congregation to pay for the land, and became and lived a devoted Christian and member of that Lutheran Church, and lived to an advanced age, and died in triumph of faith in what is now called Ashland County, Ohio".

The settlers usually came out over the mountains by way of the Forbes military road, although some followed the Braddock trail. They brought their horses and cattle with them, if they owned any, and each family had a big, trusty watch dog. The roads were both rough and dangerous, not admitting of wagon carriage, so that all transportation had to be effected on packhorses. The first wagon load of merchandise to reach Brownsville from Cumberland, by way of the Braddock trail, came over the mountains in 1789. One of the best descriptions of a pioneer flitting is that given by Judge Wilkeson.

[4]"The road to be travelled in crossing the mountains was scarcely, if at all, practicable for wagons. Pack-horses were the only means of transportation then and for years after. We were provided with three horses, on one of which my mother rode, carrying her infant, with all the table furniture and cooking utensils. On another horse were packed the stores of provisions, the plough irons and other tools. The third horse was rigged out with a pack-saddle and two large creels, made of hickory withes in the fashion of a crate, one over each side, in which were stowed the beds and bedding and the wearing apparel of the family. In the center of these creels there was an opening for myself and sister; and the top was well secured by lacing to keep us in our places, so that only our heads appeared above. Each family was supplied with one or more cows which was an indispensable provision for the journey. Their milk furnished the morning and evening meal for the children, and the surplus was carried in canteens for us during the day. Thus equipped, the company set out on their journey. Many of the men being unacquainted with the management of horses or the business of packing, little progress was made the first day or two. When the caravan reached the mountains, the road was found to be hardly passable for loaded horses. In many places the path lay along the edge of a precipice, where if the horse had stumbled

3—See Autobiography of Rev. Johannes Stauch.
4—Old Redstone, by Rev. Joseph Smith, page 39.

or lost his balance he would have been precipitated several hundred feet below. The path was crossed by many streams, raised by the melting snow and spring rains, and running with rapid current in deep ravines. Most of these had to be forded as there were no bridges and but few ferries. For many successive days hair-breadth escapes were continually occurring, sometimes horses falling, at other times carried away with the current, and the women and children with difficulty saved from drowning. Sometimes, in ascending steep acclivities, the lashing of the creels would give way, and both children and creels tumble to the ground and roll down the steep until arrested by some traveller of the company. In crossing streams or passing places of more than ordinary difficulty in the road, mothers were often separated from some of their children for many hours. The journey was made in April when the nights were cold. The men, who had been inured to the hardships of war, could with cheerfulness endure the fatigues of the journey. It was the mothers who suffered; they could not after the toils of the day enjoy the rest they so much needed at night; the wants of their suffering children must be attended to. After preparing their simple meal, they lay down with scanty covering in a miserable cabin, or, as it sometimes happened, in the open air, and often unrefreshed were obliged to rise early to encounter the fatigues and dangers of another day."

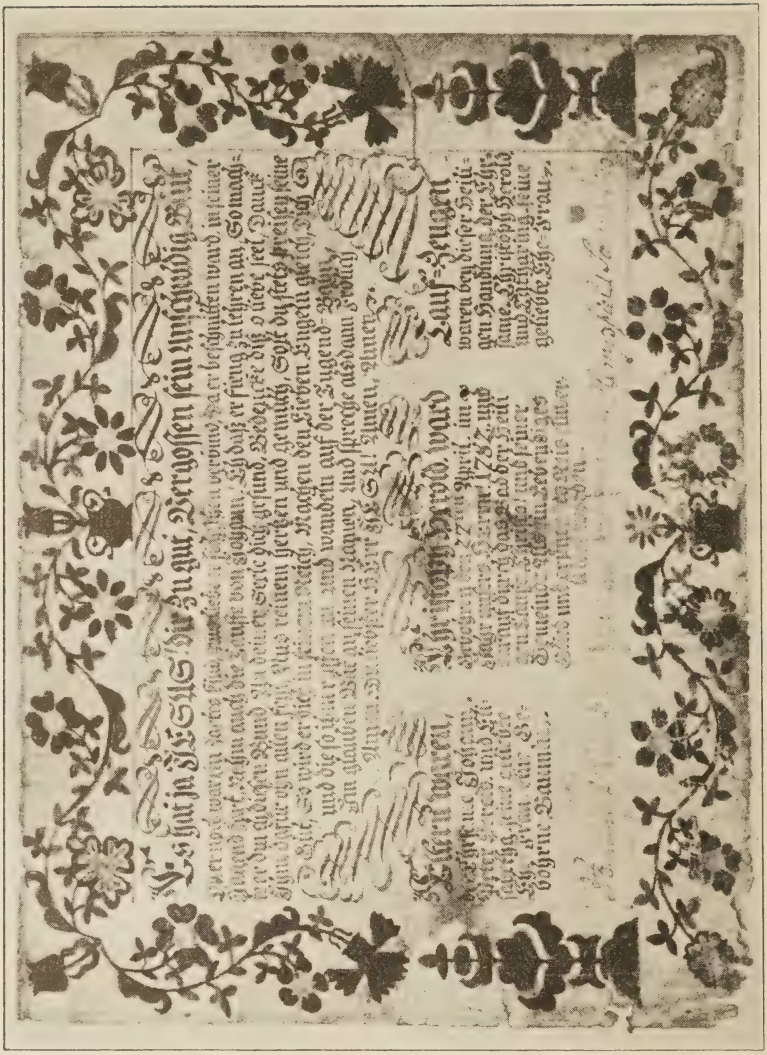
This flitting of the Wilkeson family took place in the spring of 1784. The hardships endured are evidences of greater hardships endured by the German settlers of 1769. In the summer of 1787, Johannes Stauch came over the mountains from Hagerstown and settled in the Virginia glades, and the journey at that late day was exceedingly dangerous. When the German Lutheran settlers of 1769 reached their Westmoreland farms, they found them in a great unbroken wilderness. Nothing had been prepared in advance; they were the pioneers. The hardships endured on the way over the mountains were but forerunners of still greater trials, that were endured before they could locate their families in comfortable homes. Temporary shacks were built under the shelter of some friendly hill, until they could build a log cabin and plant the needed garden. The best of the first cabins, however, were but crude affairs, in which it was difficult to keep from freezing in the cold winters. When it is remembered that the chief tool used in their construction was a sharp axe, their crudeness will be more fully appreciated. They contained but one large room, which served the purpose of "kammer, wohnstube und kueche". A storage loft was made, reached by a rough wooden ladder, which sometimes served as a sleeping place. The roof was made with rough hewed planks, weighted down with poles. There was but one door to the cabin, and this was generally made of a single broad plank, about five inches thick, fastened on the inside with cross-bars and staples. One small opening was made in the opposite wall, which served as a window. In the winter this window was closed with paper well greased with bear fat so as to admit the light. Sometimes they put in a floor of split logs, but usually they lived on the bare earth. Their beds were ticks, filled with leaves or dried

grass, and laid on frames constructed in such a manner that they could be taken down during the day. A few of the settlers were able to bring a feather bed with them over the mountains; and every thrifty German house-wife soon managed to secure at least one for her family. In the eastern part of the state, the Germans built great four-cornered chimneys in the center of their houses, but in Westmoreland they were satisfied to build a large chimney and fire-place in one end of the cabin. It was too expensive to bring an iron stove over the mountains for many years. As soon as the family was properly housed, and even before, the German built a barn for his stock. The horses and cattle were considered such necessary parts of the equipment of a farm that they were never neglected. One historian, commenting on this characteristic trait, says:

[5]"The Dutchman's barn was usually the best building on his farm. He was sure to erect a fine large barn before he built any other dwelling-house than his rude log cabin. **** They erect stables for their domestic animals of every species: even their swine are housed in the winter. Their barns and stables are well stored with provender, particularly fine hay, hence their quadrupeds of all kinds are kept throughout the year in the finest possible order".

The German pioneer of western Pennsylvania was a very hard worker. "To fear God and love work" was a common motto. He was always at work before the break of day, and often long after the setting of the sun. He preferred to do his work in the best rather than the easiest way. This was seen in his method of clearing the land. The Scotch-Irish farmers usually began by deadening the trees and allowing them to rot down; but the German cut down the trees, made every stick serve some useful purpose, and then grubbed out the roots by hand. It was the most laborious kind of work, but "the Dutchman said that it saved plow points", and worked away without a word of complaint. An ox-team was frequently used in pulling out stumps. The poorer Germans had no horses for a while, and used ox-teams for much of their field work. The German women shared this hard work with their husbands. They not only cared for the house work and reared large families of five to fifteen children, but also did a large part of the field work, especially in the harvest time. Without hats or shoes, with arms bare to the shoulders, in the fierce heat of the summer, they would wield the clumsy German field implements and apparently never tire. They possessed a wonderful capacity for work, and contributed their full share to the family prosperity. The children were taught to work at an early age, and laziness was abhorred by all. While some of the German farms were not large, every square inch of ground was made to yield its share of produce. Waste was de-

5—History of the Valley of Virginia, Kirchevall, page 136. Manners of the German People, Benjamin Rush.



CERTIFICATE OF BAPTISM, HAROLD'S CHURCH, 1872

spised; work was enjoyed. The result was that the Germans were the most desirable class of settlers in western Pennsylvania. Governor Thomas said of them in 1838: "This Province has been for some years the asylum of the distressed Protestants of the Palatinate, and other parts of Germany; and I believe it may be truthfully said that the present flourishing condition of it is in a great measure owing to the industry of these people".

A certain writer, speaking of the pioneers of Kentucky, pays this tribute to them.

[6]"Of twelve families of each nationality, nine Germans, seven Scotch and four Irish prospered, while the others failed".

The same fact is true of western Pennsylvania. Many editions of the early Greensburg papers are full of notices of Sheriff's sales, but very few German names are found in the list. The Germans frequently bought farms on which others had failed, and made them rich and productive by intensive farming. Their frugality was another source of wealth. One of their critics said: "These Pennsylvania Dutch sell all the produce they can; the rest they feed to the pigs; and what the pigs won't eat they give to their families". It may be true that, among the poorer Germans, frugality sometimes degenerated into filthy habits of life, but this is certainly not true of the pioneer Germans as a class. Many of the German women were famous cooks, and passing travellers coveted a place at their well-filled tables. While the Scotch-Irish were feasting on their "hog and hominy", as their daily fare was frequently called, the Germans had their "sauer kraut und speck, schnitz und knoepf, grumbirn suppe und nudels, roggen brod und schmier kaes", and none of them thought of starving. This substantial diet gave to the pioneers a remarkable degree of health. Dyspepsia was but little known, and even regarded as a fashionable disease. Notwithstanding their hardships, many of them lived to be more than ninety years of age, as the grave-stones of the older cemeteries prove. One of them lived to be 106 years of age, another to be 102. For the first few years it was not easy for the mothers to provide food for their families, because time was needed to make a good garden. Nature provided much for their tables. The woods were full of game; the streams abounded with the finest of fish. Wild turkey, bear meat and venison were eaten almost every day, but the people soon turned against it, and hungered for that vegetable diet to which they had been accustomed. It has been said, partly as a joke, that the little Dutch children would get down on their knees in the garden and watch the cabbage grow, as if every leaf were precious as gold. After the first few years they had an abund-

6—Winning of the West, Roosevelt, Vol. III, page 17.
Proud's History of Pennsylvania, Vol. II, page 274.

ance of all kinds of food. The farms were made to produce almost everything. The great forest furnished them with plenty of fuel, and they never had to go far to find it. The sugar maples, which were abundant in Somerset, Fayette and Westmoreland counties, supplied them with sugar. Every farmer was his own tanner. Bark was plenty; ashes took the place of lime; bears grease took the place of oil; and the best of leather was produced. Every family had its own shoemaker and harnessmaker. Shoes were not much worn in the earlier years. It has been that those who owned shoes, and wore them to church for the sake of appearance, always took them off when they started home. Every family had its own weavers and tailors. Flax was planted as soon as the ground could be prepared; and evidences are found in many of the Lutheran homes of western Pennsylvania of how the German women made it serve the most useful purposes. The finest of the prepared flax was selected for sewing thread; the next grade for the bed linens and towelings; the next for ticking and coarse linens; while the coarsest of all was used for the chain, into which the wool was woven to make the indispensable linsey-woolsey of the pioneer. From this linsey-woolsey was made the greater part of their clothing. The German women dyed this fabric according to their tastes; blue with indigo, yellow with peach leaves and hickory bark, red with garden madder, and black with walnut bark and saltpetre. [7]The best description of the experiences of the Scotch-Irish pioneers is found in "Doddridge's Notes". The three necessities which the farm could not produce were salt, iron and spices. These were usually bought in Chambersburg or Hagerstown, and brought over the mountains on pack-horses by the younger men. It was the effort to get these necessities of life in the most economic way that led to the extensive manufacture of whiskey in western Pennsylvania in pioneer days. It was practically impossible for the farmers to send enough grain over the mountains on pack-horses to buy all the farming implements they needed; but it was comparatively easy to distil their grain into whiskey and send it over the mountains in that form. A five gallon keg of whiskey, slung on each side of a pack-horse, made an easy load over the mountains, and its purchasing power in Hagerstown was great enough to insure a big load for the return trip. In this way whiskey became their current money for eastern exchange; and, when the federal government laid a heavy tax upon all distilled liquors in 1791, it took away a large part of the purchasing power of western whiskey in the eastern markets, and brought about the celebrated "Whiskey Insurrection" in 1794. It was not caused by an inordinate love of whiskey by either the Scotch-Irish or Ger-

7—Notes on the Settlement and Indian Wars of Western Pennsylvania, Joseph Doddridge.

mans, but by the fact that the excise tax had robbed them of a convenient means of procuring the necessities of life. The Germans were less concerned in actual rebellion against the government than their Scotch-Irish neighbors. The insurrection, however, contributed much to the German population of this part of the country; for in the army, sent into Washington County to crush the rebellion, were many Germans from Maryland and eastern Pennsylvania, who were so favorably impressed by the country west of the mountains that they resolved to make it their future home. This fact, coupled with General Wayne's decisive defeat of the Indians, and the improvement of the public roads, explain the tidal waves of emigration to western Pennsylvania in 1794 and 1795. The population of western Pennsylvania was then estimated at 50,000, about fifteen per cent of which was German.

When the first settlers bought their lands from the state in 1769, they believed that the Indian troubles were over. A treaty had been made with the Iroquois at Fort Stanwix in 1768, and the land had been fairly purchased and paid for, so that it was generally believed that the Indians would not disturb them in their new homes. They were sorely disappointed. The Indians of the West took the ground that the Iroquois had no right to sell the Indian land, and showed their resentment in many bloody forays. To show how little the treaty of Fort Stanwix meant to some of the Indian tribes, it need only be told that eighteen men, women and children were either killed or taken prisoners, February 26, 1769, about twenty miles east of Pittsburgh.[8] As fast as one tribe buried the war hatchet another dug it up. From 1763 to 1794, the savages made frequent inroads upon the settlements, leaving a trail of blood and ashes behind them. The severest struggles with the Indians, after the year 1763, took place during the revolutionary war, when the savages were instigated by the British to commit horrible outrages. Some of the German settlers were murdered in their cabins with their families; others were captured and taken to Canada or the Northwest. Some of the German children were taken at such an early age that they were assimilated by the Indians and never returned. Other captives returned after an absence of several years, and rebuilt their ruined homes. The story is told of one man and his granddaughter, who sat down to rest while on their way to church and were tomahawked by a prowling savage. For a period of twenty years the people carried their rifles as well as prayer books to church. On July 22, 1781, twenty people were surprised and killed in the home of Philip Klingenschmidt in the heart of the Westmoreland settlement. In July, 1782, the

8—Frontier Forts of Pennsylvania, Vol. II, page 380.

Senecas surprised and burned Hannastown, the first county-seat of Westmoreland County, and killed and captured a number of people. Another attack was made upon Hannastown in 1778, and Eva Uhrig saved the fort by her courage, and was granted a special pension for her bravery. The story of the Henry massacre is given in Zundel's History of Old Zion Church, and illustrates well the dangers faced by the early pioneers.[9]

"Frederick Heinrich (Henry), of Northampton, Burlington County, New Jersey, settled shortly after 1770 in the Herold settlement, about two miles north of the school-house. In time the new settlers cleared some land and erected a house and stables. Four children cheered this lonely settlement. During the spring of 1779, when the husband, Frederick Henry, was compelled to leave home to take some grist to a distant mill, a band of Indians, perhaps Senecas, descended upon the helpless home. As was their custom, the Indians sneaked up to the house to ascertain if the men were home and on guard. Now, the Henrys had a large cock that frequently came to the door of the home to be fed. Mrs. Henry, seeing some feathers moving near the door, sent one of the children to shoo away the big rooster, whereupon the Indians, decked out in the feathers of their war head-gear, burst in upon the helpless family. Mrs. Henry bravely attempted to defend her little ones, whereupon she was tomahawked and scalped in the presence of her small children. One child, seeing the Indians coming at the door, fled into the corn field and hid among the corn, and thus escaped, the Indians being in a hurry, fearing the wrath of the settlers. The Indians now took the three children captive, and after firing the buildings started on their journey toward the Indian country. It soon developed that the youngest child, a mere infant, would be too much bother to the Indians, so, when it began to cry, a big Indian took it by its feet and dashed its brains out against a maple tree. *** This tree was held sacred by the pioneers, and it stood until recent times, about 1900. Immediately upon the return of Henry, a posse of settlers started out in pursuit of the Indians. One account relates that the Indians were in their camp above Pittsburgh on the Allegheny, and after a lively skirmish the children were recaptured, and the murderer of the wife and child identified, tied to a tree, and dispatched by the daughter, Anna Margaret, then about nine years old. *** Another account agrees with the report of Colonel Broadhead, that Captain Brady, with twenty white men and a Delaware Chief, effected the capture."

For a few years these Indian raids upon the border were so serious that the men were afraid to venture into their fields; and the Fort Pitt Commandant found it necessary to send detach-

9—History of Old Zion Church, Zundel, page 63.

ments of soldiers into the settlements to guard the people while they gathered their harvests. And yet it is said that these grave perils did not interfere with the attendance of the people at the services of the church. Whether these services were conducted by the schoolmaster or the pastor, the church was usually filled with worshippers, some of whom had walked for eight or ten miles in order to be present. They loved the House of God. As one of the pioneers once expressed it: "Es war uns nicht zu weit zwoelf meilen zur predigt gehen, den es war damals gefaehrlich". They braved the dangers of the wilderness themselves in order that they might worship the Lord, and they also required their children to make the same long and dangerous journeys through the forest, in order to attend catechetical instruction and be confirmed in the faith of the church.

For their better protection against the Indians, forts and block-houses were built at convenient places in every settlement, where the people could take refuge in times of serious danger. The large type of fort is thus described by Judge Veech:

[10]"These forts were erected by the associated efforts of settlers in particular neighborhoods, upon the land of some one, whose name was thereupon given to the fort. They consisted of a greater or less space of land, enclosed on all sides by big log parapets or stockades, and cabins adapted to the abode of families. The only external openings were a large puncheon gate, and small port holes among the logs, through which the unerring rifle of the settler could be pointed against the assailants. Sometimes additional cabins were erected outside the fort, for temporary abode, in times of danger, from which the sojourners could in case of attack retire within the fort. *** These rude defenses were very secure, were seldom attacked, and rarely if ever captured. They were always located on commanding open eminences, sufficiently remote from coverts and wooded heights to prevent surprise".

The prevailing type of defense adopted by the German settlers was the blockhouse. These blockhouses were built of heavy green logs, closely joined together, two stories high, and were constructed in such a manner that the upper story projected about six feet over the lower on all sides, giving the defenders an opportunity of shooting down upon close assailants, and also of protecting themselves against fire. Several of these blockhouses were erected at convenient places in each settlement, and were usually called "forts". The forts of the central Westmoreland settlers were Fort Waldhauer, located on the farm of Michael Waldhauer, about eight miles west of Greensburg; Fort Allen, located near Old Zion Church in the Herold's settlement; Fort Rugh, located on the farm of Michael Rugh, near the present Westmoreland County Home; Fort Kepple, located on the farm of Michael Kepple, about two miles north of Greensburg; Fort Miller, located near Hannastown; Fort Marchant, located

10—Monongahela of Old, Judge James Veech, page 21.

on the farm of Doctor David Marchant in the Brush Creek settlement; Fort Klingenschmidt, located on the farm of Philip Klingenschmidt near Jeannette; and Fort Armel, near Pleasant Unity. One of the older members of the Ridge Church once told Pastor W. F. Ulery how his grandmother, in times of Indian danger, would mik the cows and do her farm chores, and then hurry back to the fort for safety. Her husband had several encounters with the Indians and some narrow escapes.

[11]"One night, when he was alone in the house, it was surrounded by a horde of Indians, who had doubtless come to murder him and his family, but he kept up such a noise and demonstration that he impressed the savages that there was a strong band of men within, hence they soon dispersed and left him in peace".

The Germans were slow to take up arms against the Indians, but made the most effective kind of Indian fighters when thoroughly aroused. Some of the best and most trusted scouts on the frontier were Germans. The record of the Wetzel family is not surpassed by any. Louis Wetzel, one of the members of this family, is said to have killed twenty-seven Indians with his own hand during his life time. On one occasion he killed three of a party of four savages, who were pursuing him through the forest.[12] Rifle companies for home defense were formed in some of the settlements, the most notable of which was that of Adam Saam, a member of Brush Creek Church. A full regiment was organized at one time, in which a number of Germans from Fayette, Westmoreland, and Allegheny counties were enlisted. When these soldiers were sent to Kittanning in 1774, the citizens of the Herold's settlement held a meeting at Fort Allen, and addressed the following petition to Governor John Penn.

[13]Fort Allen, Hempfield Township, between Wendel Oury's and Christopher Trubee.

To the Honorable John Penn, Esqr.,

Governor and Commander in Chief in and over the Province of Pennsylvania, and Counties of New Castle, Kent and Sussex upon Delaware. The petition of the inhabitants of Westmoreland County *humbly sheweth,*

That there is great reason to fear that this part of the Country will soon be involved in an Indian war.

That the consequences will most probably be striking, as the Country is in a very defenseless state, without any Places of strength, stock of Ammunition, or necessary stores.

That the abandoning the Country must be attended with total ruin to great numbers, who are now in an easy situation, but almost distracted with the apprehensions of seeing their Helpless Infants fall a sacrifice to savage Cruelty, and this will most certainly be the event unless they meet with some protection.

11—History of the Southern Conference, W. F. Ulery, page 97.
12—Winning of the West, Theodore Roosevelt, Vol. I, page 107.
13—This petition may be seen at the State Library, Harrisburg, Pa.

In these circumstances, next to the Almighty, they look to your Honor, and Hope you will take their Case into Consideration, and afford them such relief as to your Honor shall seem meet.

And your Petitioners, as in duty bound, shall ever pray.

To this petition were attached eighty signatures, of which at least seventy-three are German, showing that the entire Herold settlement was practically German. The names of these petitioners, prepared by an expert in German script, are as follows:

Allimang, Nicolaus
Altman, William
Altman, Peter
Altman, Andoni
Altman, Peter (2)
Archbold, Richard
Aterman, Lutwig
Bam, Christian
Beier, Georg
Bendeary, John
Benter, Georg
Breinig, Marx
Breinig, Joh
Breinig, Hannes
Bricker, Adam
George, Adam
Golden, John
Hann, Michael
Harrison, William
Hauser, Jacob
Herolt, Christopher
Hister, Conrad
Houck, Conrad
Hunts, Martin
Kessner, Peter
Kleyn, Heinrich
Klingelschmit, Philip
Klingelsmit, Peter
Konel, Michael
Kroushor, John
Kuemel, Jacob
Kunkel, Hans
Kutz, Josef
Lafferty, John
Lewis, Samuel
Linck, Conrat
Marshal, Dafit
Marshal, Fritrich
Matiss, Daniel
Matiss, Jacob
Mechlyn, Jacob
Mechlin, Dewalt
Meier, Adam
Meyer, Baltzer
Mickendorf, Kasber
Mickendorf, Georg
Moffey, John
Oury, Wendel
Pankek, Jos
Raupp, Frantz
Redeck, John
Reis, Bernt
Rosch, Peter
Schatz, Michael
Schelhammer, Peter
Scheuer, Nicholas
Schmit, Heinrich
Schmit, Jacob
Schram, Jacob
Schram, Heinrich
Schreber, Jacob
Sil, Hans
Sil, Heinrich
Sourer, Knicklas
Spengeler, Hannes
Stroh, Jacob
Stuart, Archy
Tames, Gerhart
Trubee, Christopher
Uber, Peter
Uhrich, Stofel
Uhrich, Adam
Uhrich, Peter
Walter, Adony
Wanenmacher, Peter
Waterms, James
Welcker, Jacob
Wilers, Danel
Williams, Thomas
Yunt, Nicolaus

This petition reveals the fact that Pennsylvania German family names, under the processes of Americanization, are peculiarly subject to change. Some of them have been changed so many times that it is difficult to trace them to their originals. The father of the Harrold family, after which the Zion Church was named, spelled his name Herolt in this petition. The large Klingensmith family of western Pennsylvania descends from pioneers, who wrote the name Klingelschmit. The founder of the Rupp family, which has given a number of ministers to both the Reformed and Lutheran Church, wrote his name Raupp. The Kuhns family of western Pennsylvania gives an even more striking example of Americanization. The patriarch spelled his name Kunze. None of his descendants seemed satisfied with this, one making changes according to taste, and spelling it Kunz, Kountze, Kountz, Kuhns, Kuhn, Koon, and finally plain American Coon. One of the pioneers, who came over the mountains in 1769 or 1770, was Baltzer Meyer, the first schoolmaster of the Herold's settlement. He was a man of exceptional attainments for those days, and, during his term of service in the community, evidenced a knowledge of the scriptures and a familiarity with Lutheran usage that was highly praiseworthy. The first public building of the community was a combination church and school-

FIRST PAGE, HAROLD'S CHURCH RECORD, 1772

house, in which he conducted devotional services on Sunday, and taught during the week. The Germans of western Pennsylvania were more prompt in providing schools for their children than were their English-speaking neighbors. This schoolhouse at Herold's was the first in Westmoreland County, and it may have been the first west of the mountains. The Pennsylvania Dutch have been charged with being too busy for anything but work, but the old Herold's schoolhouse is their sufficient defense. It was the custom of all the stronger settlements to hire a schoolmaster from the eastern part of the state, providing a horse and escort for his journey, but some of the settlements, like Herold's, were strong enough to support a resident schoolmaster. These German teachers were often men of ability, and able to provide for the spiritual wants of the people, when they were not able to secure the services of a pastor. Such a man was Baltzer Meyer. In harmony with the counsel of the Ministerium of Pennsylvania, he would gather the people together in the log schoolhouse every Lord's Day, lead them in the singing of the old familiar German hymns, and read to them an approved sermon. In the year 1772, at the earnest request of the people, he opened a church register, in which he entered the names of the children brought to him for baptism. This practice was continued until June 4, 1782, when the first Lutheran pastor entered the field. The German schoolmasters filled a large place in the religious life of their respective communities, and were sometimes pressed by the eager people into the work of the ministry. The case of Johannes Stauch is a good illustration of this. While he lived in the Virginia glades he was only a layman; but, because he held religious meetings in his home on Sundays, at which he read a prayer and a German sermon, he was called a preacher and asked to do a preacher's work. His autobiography, translated by his son and placed in the library of the Historical Society at Gettysburg, is one of the most interesting documents of pioneer days. It is therefore given in full.

AUTOBIOGRAPHY OF JOHANNES STAUCH

"I was born of poor but pious parents. My father was born and raised in Wurtemberg, mother in Germany. They emigrated to the United States in 1740 and settled in York County, Pa. I was born, Jan. 25, 1762. My mother exercised strict parental and Christian discipline over her children. As soon as they could lisp a language she taught them maxims, prayers and verses from the Bible, many of which remain indelibly impressed on my mind and conscience until this day of three score and ten years. In rather an unhappy manner I passed my life until I reached my 19th year; then I saw plainly that my soul was not brought fully under the power of divine love. I tried to believe, for there is no hope except in the blessed promises of God's Holy Book. For, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' The thought that I must preach the gospel took hold upon my mind. This is now in my 19th year, and woe is me if I do not obey the call. I made known the feeling of my mind to my parents and they were willing to have me educated for the gospel ministry. They had the will

and means. But they said I had better consult my pastor before engaging in such an important work. Accordingly I went to Rev. Goehring of York for advice. After asking me some questions, he dismissed me from his study with the advice to defer the matter for that time, and if it was God's will that I should be educated for the ministry it would be done. At a meeting with this same Rev. gentleman ten years after this he deeply regretted that he did not sufficiently encourage me to qualify for the work of the ministry. But it was now too late, and it was evident that God had called me to the work of an evangelist, or pioneer to cross the Allegheny Mountains and sound the Gospel trumpet in the wilderness of the West, where the heralds of the cross had never been. After the close of my school I became an indentured apprentice to the wagon-making trade in Little York, after which I travelled as a journeyman to Hagerstown, and, while working there for Mr. Harry, I became acquainted with Miss Elizabeth Hogmyer, or Haguemire, with whom I was joined in holy matrimony in the summer of A. D. 1787. We started immediately after our marriage to seek a home in the Mississippi Valley, in company with one other young couple. For many days we journeyed, surmounting many grievous obstacles without an accident. But we were punished for desecrating the Holy Sabbath. By travelling on Saturday we remembered the Sabbath. But when it came we did not remember to keep it holy. Our agreement on Saturday was to rest when Sunday came. But on Saturday night there fell a heavy rain and swelled the waters in those mountains to make it dangerous, for twenty or thirty hours after the rain, to ford, and when the day of rest came, and the end of the commandment, 'Keep it holy', we attempted to cross the Savage Creek (one of the headwaters of the Potomac River) on Sunday morning, after the heavy rain of Saturday night. We plunged into it. My comrade got on the front horse, I on the saddle horse, the two women in the wagon. My comrade, when the horse began to swim, fell off and was swept away by the current, and no one to aid him or to save his life. Thus I was alone with the two women in the wagon to behold the solemn scene, with the judgment of God resting on us, and not yet over the stream. But our lives and the lives of the horses were saved. On Monday we crossed in safety, but one of our number was carried away with the stream, and we saw him no more. As we were breaking our way into the wilderness we did not find turnpikes, macadamized roads, bridges, canals, railroads and such like facilities for travelling, but we had to take our compass for our guide, and ax and cut our way in many places through and around hills and rocks. Now, when we had settled in the forest we opened a sugar camp, and, when the Sabbath came, we labored hard all day by gathering and boiling the water, thinking it right to have and boil it if God made it run on the Sabbath. When evening came we emptied the syrup into the trough, and covered it with bark and retired to rest, after a hard Sabbath Day's labor. During the night the cattle came to our camp and drank all the syrup, which sickened some and destroyed the life of others. So we lost not only our labor, but our cattle also. These two incidents effectually convinced us that no good would come from violating God's law of the Sabbath by travelling and worldly labor, and never until this day have I tolerated in my family or churches Sunday traveling, visiting or working under any pretense whatever, except works of necessity and works of mercy. We found a stopping place in the then called Virginia Glades, 160 miles from Hagerstown, from whence we started, and 20 miles from any settlement of white people that we knew of. During the first year we lived there, some young transient men and women came to visit us, but we knew of no settlers nearer than 20 miles from us. The second year there came six families and one young man. The wood ax then began to wake the echo. All around us forests fell. We here learned for the first time that the text, 'It is not good for man to be alone', signifies more than husband and wife. Our Hagerstown fathers

were mindful of our spiritual as well as our temporal destitution. Having no living ministry to send us, they sent us a sermon book at their earliest opportunity, and earnestly entreated us that we should assemble every Sabbath and praise God by singing and reading prayers and sermons, which we did every Sabbath with good effect. In our far off home people were as susceptible of moral and religious feeling, even if they were not as accomplished in their manners as in their old settlements. A young man and woman came to us soon after our settling in our new home, and requested me to marry them. He was tall and straight, with a tawney complexion, a dark and restless eye, barefooted and clad from a little below the knees upwards with skins of animals. He carried his gun upon his shoulder, shotpouch and powderhorn by his side, and his game in his hand, and his bride close by following him, who was also clad with the habiliments of the forest. They, as we ourselves, had no weekly periodicals to publish the fashions of the day, as sent to us from cities and foreign countries to crack our brains and burst our empty purses. He with a manly countenance, she with a mischievous smile upon her lip, asked to be married. We told them we had no license to perform a legal marriage. Now, they said they did not care, they intended to live together at any rate, and there was no minister in the country. But we were a law unto ourselves, our own conscience bearing witness, our own thoughts accusing or excusing one another. They said as there was no preacher to be had, and as we read sermons we could read marriage ceremonies also. We concluded after mature deliberation that we had better solemnize their nuptials. As I had been chosen to lead and read sermons and uniformly to lead in our religious exercises, it was consequently thought that I should marry them. I accordingly did it backwoods style, without any license myself or asking them for one. Others came on the same business, and I served them also, considering matrimony more a civil than religious ordination. I enquired for information from my friend, Rev. Goehring. He directed me to attend and enquire at a civil court in the state. I attended the session of court in western Virginia, and obtained license or legal authority to solemnize matrimony. But now another difficulty more formidable than the first awaited us. It was the baptism of our children. I would always find some way to have my own baptized. But others thought it impossible for them. They wanted me to baptize their children. But I declined. They also wanted the Lord's Supper administered, and wanted me to do it or assume that right. We continued reading and talking from one Sabbath to another about spiritual things with those who wished to hear us (and those who did not wish to hear stayed away from our meeting). The duty of preaching became more impressed on my mind than ever before, and my brethren thought that I could and must preach for them and others. But how could I support a family with a wife and four children in the wilderness, and study for the ministry, was the dilemna. Jona fled to Tarshish, I to the wilderness, to suffer the lashings of a guilty conscience over wasted opportunities for obtaining mental training, that is indispensably necessary for a proper exercise of the ministry. But I read: 'I will lead thee into the wilderness and there be merciful unto thee'. My thoughts continued to trouble me more and more. 'Woe is me if I preach not the gospel' was constantly ringing in my ears and on my mind. In dreams by night I dreamed that multitudes of early settlers would throng the place, tremble and weep at the recital of the story of the cross. Sometimes it seemed to me the learned and accomplished in the church would upbraid me for transcending my proper sphere. A wife and four children at home and in poverty, a meagre pittance for my services in the church, the wretched condition around me, a smiling Savior with a glorious crown on high. In such visions I spent my nights. After many prayers and much consideration, and in view of the blessed promises of God that their place of refuge should be the shadow of rocks, bread should be given them

and their water should be sure, I formed a fixed resolution by the grace of God I would preach Jesus and trust God for good results. And this is one of the most important decisions I ever made. In a short time I was invited to Morgantown to commence my ministerial life. I went without any synodical authority, being of God, after the order of Melchisedec, and ministered to them once in every four weeks. I was soon pressingly solicited to preach for a few Germans in Fayette County, Pa., twenty miles farther west, and in all seventy miles from home. Thus the field continued to increase, the poor Germans hungering for the bread of life. The cry was continually, 'Come west' or 'Come over and help us'. Others asked to have their children baptized and catechised. There was no one to break to them the bread of life, to point them in a dying hour to the scene of Calvary, and preach their funerals when they were dead. My heart sickened within me when I thought and saw the widespread destitution, that has always existed in the Lutheran Church in the West. At the close of a hard Sabbath Day's labor, I retired to rest. In my sleep my thought wandered to my distant home. I dreamed that my wife and I had parted, and were to live together no more upon earth. I started for home early next morning, confident that something serious awaited me. I reached home that day, a distance of forty miles, and found all well. But on Wednesday following death came to my lonely cabin, and removed my dear, affectionate and pious wife to heaven. She suffered severely but patiently. In her last moments, she gave her neighbors pious counsel, her little children a mother's dying blessing with her trembling hand resting upon their heads, to me a long farewell, and said: 'I die happy', and immediately her spirit returned to God who gave it. We buried her remains in a small burying place under a large oak tree in a lonely woods. We covered sod over her grave, and, with the requiem in the tall pines, we returned to mourn her vacant seat at home and place of devotion. She went before us to heaven, and we were blessed in her loss, for we were brought nearer to that happy place by thinking of her there. We had wandered hand in hand through the desert of life; rejoiced and mourned, hungered and thirsted together for a few happy years. But God severed the tie that bound us, and His will be done. 'Gott hilf mir, Amen'.

This heavy stroke of divine providence very unexpectedly called me from my ministry to attend to the severed offices of my family. I made arrangements as soon as I could, and returned to Hagerstown in May, 1793, after spending six years in the wilderness. The summer was advancing, and we were now driven from a paradise (for such my dead wife made our home) and exposed to all the ills of life. My four little ones were taken ill with the small pox, and the horse I rode was claimed by an inn-keeper in Hagerstown as stolen property. I had gotten him in Fayette in exchange for a lighter one to suit the travel of the long journey. I was now bereft of my wife, deprived of my horse as stolen property. My motherless children were homeless and sick. Yet it was a source of unspeakable happiness to feel that we had done our duty before God and man; and there was still left in our desolation a merciful providence to guide us whithersoever we went. Nor was our humble confidence in the superintending care of heaven disappointed, for my old and for twenty years tried friend, Rev. Otterbein, preached within eight miles of Hagerstown, and came once more with consoling words that cheered my gloomy condition and renewed my fainting spirits. He assured me that although God dwelled in darkness, He walks in light. His consolation encouraged me, and his unfeigned sympathy and prayers did me good. At the close of the religious service he made a public statement of my destitute condition, and raised a collection which amounted to a sufficient sum to purchase a horse. I then continued my journey to the city of Philadelphia to attend the meeting of the Penn-

sylvania Evangelical Lutheran Synod, which convened, May 27, A. D. 1793. Was examined by that honorable body, and was found competent to receive license as a catechist for one year. On my return home from Synod, I removed from Hagerstown to German Township, Fayette County, Penn., and occupied the glebe and house belonging to St. Jacob's Church. I attended the next meeting of the Pennsylvania Synod, which convened on the 18th day of June, 1794, in Reading, Pa., and was examined by that honorable body and found qualified to receive a candidate's license to preach one year, in Salem, Morgantown, Redstone, (und als weiter) and still farther west. These congregations and one in Washington County I organized before I was licensed to preach. I had ten preaching places in German Lutheran settlements, from one hundred miles to one hundred and sixty miles distant, to which I travelled every four weeks. I lived, when at home, in a cabin three years one-half entirely alone, no living creature about me but my horse. My kind neighbors did my washing and baking of bread. I was joined in matrimony to Miss Catherine Troutman in 1796, and continued traveling as extensively as before. I had now been traveling and preaching five years as faithfully as I could, and I began to doubt the reality of my call to preach. I could see there was not so much loud talk and laughter before and after the religious services as when we first engaged to preach to this people. But I seriously determined to abandon the ministry, unless I had some good evidence on my next round of having accomplished some lasting good. As I went I talked about my temptations and determinations. During the round I found four reliable men, who said I was the honored instrument in the hand of God in their conversion. The first was converted on my preaching on self-deception, the second by my religious conversation in his father's family, the third by my catechetical instruction, and the fourth was converted while I was in the act of confirming him. Two of these became useful ministers in the Lutheran Church. The tempter departed from me. I was resolved to sow the seed in the morning, and not withhold my hand in the evening, until the grave shall hide me from the world, and leave the event to God. My only trouble now was how I could best instruct mourners for God, and awaken sinners to come to Christ. Young ministers will, perhaps, be at a loss to know how we contrived to study our sermons and travel so extensively. God has made provision in my situation. He bestows upon us both gifts and graces, and permits us to preach the same sermon repeatedly. And I believe this custom will uniformly hold good, and will benefit all who will go to church to serve God. But those who serve God by going to church perhaps will not be so well suited. Some are unwilling to hear it said they preach their sermons twice. But I repeatedly used a good sermon or discourse, delivered by some good minister before, or preaching it four weeks in succession every day and night as we traveled, and, as I thought, to good effect to my hearers. They would often travel in company with me, in numbers from ten to thirty, from one appointment to another to hear the same discourse repeated, constantly affirming they could get more meaning and comfort the second time of delivery than the first. As we were traveling along on one of these occasions, they would ask many questions about religion, heaven, hell, the resurrection of the dead and the soul. Among other strange questions, a black man asked me where a man got his soul. I thought or rather studied while my horse was following out a winding path which led me over some lofty hill to some lone hovel in the mountain or widerness, to kneel and pray by the bedside of the afflicted or dying, and sing and talk to them before their eyes closed in death. If young ministers would thus go from house to house to visit, and imitate Him that went about doing good, and expound the scriptures according to primitive apostolic custom, of taking a book or chapter for a lesson and after

a clear exposition enforce its precepts on the mind and conscience of their hearers, and pray instead of always preaching from a text in the ordinary way of sermonizing, they would doubtless be more useful. The faithful minister is not conformed to fashions of men, and is not of this world, 'even as Christ was not of the world'. The first preachers of righteousness willingly suffered the loss of all things, and counted them but dross, that they might win Christ. They counted not their lives dear unto themselves in the fulfilment of their ministry. Many preachers in our day are but poorly qualified for the noble and sublime work of the ministry, which is in itself the most glorious work to which mortals can be called in this life. May the Master give us more of the spirit of Luther and Christ than we now possess. Amen.

The Redstone country improved, and settlers came rapidly until the price of land became too high for them. This induced emigrants to go west into the wilderness. In 1798 and 1799, vast numbers emigrated to the territory of Ohio, which was at that time nearly an impenetrable forest. The first settlement in the territory was at Marietta, at the confluence of the Ohio and Muskingum rivers, in 1788. In A. D. 1799, the territory legislators met in Cincinnati, and organized the civil government of the country, and promoted the safety of pioneers by putting a check to the hostilities of the Indians. Among the first settlers of the territory of Ohio were many pious Germans from beyond the waters and eastern states. A large number bore the honorable name of Lutheran. Vast numbers of them were baptized and confirmed to membership in the Lutheran communion. But, through the neglect of the means of grace, some had fallen into rationalism and all manner of sin. Others were pious and daily hungering after righteousness, and continued in their daily devotions morning and evening in their cabins, kneeling in the dust upon their earthen floors, prayed fervently to the Great Shepherd to send them spiritual guides, to visit their families, baptize their babes, catechize and confirm their children, visit them in their affliction, speak comfortable words of promise to them in their dying moments and perform burial services at their graves. I heard their Macedonian call for help, and read and understood the clause in my license, 'Als weiter', and also the command of the Divine Master, 'Go ye into all the world and preach the gospel to every creature'. I had already an extensive field, but this evil destitution that prevailed in our church induced me to travel in thinly settled parts of Ohio, Kentucky, Western Virginia and Pennsylvania. And this I did for twelve years in succession. The first two I traveled 1470 miles before I returned home. During these visits the people would come a long way, and especially the Lutherans, who had had the privilege in the east and in Germany to hear the preached Word almost every Sabbath, to our meetings, and hear the Word of God with deep attention, and after a service would be loath to leave the place. In one instance, in the northern part of Tuscarawas County, Ohio, after a long service in an open barn, after we had closed the service and pronounced the benediction, the people sat down and asked for another discourse. We gave them a discourse on keeping the Sabbath Day holy. They also embraced these opportunities of having their children baptized. We baptized twenty-three children in one day under the green trees where we worshipped, with our Great Father's broad blue canopy stretched over our heads to show us how great and good He is. During these excursions I was often exposed to great deprivations, inclemency of weather and peril of wilderness. Not infrequently the night found me in the woods, a long distance from any habitation, my only alternative was to tie my horse to a sapling for safe keeping, take my saddle and blanket for a bed, and like Jacob of old, who took a stone for a pillow, lie down in that place to sleep, so I would resign myself to the

PASTOR JOHANNES STAUCH

mercy of the night. And, like him, in the morning I would be refreshed and encouraged by visions of the night, if not like him to see the ladder and angelic visions. For any of us would be willing to take up with Jacob's pillow if we might but have Jacob's dreams. Yet I was permitted to appropriate the blessed promise made to him for my safety and comfort. For the Lord said, 'Behold I will be with thee and will keep thee in this place and whithersoever thou goest, and bring thee again into this land. For I will not leave thee until I do that which I have spoken to thee of.' And like Jacob I was fed and clothed and kept, and like him was permitted to live and return to my home in safety. For neither myself nor horse were ever sick when duty required me to go. And this I considered a special providence, as I was compelled to swim waters and climb hills in the new country, to encounter swamps that were often dangerous, so that I might reach my appointments in the settlements 12 to 30 miles distant. In October, A. D. 1802, a meeting was held in Jacob's Church in German township, Fayette County, Pa., by the assistance of Rev. H. Fremmer and Rev. H. Eddinger. During this meeting, which continued for one week, some twenty persons fell in their seats, while others left their seats and hurried out of the house, some with indignation and others from fear. The falling or jerking, as it was called, was a strange phenomenon indeed. Men and women in perfect health were involuntarily and often suddenly jerked about like persons afflicted with St. Vitus dance, while others fell down and appeared in a state of syncope. This falling work had been going on in the Presbyterian church previous to its appearing in my church. Kentucky or Tenneseee was the seat or beginning of this religious mania, which the Presbyterian clergy called phastia. Be this as it may, the results of these exercises and this protracted meeting led to painful divisions of the congregations. For a number of persons and a number of the congregations shortly after this separated themselves from the church, and employed a Rev. Kittlebaugh to preach at M. G. Riffle's, in sight of my meeting house, at the same hour that I preached in the church. Under these circumstances the friends of Rev. Kittlebaugh preferred an accusation against me to the Pennsylvania Synod, which convened on the 30th of May, 1804. In this accusation, seven charges were named against me, viz.: 1st. That I had refused to give the order of the Ministerium when it was demanded. 2nd. That I had made my father-in-law and brother-in-law deacons of the church, so they could do nothing with me. 3rd. That I did not speak a word of German to my family. 4th. That I broke up the German schools. 5th. That I had communed with Rev. Fremmer, a German Reformed. 6th. That I had also taken the Lord's Supper with the Methodists. 7th. That I had stated from the pulpit that no Lutheran should unite in singing at the time of holding the communion, who did not at the same time receive the sacrament. The charges were examined into, and were considered by the Ministerium unworthy of any notice. At this meeting of Synod I was examined and ordained to preach the gospel of reconciliation, after having been licensed ten years. In June, 1806, a meeting was called for the purpose of trying to settle amicably the existing difficulty in the congregation. But nothing could be affected. On the 13th of the next August, I administered the sacrament of the Lord's Supper the twelfth and last time in this congregation. I preached to this people in all 15 years, 13 of which I resided in the glebe with my family. In October, I resigned the pastorate, and removed to Columbiana County, Ohio, with my family. I was the first person (that we know of) who carried a Lutheran ministerial seal across the Allegheny mountains into the state or territory of Ohio, where so many churches are now supplied by the best of preachers, and stand as monuments of Lutheranism, to the glory of God. The Lord has

done great things for us, whereof we are glad. Lutherans emigrated to Ohio from all parts of the civilized world, and especially from the east of Pennsylvania. They came in vast numbers, and settled sparsely in many divisions. The first Lutheran settlement was made in Jefferson County, in A. D. 1800, by emigrants from Washington County, Penn. The first year after my move into Ohio, I organized twelve congregations in the counties of Columbiana, Jefferson, Warren, Stark, Beaver and Mercer (the last two named in Pennsylvania), and continued to preach in Washington County, every four weeks the first year, and after every eight weeks, as it was seventy miles distant and over bad roads. My heart sickens within me when I behold the wide waste of our beloved Zion. Children baptized within the pale of the church crying for spiritual food or instruction, and all for want of laborers in the harvest field. And many that were truly pious were spiritually starving, wandering in the wilderness of sin, and lost to the church and to heaven. Men came as far as 30 miles and told me their deplorable condition, and bade me come and preach the gospel in their houses. In the midst of all eagerness for the word of life, we were opposed and denounced by falsely so-called Lutherans. We preached too plainly and practically for their carnal minds. This was the secret of their opposition. They thought it right and had no objection for a minister to denounce and decry gross violations of God's commandments, but small offenses, they said, might be innocently tolerated. Among other things they counted innocent and not sinful were dancing at parties of young people, laughing and loud talking in church before and after divine service, formal visits on the Sabbath Day and even working in harvest, traveling, hunting and fishing, dram drinking among the elders and deacons and the whole church at house-raisings. I raised not my hand against such nefarious practices, but I did raise my voice loud and long against them. We tried to define the term "drunk" according to the notions of the people, but never could do it. For one thought one thing, and said another, what drunkenness was. One thing was evident to me, as long as a drinker could keep up his head he would not admit that he was drunk, and when he could no longer reel to and fro, but was compelled to lie down and sleep in filth like a hog in the sty, he had not sense enough then to know that he was drunk. Hence I preached that the only safe way was to refrain from it entirely. I taught them to believe, if they would abstain from the use of exhilarating drinks, that they might be sure they would never be drunk, but without total abstinence it was extremely doubtful. But I met with strong opposition from many of my Lutheran members, by opposing and condemning these immoral practices. Lutherans also opposed the measures I used in my churches. I often appointed meetings in private houses for exhortation, prayer and religious conference. In these meetings we would speak freely, one to the other, of our hopes and fears, joys and sorrows, desires and good resolutions. While some of the Lutherans approved these meetings and rejoiced greatly, praising the Lord for the rich blessing bestowed upon them; others considered them adiaphoristic, neither good nor bad, but held them unnecessary meetings, while others held them as conventicles, denouncing them as the rankest kind of diabolical heresy and un-Lutheran in the extreme. Regardless of praise or censure, we pursued the even tenor of our way, for it was them and not theirs I was after. I have always found these meetings to be true nurseries of a religious life among all Christians of every denomination and language. But especially are they beneficial among young converts, who hunger and thirst after righteousness. It is there they are filled, there they find meat the world knoweth not of, and there they drink the water of life, the unspeakable delight of their fainting and wearied souls. This

kind of interchange of Christian feelings and sentiments uniformly stimulates for more exalted spiritual attainment. Peace in the church, charity toward all men and firmness in the Christian faith and doctrines are the fruits of these conventions. Notwithstanding the ridicule and persecution which these meetings have met with, not only from our lay-members but from many accomplished clergy who uniformly gave their influence against them, I nevertheless feel it my duty to recommend them most seriously and pressingly to the favorable notice of our churches and ministers. And this I did from 50 years experience in them, in different states and congregations. I met in Ohio, from time to time, pious and respectable and intelligent ministers, Lutheran brethren, who were congenial spirits to me. Among them was the Rev. Steck. He came out in A. D. 1796, and located in Westmoreland County, Penn. He was emphatically a Boanerges. By his thunders he has made his mark wherever he went, but he has so many living epistles both in heaven and on earth, that he needs not my imperfect writing to recommend him. He is known and honored by the great Master of assemblies, and lives in the hearts of hundreds, who were blessed by his indefatigable labors. Rev. Forster came out in 1807, and settled in New Lancaster, Fairfield County, Ohio. He was also a man of God, zealous and full of good works, and proved himself to be a faithful, diligent laborer. We are also strengthened and encouraged by brethren in sister churches. Among the number were the Revs. Mannenschmidt and Sonnendecker of the German Reformed Church, the first ministers of that church who preached the gospel in Ohio. The first meeting of a Lutheran Synod, west of the mountains, convened and formed in New Philadelphia, Tuscarawas County, Ohio, in September, A. D. 1817. Spring, summer, autumn and winter continued to follow each other in quick succession until the year 1829 had rolled around. The sun, rains and winds appeared as they did forty years before, when I first crossed the mountains on my way to the wilderness of the Mississippi Valley. But all else had greatly changed. The forest disappeared with its numerous inhabitants. The war-whoop, the death-song were no longer heard. The hatchet was laid aside, instruments of labor taken up, and Indian battlements were used for the oxen and for the treading of lesser cattle. The church had undergone many great vicissitudes. Numerous church edifices reared their walls, where innumerable Indian cabins had stood in A. D. 1730. The sound of church bells was heard to call the inhabitants to the worship of God, instead of the din and clangor of war. Our beloved Zion had undergone many changes for the better. We have an able ministry in the western field, who hold regular conference and synodical meetings, and are preaching the truth and speaking the truth plainly and fervently with the best results. I too was greatly changed in body, but not in soul; for my soul was changed in youth, long before I crossed the winter mountains. But now my hairs are as white as the mountain frosts. My long frame begins to bend under the weight of three score and ten years. My once strong step now begins to falter. My stentorious voice, that had been my faithful servant for many years, began to fail in both speaking and singing. I knew this to be a sure presage of my speedy dissolution, and resigned my pastorate in Columbiana and adjoining counties in the fall of 1829, and removed to Crawford County, intending to spend the remainder of my days in quiet retirement, which is so much coveted by old age, and to meditate on the bright and eternal future. But here I was not permitted to remain long until I heard the Macedonian cry for me to come over and help to preach. I again consented to preach to some German brethren, in connection with the well accomplished and efficient Rev. Ruth, who won many souls to the cause of his ascended Master. When the English Evan. Lutheran Synod of Ohio and Adjacent States, of which

I had been senior for some years, convened in the town of Wooster, Wayne County, Ohio, in A. D. 1840, I went to the meeting to take my final leave of my brethren of the Synod. At the close of the meeting, I arose with an overflowing heart to say farewell to them, for I loved them. We took sweet counsel together, and walked to the House of God together for many years, but now I expected to see them no more until we meet in the mansions of everlasting light, where God and His angels dwell. I was like God's ancient servant, Jacob, who could not stand only as he leaned on the bed to bestow a father's blessing upon his surviving children. Like him, the time drew near when I must die; and like him, I leaned on my staff to take leave of my weeping brethren, which I did from my heart and then parted to meet on earth no more. I have lived on God's beautiful earth eighty-one years. More than fifty years of my life has been spent in preaching the Gospel. To do this, I have travelled more than 100,000 miles and preached in five different states. I have tried to preach more than 10,000 times, confirmed in all 1,516 persons, baptized more than double that many. Married 481 couples, and attended nearly as many funerals. In all my life God caused all things to work together for my good. I never saw a fight in my life, nor a quarrel in a meeting. I never held a church session nor excommunicated a church member in all my ministry. Money was never my object in preaching, and consequently I was never pressed with poverty. I always read political newspapers of all parties, which were generally furnished me by editors gratuitously and without solicitation, but never voted at an election but twice in my life, neither made known my political views. Not one day has passed in seventy years without an acknowledgement to the eternal Jehovah of my sins and the sins of others, attended by a prayer for pardon. I have enjoyed a thousand pleasures for one pain. I raised a family of six sons and seven daughters to the best of my ability in the nurture and admonition of the Lord. One of my sons (Samuel, first born) I consecrated in early life to the work of the ministry, but he declined the calling of my choice when he came to choose a profession, assigning as a reason that it was a choice of a man and not of God. But he chose rather to learn and practice the art of healing the body instead of the soul. I have often mourned over the golden time I lost from school in my youth, which has caused me to labor under some disadvantages all my long life, for the liberal education which I might have obtained by proper encouragement and use of opportunity. My principal books for fifty years have been Starke's Commentary, Spener's Explanation of Luther's Five Principles, my Catechism, Hymn Book and the Holy Bible. I am now a feeble old man, only able to preach once in a great while, and expect to die soon. If I have enemies I implore their forgiveness, and tender my fellow-creatures my unfeigned thanks for their long and continued friendship, and for the many favors and accommodations I have received from them in my travels and pursuits in this world. To God's holy name be all the praise for all the good I have been the instrument of doing in all my long life in this world. May God, the Father forgive my sins and save my soul. May God, the Holy Ghost, save my soul and forgive my sins. May God, the Son, save my soul and forgive my sins. Amen."

It was the custom of the German pioneers to build a church at the earliest opportunity, whether they had a pastor or not. The building of a school house was not enough; they wanted a place of worship which they could call their church. The old Fayette County settlers built a church in 1773, fully eighteen years before they secured their first pastor. One of the original members of the Jacobs Church was asked before his death why

they wanted a church building without a minister. His answer was that the people wanted a sacred place, where they could gather on the Lord's Day, hear the school master read a sermon, and listen to Barbara Brandeburg sing. Of necessity, these primitive churches were very crude. They were built of logs, with puncheon floors, having but one door. The roof was made of clapboards; the seats were of split logs with two stout legs at either end; the altar was a rude table; the pulpit was always of the high wine-glass pattern, and was sometimes placed to one side and sometimes against the wall above the altar. Frequently a gallery was constructed around three sides of the building, in imitation of the great churches of the Fatherland. The people took great pride in the building of these first churches, and selected the logs with such care that they were found valuable as heavy timber after forty years of service. Another noteworthy fact about these log churches is that they were all built in partnership with the Reformed. There was a strong bond of fellowship between these two denominations in the early days, and neither body attempted to build a church without the help of the other for nearly half a century after the first settlements were made. In some settlements one of the denominations might be too weak to give much assistance in the work of building, but both were given the same rights in the church. In one instance there were no Reformed people living in the immediate neighborhood of the new church, and members of other Reformed congregations were invited to come and represent the Reformed in the dedication. For a long time the two bodies worked together as one. Their people came from the same Fatherland, spoke the same language, observed the same social customs, cherished the same hopes, braved the same dangers and endured the same hardships. Lutheran and Reformed pastors preached to the same people in the same church on alternate Sundays. One of the specifications in some of the Bonds of Union, which served as the law of the two congregations, required each pastor to baptize, catechize and confirm such children as might be presented to him, without regard to the church affiliations of their parents. In this way, children of Reformed families were sometimes baptized by the Lutheran pastor, and vice versa. The popularity of the pastor might have much to do with the size of his confirmation class. [14]There is one instance recorded, in which a Reformed pastor catechized a number of children and called upon his colleague to confirm them in the Lutheran faith. This pastor catechized his wife and asked the Lutheran pastor to confirm her. Intermarriage also contributed to the intermingling of the two bodies, so that some scarcely knew where they belonged. We cannot

14—Biography of Rev. Jacob Descombes, in Fathers of the Reformed Church.

blame the fathers for this, for they were only following the natural promptings of their hearts. The oldest "Article of Agreement," made between the two denominations in western Pennsylvania, belongs to the history of the Jacobs Church of Fayette County, and bears the date, July 31, 1773. It is now preserved in the archives of the Pittsburgh Synod.

July 31, 1773.

The condition of this agreement concerning the Reformed congregation is that the Lutheran congregation shall have as much right to the church and the land as the Reformed congregation. If the congregation should become too strong, and should dispute arise, then both congregations must build another church after this same plan, and our Reformed congregation binds itself for fifty pounds, Pennsylvania current money; and no minister shall come into the churches to preach unless he has a good testimony that he is ordained by other ministers, which we acknowledge with our own hands.

Signed,

John Ertman,
Jacob Reich,
Casper Bohner.

In the year 1790, this venerable congregation adopted a new agreement. which was signed by twenty-five representative men. It may be regarded as a typical document of the period, and is therefore given in full.

We, the leading members of the Evangelical Lutheran and Reformed congregations of Jacobs Church, German Township, Fayette County, Penn., confess that, as God is a God of order, without which no church can exist and be carried on; we do cheerfully resolve to make the following rules and regulations as a bond of fellowship and love:

The Lutherans and Reformed shall have the same right to hold services and to choose a pastor and will be expected to support the building and the services of the church.

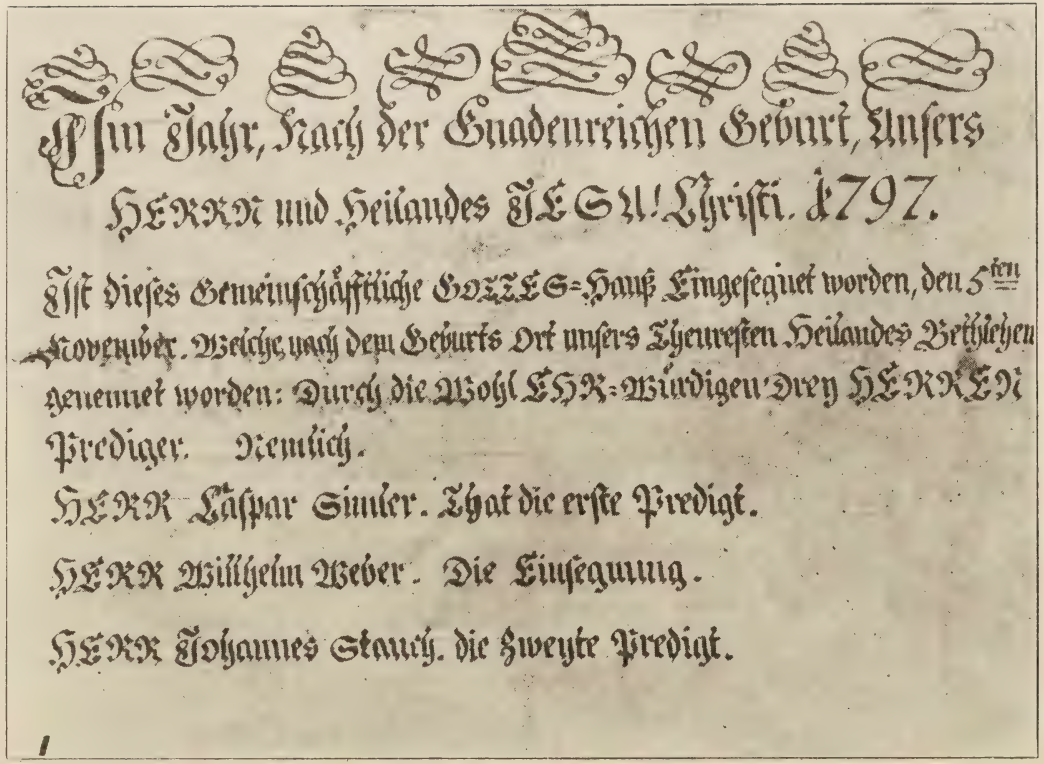
There shall be two deacons elected on each side to gather the alms and collections of the congregation, as well as to render due and proper assistance to the pastor.

There shall be four elders elected on each side, who shall constitute the church council. It shall be their duty, annually ,to hold settlement with the deacons before the congregation, and to adjust and settle all disputes and disorder in the congregation.

It is further deemed necessary to elect two trustees, one from each side, whose duty shall be to receive and account for all moneys collected in the congregation. The elders and trustees shall be authorized to attend to all necessary work of building and repairs.

It is further unanimously resolved, as all public scandal is a disgrace to the church, and since Christ and his apostles have commanded that it shall not be allowed, therefore those who sin publicly must be publicly reproved.

It is further agreed that no minister shall be allowed to preach in the church unless he comes properly accredited. The minister shall preach the Word, administer the Holy Sacraments, and teach the children and youth. He shall also be properly supported by the congregation."



Im Jahr, nach der Gnadenreichen Geburt, Unsers HERRN und Heilandes JESU Christi. 1797.

Ist dieses Gemeinschäfftliche GOTTES-Hauß Eingeseguet worden, den 5ten November. Welche nach dem Geburts Ort unsers Theuresten Heilandes Bethlehem genennet worden: Durch die Wohl EHR-Würdigen Drey HERREN Prediger. Nemlich.

HERR Caspar Simler. That die erste Predigt.

HERR Willhelm Weber. Die Einsegnung.

HERR Johannes Stauch. die Zweyte Predigt.

I

The fathers were strong believers in these union churches, and tried their best to make articles of agreement binding upon their successors for all time, but very few remain. In some cases the stronger body soon absorbed the weaker, and a reorganization was affected in order to make the consolidation legal. In other cases a friendly separation was effected, and two churches were erected side by side in close touch with the cemetery . In one notable instance the union held, and the Smithfield Street German Church of Pittsburgh still retains the original unity as an Evangelical congregation. Yet this congregation was organized by the same pastor and on practically the same basis as the Reformed and Lutheran Church of Greensburg.

The pioneers of our Church in western Pennsylvania were noted for their piety. During the long and trying years in which they were without a pastor, a few lapsed into infidelity, but the great majority retained their faith and held daily morning and evening prayers in their homes. They were busy people, but always had time plenty of time to pray. There were few log cabins without a "little red shelf", on which lay a copy of the Bible and a catechism. Many of them also had a copy of John Arndt's "Wahres Christentum" and a German hymn book. Their piety was manifested in the early erection of their churches, in the religious training of their children, in the honor accorded their pastors, and in their reverent conduct in the House of God. The women usually wore plain kerchiefs or little white caps on their heads when they attended services; and if any of them happened to wear a woolen hat she would always lay it to one side before coming to the altar for the sacrament. Their singing was congregational and devotional. No matter how few their accessories of worship may have been, there was a deep spirit of reverence in all their services. Their first devotional meetings were in the form of praise services, led by the schoolmaster or some other capable person. After a pastor was secured, they followed more closely the form of service to which they were accustomed in eastern Pennsylvania or the Fatherland. None of the early churches of this section was highly liturgical. The great majority of the people were originally South Germans, with something of a natural antagonism toward a liturgical service. Their close affiliation with the Reformed was also a great factor in determining their liturgical practice. The consequence was that the liturgical development of the Lutheran Church in western Pennsylvania, which naturally followed her increase of strength, created a problem for the pastors of many of the congregations. The religious life of the Germans was frequently misunderstood, and they were some-

times called the "unconverted Dutch", but, long after some of their critics had lost their effervescent religion, these good people were still found magnifying the saving grace of the Lord Jesus, and serving him in true humility and holiness of life. When their first pastors entered the field, their response to the gospel was pathetic. For years they had not heard the voice of a minister of Christ, and the coming of Pastors Luetge, Steck, and Stauch seemed like a visitation from heaven. Father Stauch tells how the people would follow him in groups from settlement to settlement in order to hear the same sermon a second time. The people were so hungry for the gospel that they were willing to travel many miles and endure much inconvenience in order to hear it. There were no stoves in the first churches, and the congregation sometimes had a chilly experience. Many of them were opposed to the use of stoves in the church, since they argued that people should go to church to worship God and not to be "perfectly comfortable". After they had yielded to the majority and accepted the "innovation", they had no chimneys in their church, and suffered more from the smoke than from the cold. Doctor Russell of the Reformed Church has given us a quaint description of their experiences.

[15]"As the smoke had to be passed out somehow, they would perhaps run the end of a pipe through a broken window pane or some other opening. In one instance, they put the pipes out over the two doors. But as, after trial, this was found not to answer the purpose, one was then put through the wall on either side of the pulpit. This, it is true, gave some comfort to the minister; but, when the wind came from that quarter, it put him under a cloud, sometimes greatly to his discomfort. According as the wind blew, the house would be filled with smoke, not of incense, well nigh suffocating the pastor, and incensing the people to tears. Then the pipes were taken at the next trial through the roof, but this at one time set the house on fire, so at last the chimney was built, and relief was thus obtained."

These Germans were as conservative in their religious life as they were pious. Their zeal for the customs and traditions of their fathers was remarkable. This was shown in their strict adherence to the practice of catechetical instruction. If ever there was a time in the history of our Church when the discontinuance of this practice would have been justifiable, it was in the days of the pioneers. For thirteen or more years after the establishment of the first settlements, there were no Lutheran pastors to be found west of the mountains, and the schoolmasters were required to do the catechizing. Some of the settlers lived from fifteen to twenty miles away from the school, but distance was not allowed to interfere with duty. There were times when hostile savages lurked in the forest, but still

15—History of Westmoreland Classis, page 78.

the children went to "Kinderlehre". Little Conrad Keck walked all the way from Shannondale to Brush Creek in order to be taught by Pastor Steck. Before the introduction of church stoves, the catechumens were almost frozen at times. On one occasion the pastor told the older boys to make a great log fire in front of the church, to which the class could adjourn at times to keep warm. It was not easy to conduct successful work under these conditions, but loyal conservatism made it possible, and much of the best religious work of those days may be credited to the use of the catechism. The most successful pastors of that day were skilled catchists, having the gift of teaching as well as preaching. Pastors John Michael Steck, Gabriel Adam Reichert, Michael Kuchler and Jonas Mechling were splendid catechists, and they were four of the most successful pastors of their Church. It is said of these men that they had Luther's Catechism at their finger's end, and that they would work for days on some particular point until they could see that it had wrought conviction in the hearts of the catechumens. The result of such thorough instruction was a generation of Lutherans, who were thoroughly grounded in the faith, and never wavered in their allegiance to the Church. The conservatism of the people was also manifested in their adherence to the German language. Theodore Roosevelt, in the Winning of the West, says that the Germans, who settled west of the mountains, were quickly Americanized. This may have been true of the German settlers of Kentucky and Tennessee, but it was not true of western Pennsylvania. Some of the German settlements of this section remained thoroughly German in both language and spirit for more than seventy-five years after their establishment. Very few farms changed hands, and a close community was maintained. Every attempt at change, especially in religion, was stoutly resisted by the fathers. The first attempt to introduce English preaching into the old Brush Creek Lutheran Church was not made until 1848, seventy-five years after its organization, and even then the effort met such opposition that the English party was compelled to leave the congregation. The first English Lutheran sermon of western Pennsylvania was probably preached by the Rev. J. C. F. Heyer in 1817, when the citizens of Meadville persuaded him to preach in their court house. It was the good man's first attempt, and he was by no means flattered by it. The first churches to lay aside their German were those of Indiana County, whose pastoral care was relinquished by Rev. G. A. Reichert in 1826, solely for the reason that he could not handle both languages effectively. His successor, Rev. Nicholas G. Scharretts, organized Hebron Church of Blairsville in 1827, which was an English congregation from the beginning. The First English

Lutheran Church of Pittsburgh was not organized until 1837, although there were Lutherans living there as early as 1783, and perhaps earlier. A pastor of the Protestant Episcopal Church, Rev. Cook, believing that a number of English Lutheran congregations could be organized in the vicinity of Huntingdon, Pa., applied to the Ministerium of Pennsylvania for work in 1815, but the answer of the Ministerium was:

[16]"Resolved, That as our Ministerium is a German-speaking Ministerium, we cannot have anything to do with him according to our present principles; but as soon as he, according to the declaration of his letter, has acquired the German language, so that he can also preach in the same, he may apply to us again and expect preferment."

About the same time one of the western missionaries expressed the conviction that it was impossible for the Evangelical Lutheran Church to "compete with the sects" in the English language. Such was the sentiment of both pastors and people. They clung to the German as though the very existence of the Church depended upon it. Rev. W. F. Ulery has this to say of the language trial in the old Harold's Church:

[17]"As has been stated, this community was originally thoroughly German, and continued so for many years, and no doubt many of the old people thought that it would always continue to be so. The people were strongly attached to the German language and German church services, but in the course of time there came a change. The English language came with other changes, and it came to stay, for it is the language of law and commerce, and must necessarily become the language of the people. There were not a few among these people, who reasoned like a certain German minister, whom we met and with whom we discussed the necessity of introducing English into our church services, but he demurred and said: 'Yah, English fuer gescheft, aber Duetsch fuer Gottesdienst.' English for business, but German for divine worship. Some of our older pastors hesitated a long time in deciding whether or not it was right to give up the German language in our church service. It took Dr. Hacke a good while to make up his mind, and the same is true of Rev. Mechling. The advocates of German had always counted on Rev. Hacke as their strong defense, for he was a cultured German, who loved the German language, its literature as well as German services, but when he finally discovered that the introduction of English in the church services was a necessity, he rose above his prejudices and favored the introduction of English. When his old German friends heard of this, they were highly offended and no little disgusted and said: 'Yah, gook, der Hacke will auch ein Irisher werde'. The language question has always been a burning question in our Church, and the opposition of many of the fathers to the introduction of English into our church services has cost us many members and millions of dollars."

The Reformed pastors were generally more deliberate about the introduction of English into the services of the church than were the Lutheran, and were consequently the greater losers.

16—Documentary History of the Ministerium of Pennsylvania, page 479.
17—History of the Southern Conference, W. F. Ulery, page 76.

Some of the strong Lutheran congregations of Indiana, Armstrong, Westmoreland, Beaver and Butler counties were built up largely of young people of the Reformed Church, whose pastors stood out against the English language. In other sections the Lutherans lost to the Reformed by the reverse process. There was a group of four German churches in Indiana County, established by pastors of the Reformed Church, one of which had considerable strength, but all were sacrificed to the German language.

In the year 1781 four of the German settlements in western Pennsylvania petitioned the Ministerium of Pennsylvania for a Lutheran pastor. The statement in the synodical record says: "These congregations are situated toward Pittsburgh, Redstone is the chief place. They own 300 acres of good land, but they need a man who is strong and can ride much, because they are scattered." The Ministerium had no one to send, but answered their communication kindly, and advised them to select a good man, who could teach their children, and read for them an occasional German sermon. The prayers of the Westmoreland settlements were answered unexpectedly in the summer of the following year, when Anton Ulrich Luetge appeared in their midst, and was persuaded to serve as their minister. He was educated at Halle for the foreign field, but later decided to come to America. He was not an ordained minister, not even possessing a catechist's license, but had the gift of public speech and a fair knowledge of the scriptures, and consented to serve as their first pastor. It is said that he helped to support himself by practicing medicine. After serving the congregation for some time, at the suggestion of the schoolmaster, the congregation voted that he should be ordained. The service of ordination took place in the old log schoolhouse, and the "hands of the elders" laid upon his head were the hands of Baltzer Meyer, the pious schoolmaster. In 1785 he made the long and dangerous journey over the mountains to Philadelphia, where he appeared before the Ministerium of Pennsylvania, and asked to be received as a member of that body. The Ministerium, however, was afraid to trust his frontier ordination, and decided to have nothing to do with him. Three years later he journeyed to Reading, and once more appeared before the Ministerium, which declared his ordination invalid, and asked him to write a sermon outline on the text, "Repent ye and believe the gospel". This outline was regarded satisfactory, and he was given a license to preach and baptize on the following conditions: "1. That he shall improve his knowledge of Greek. 2. Keep a diary of his official acts. 3. Present to the Ministerium testimonials from the elders and deacons of the congregations in which he preaches." The refusal of the Ministerium to recog-

nize the ordination of Pastor Luetge by Baltzer Meyer was because is was inexpedient, not because it was un-Lutheran. Irresponsible German preachers were springing up like mushrooms on the frontier, and the recognition of Mr. Luetge's ordination by the schoolmaster might have opened the way for many similar ordinations, with disastrous results to the Church. It is a remarkable fact that the bad preachers of pioneer days were about as numerous as the good ones. Among them were some gifted orators, who could preach wonderful sermons, but were charged with all sorts of immoralities. It was said of the first Lutheran pastor of Crawford County that he could preach more good sermons and drink more bad whiskey than any other man on the frontier. Of another pioneer pastor of the same county it was said that his chief accomplishment was that of a wife-beater. Of two others it was said: "They scattered the people, and leaned secretly to the Methodists". Another was a convert from Rome, who was accepted by the Reformed Church on probation, and in this way secured a foothold in some vacant Lutheran congregations. This man finally went over to the Episcopal Church, and almost succeeded in taking two German Lutheran congregations with him. Of a pioneer pastor of Armstrong County it was said that "he collected money for the building of a new church, put it in his pocket and ran away." Of another man, who preached in the Leechburg district, it was said that he ran around the country, holding singing schools, and lost the confidence of the people. Some of the most promising churches of western Pennsylvania were almost destroyed by such conduct on the part of their pastors. With such examples before them, the leaders of the Ministerium were very slow to recognize private ordination under any circumstances. We cannot resist the conviction, however, that the the Ministerium might have done more for these churches of the frontier. The system of traveling preachers was not inaugurated until 1806, thirty-one years after the founding of the first settlements, and even then the churches of western Pennsylvania derived but little benefit from it. [18]The first home missionary money was invested by the Ministerium in this field in 1811, when Rev. Wilhelm Heinrich Scriba missionated in Crawford and Erie counties. Rev. Peter Rupert was paid $25.00 for four months' service in northwestern Pennsylvania in the summer of 1814, and Pastor Rupert collected $112.00 from the congregations in addition. The greater part of the pioneer work of the Lutheran Church in this part of the country was done by independent preachers, who were not members of any synod. The first man to hear and respond to the call of the settlements was Anton Ulrich Luetge, who was not a member of the Minis-

18—Documentary History of the Ministerium of Pennsylvania, page 428.

terium at that time, but was rejected by that body in 1785, after three years of hard service on the frontier. For the first six years of his pastorate in western Pennsylvania, he was not a member of any synod. The second man to serve as a frontier pastor was Johannes Stauch, who was also a "free lance". The claim that he was a pupil of Rev. Paul Henkel of New Market is not true; his autobiography indicates that he was a self-educated man. He prepared himself for his wonderful missionary work in his little log cabin in the Virginia glades. From 1791 to 1793 he preached without a license, after which he was received into the fellowship of the Ministerium of Pennsylvania as a catechist. In 1794 he was given a candidate's license, and in 1804 was ordained. Pastor John Michael Steck, who succeeded Pastor Luetge in the Westmoreland field, was not a member of any synod at the time of his first coming to Greensburg. While it is true that he was a pupil of Doctor Helmuth of Philadelphia before removing to to Bedford County, there is no evidence that he was ever licensed by the Ministerium before crossing the mountains for his great life work. The records of Harold's Church show that he became their pastor in 1791, holding his first communion service there in October of that year. His name does not appear upon the record of the Ministerium of Pennsylvania until 1796, when he received a candidate's license from that body. This would indicate that even this man of God was an independent preacher during the first four and a half years of his pastorate in Westmoreland. Rev. Johann Gottfried Lamprecht, who reorganized Zion Church of Indiana and the venerable Christ Church of the Rupp settlement, preached for two years in these churches, and was then denied admission to the Ministerium in 1815. An examination of the accompanying table of pioneer pastors will be helpful in determining the sources of ministerial supply in the early years.

GRAVE STONES OF BETHLEHEM CEMETERY

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
1.	Anton Ulrich Luetge	1782-1788	No Synod	Westmoreland, Fayette.
		1788-1789	Ministerium of Pa.	
2.	Johannes Stauch	1791-1793	No Synod	Fayette, Washington.
		1793-1808	Ministerium of Pa.	Greene, Allegheny, Westmoreland, Beaver, Mercer.
3.	John Michael Steck	1791-1796	No Synod	Westmoreland, Fayette.
		1796-1818	Ministerium of Pa.	Allegheny, Beaver, Butler.
		1818-1830	Ohio Synod	Armstrong, Indiana, Clarion, Mercer.
4.	Abraham Gottlieb Deschler	1791-1792	No Synod	Washington, Fayette.
5.	Johann Friedrich Wilhelm Lange	1797-1811	Ministerium of Pa.	Westmoreland, Fayette.
6.	Philip Muckenhaupt	1803-1811	No Synod	Crawford, Erie, Mercer, Beaver, Butler.
7.	John Carl Rebenach	1806-1808	No Synod	Fayette, Washington.
		1819-1824	Ministerium of Pa.	Westmoreland, Fayette.
		1824-1826	West Penna Synod	Erie.
8.	Andreas Simon	1808-1809	Ohio Synod	Mercer.
9.	G. Heinrich Weygandt	1809-1818	Ministerium of Pa.	Fayette, Washington.
		1818-1829	Ohio Synod	Allegheny.
10.	Wilhelm Heinrich Scriba	1811	Ministerium of Pa.	Crawford, Erie.
11.	Johann Gottfried Lamprecht	1813-1815	No Synod	Indiana, Armstrong, Westmoreland.
12.	Jacob Schnee	1813-1818	Ministerium of Pa.	Allegheny, Butler.
13.	Peter Rupert	1814	Ministerium of Pa.	Crawford, Erie, Clarion.
		1819-1822	Ministerium of Pa.	Venango, Mercer.
14.	Carl Wilhelm Colsen	1815-1816	Ministerium of Pa.	Crawford, Erie, Mercer.
15.	Heinrich Huet	1816-1818	Ministerium of Pa.	Mercer.
		1818-1828	Ohio Synod	Mercer.
16.	John Adam Mohler	1817-1818	Ministerium of Pa.	Armstrong, Beaver.
		1818-1823	Ohio Synod	Indiana, Westmoreland.
17.	Johann Christian Friedrich Heyer	1817-1818	Ministerium of Pa.	Erie, Crawford, Venango.
		1837-1839	West Penna Synod	Allegheny.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
18.	Wilhelm Edward Schulze	1819-1821	Ministerium of Pa.	Lawrence, Crawford.
		1829-1830	West Penna. Synod	Erie.
		1830-1832	Ohio Synod	
19.	Jonas Mechling	1819-1820	No Synod	Westmoreland, Fayette.
		1820 *	Ohio Synod	
20.	Heinrich Geiszenhainer	1821-1822	Ministerium of Pa.	Allegheny.
21.	John Gottlob Christian Schweizerbarth	1821 *	Ohio Synod	Lawrence, Crawford. Butler, Beaver, Mercer.
22.	Gabriel Adam Reichert	1822-1824	Ministerium of Pa.	Indiana, Armstrong.
		1824-1838	West Penna. Synod	Clarion, Venango Mercer, Crawford. Beaver Erie, Jefferson, Allegheny.
23.	Heinrich Kurtz	1823-1824	Ministerium of Pa.	Allegheny.
		1824-1826	West Penna Synod	
24.	Augustus Hoffman Lochman	1824	Ministerium of Pa.	Crawford, Erie, Venango.
25.	Nicholas J. Stroh	1824	Ministerium of Pa.	Crawford, Erie, Venango.
26.	Karl Moritz Zeilfels	1824-1825	Ohio Synod	Armstrong.
27.	Michael Kuchler	1826-1829	No Synod	Mercer, Crawford, Erie.
		1829- **	Ohio Synod	Beaver, Lawrence, Venango.
28.	Nicholas Gaugler Scharretts	1826-1836	West Penna. Synod	Indiana, Jefferson, Erie, Venango. Armstrong Crawford.
29.	John Brown	1828-1838	West Penna. Synod	Indiana, Allegheny, Washington, Fayette.
30.	Gustavus Schultz	1829	West Penna. Synod	Jefferson.
31.	Michael John Steck	1829- ***	Ohio Synod	Westmoreland, Armstrong, Fayette.
32.	Henry David Keyl	1829-1843	West Penna. Synod	Jefferson, Clarion.
		1843- *	Alleghany Synod	Crawford, Venango, Armstrong, Warren, Indiana.
33.	Elihu Rathbun	1830- ***	Ohio Synod	Crawford, Venango, Mercer, Butler.
34.	Daniel Heilig	1831-1834	West Penna. Synod	Erie, Crawford.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
35.	Augustus Babb	1833	Virginia Synod	Clarion.
		1839-1842	West Penna Synod	Indiana, Armstrong.
		1842-****	Alleghany Synod	
36.	John Heinrich Hohnholz	1832-1833	No Synod	Beaver, Armstrong.
		1833-1835	Ohio Synod	Butler, Crawford.
37.	Jacob Hoelsche	1834- *	Ohio Synod	Beaver, Butler, Mercer, Allegheny, Westmoreland.
38.	J. H. Thanke	18?4	Ohio Synod	Erie, Crawford.
39.	Carl Frederick Edward Stohlman	1835-18?8	Ohio Synod	Erie, Crawford.
40.	Abraham Weills	1836- ***	English Synod, Ohio	Washington, Fayette, Allegheny, Beaver.
41.	John George Young	18?8-1840	No Synod	Clarion.
		1840-1842	West Penna Synod	Armstrong.
		1842- **	Alleghany Synod	Jefferson.
42.	John Herman Bernheim	1838-1842	West Penna Synod	Armstrong.
		1843- *	Ohio Synod	Indiana.
43.	Jacob Medtart	1838-1843	West Penna. Synod	Indiana, Armstrong.
44.	Emmanuel Frey	1838	West Penna. Synod	Allegheny.
45.	John McCron	18?9-1842	West Penna. Synod	Allegheny.
		1842-1842	Alleghany Synod	
46.	H. P. R. Mueller	1839-1841	Ministerium of Pa.	Washington.
		1841-1843	Ohio Synod	Allegheny.
47.	George Frederick Ehrenfeld	1840-1842	West Penna. Synod	Clarion.
		1842- ***	Alleghany Synod	
48.	Charles Reese	1840-1842	West Penna. Synod	Fayette.
49.	Wilhelm Karl Bauermeister	1841-1842	Ohio Synod	Allegheny.
50.	Friedrich Christian Becker	1840- *	Ohio Synod	Mercer.
51.	Frederick Schmidt	1841-1842	Ministerium of Pa.	Allegheny.
52.	Jacob Zimmerman	1841- *	Ohio Synod	Westmoreland, Armstrong.

NO.	NAME	TIME & SYNODICAL RELATIONS		COUNTIES OF LABOR
53.	George St. Clair Hussy	1841-1842	West Penna. Synod	Washington, Allegheny.
		1842-1844	Alleghany Synod	Westmoreland.
54.	John Esensee	1842-1842	Maryland Synod	Butler, Armstrong.
		1842- *	Ohio Synod	Beaver.
55.	Gottlieb Bassler	1842- ***	West Penna. Synod	Butler.
56.	Johann Daniel Nunnemacher	1842- *	Ohio Synod	Crawford.
57.	David Adam	1842-1843	Alleghany Synod	Indiana.
58.	Carl Kobler	1843	Ohio Synod	Allegheny.
59.	Henry Bishop	1843-****	Alleghany Synod	Indiana.
60.	William H. Smith	1843-1844	Alleghany Synod	Allegheny.
61.	J. George Donmeyer	1843- **	Alleghany Synod	Forest, Jefferson, Clarion, Venango, Armstrong, Indiana.
62.	Henry Esensee	1843- **	Ohio Synod	Armstrong, Butler.
63.	Christopher Thomas August Selle	1843	Ohio Synod	Westmoreland.
64.	Theodore Hengist	1844- *	Ohio Synod	Mercer.
65.	William Alfred Passavant	1844- ***	Maryland Synod	Allegheny.
66.	Samuel David Witt	1844- ***	Alleghany Synod	Clarion.
67.	David Earhart	1844- ***	East Ohio Synod	Armstrong, Butler, Westmoreland.
68.	George B. Holmes	1844- **	Ohio Synod	Armstrong.
69.	Herman Eggers	1843- **	Ohio Synod	Allegheny.
		1843-1843	Maryland Synod	Armstrong, Beaver.
70.	Gottlieb Kranz	1843- *	Ohio Synod	Butler, Mercer.
71.	C. G. Stuebgen	1844- *	Ohio Synod	Clarion.
72.	Gottfried Jensen	1844- *	Ohio Synod	Allegheny.
73.	Augustus Ferdinand Steinberg	1844- *	Ohio Synod	Butler, Beaver.

* Working on the territory of the Pittsburgh Synod at the time of organization, but did not unite with it

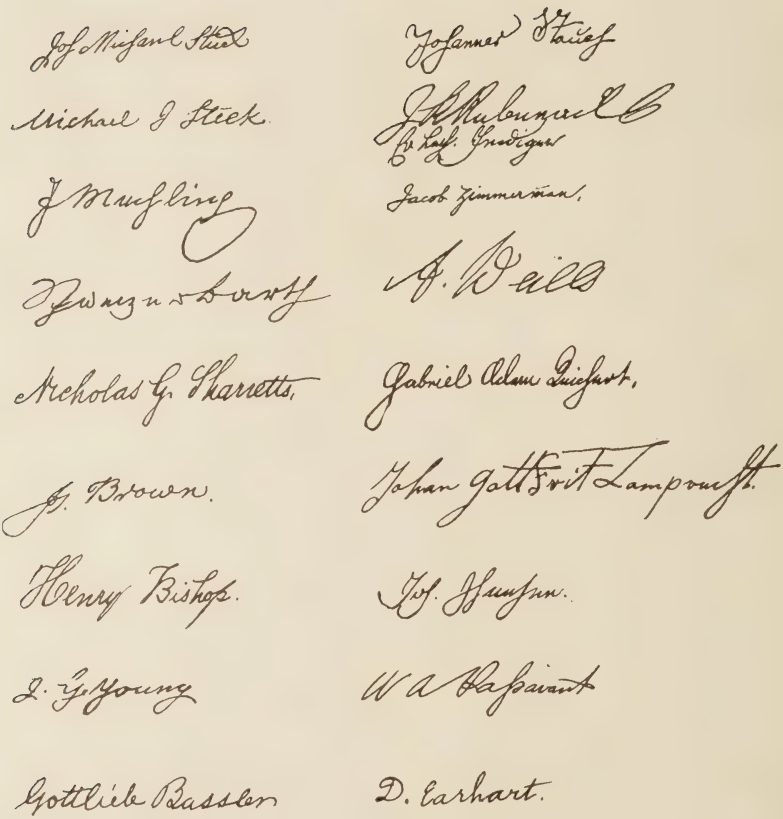
** Working on the territory of the Pittsburgh Synod at the time of organization, did not unite with it at the time, but came in later.

*** Working in the terriory of he Pitsburgh Synod at the time of organization, and became one of its founders.

**** Was a pastor in 1845 of churches that were later transferred from the Alleghany Synod to the Pittsburgh Synod.

That the Ohio Synod furnished such a large proportion of these early pastors is due to the fact that the Synod was organized out of the Western Conference of the Ministerium of Pennsylvania in 1818; and that Conference regarded all the territory west of the summit of the Allegheny Mountains as its proper territory. This also accounts for the difficulty of establishing the Ohio state line as the western border of the Pittsburgh Synod. When the West Pennsylvania and Allegheny Synods were organized in 1824 and 1842, their pastors competed with the pastors of the Ohio Synod for the present territory of the Pittsburgh Synod. The organization of the Pittsburgh Synod was an attempt to bring all these pastors and churches together in one strong, effective missionary body.

The first pastors of western Pennsylvania and eastern Ohio were compelled to undergo many severe hardships. The people to whom they ministered had but few comforts, and their pastors were always willing to live as did their parishioners. One of them lived alone in a log hut for four years, with no companion but his faithful horse; another lived in a hastily constructed cabin that was such a cold place that he and his family scarcely managed to live through the severe winter. In course of time many of these primitive discomforts vanished. The people learned how to build warmer houses and adjust themselves to frontier conditions, but it was a long time before it was possible for a Lutheran pastor to do his work in a large and scattered parish without suffering many hardships. These early pastors were natural missionaries, or they would not have sought the frontier as a field of service. Consequently much of their time was spent in the saddle, hunting up the scattered Germans in their homes, and ministering to them as best they could. Fully one-half of the preaching of the first thirty years was done in private homes and barns. It is much to be regretted that there is so little written of the life and labors of Pastor Luetge. Not a scratch of a pen, definitely known to be his, has been preserved. Yet the fact that he spent seven years in the wilderness of Westmoreland, and returned to Franklin County before Pastor Johannes Stauch came to western Pennsylvania, is sufficient testimony to the hardships he was compelled to undergo. Pastor John Michael Steck, who succeeded Pastor Luetge in the Westmoreland Parish, was an indefatigable worker. Because of his prodigious missionary labors, he was often called the "Lutheran Bishop of Western Pennsylvania." His name appears in the record of many of the churches of the Pittsburgh Synod, showing that, while he was not their pastor, he was ready to minister to them as often as his large parish would permit. The field, which he endeavored to supply for a number of years, when laborers were few, extended from the



AUTOGRAPHS OF PIONEER PASTORS

Laurel Ridge on the east to Ohio on the west, and from Clarion and Crawford counties on the north to Virginia on the south. His regular congregations received services every four weeks, but he had almost a score of preaching places, which he aimed to visit every four or six months. Probably no other pastor ever baptized so many children or comforted so many lonely hearts. From 1782 to 1806 there were never more than from one to three Lutheran pastors in the entire field of eastern Ohio and western Pennsylvania, and these heroic men had to make provision for the spiritual care of all. It was a gigantic task that only the stoutest hearts could discharge. In answer to repeated appeals from Ohio, the Ministerium of Pennsylvania established the traveling missionary system in 1806. Johannes Stauch, Andreas Simon, Paul Henkel, and Wilhelm George Forster were sent out, and accomplished much in the way of organizing the scattered people into congregations. The system gave better results in Ohio than in Pennsylvania, for in the latter field the missionaries seemed unwilling to stay more than three or four months. This inability to secure a permanent pastor proved very discouraging to some of the settlements, and their last state was worse than the first. The first missionary of the Ministerium of Pennsylvania in the western part of the state was Rev. Wilhelm Heinrich Scriba, who spent a few months in the summer of 1811 in the Meadville district. The next of the traveling preachers was Rev. Peter Rupert, who spent the summer of 1814 in the same field, and confirmed the first catechetical class of Clarion County in old St. John's Church of Sligo Parish. He was succeeded by Rev. Carl Wilhelm Colsen in 1815, who was one of the most scholarly men sent into the field. This pastor expected to make Meadville the center of his parish, and to spend many years on the frontier, but his frail body was not equal to the strain, and he died of pneumonia, December 29,1816. His body was laid to rest in Greendale Cemetery at Meadville, Pa., and a heavy marble slab above his grave bears the following inscription:

TO THE MEMORY OF
REV. CARL WILHELM COLSEN,
PASTOR OF 4 GERMAN LUTHERAN CONGREGATIONS
BORN AT BUCHBERG, IN THE PROVINCE OF WESTPHALIA
WHO CAME, 1810, WITH HIS FAMILY TO AMERICA
AND DEPARTED THIS LIFE IN THE 46th YEAR OF HIS LIFE,
DEC. 29, 1816.
LOVABLE IN HIS RELATIONS WITH HIS FELLOW MEN,
FAITHFUL IN THE SERVICE OF HIS LORD AND SAVIOUR,
HE IS MOURNED BY MANY.
HONORED BY STRANGERS, MOURNED BY STRANGERS.
"DES GERECHTEN WIRD NIMMERMEHR VERGESSEN".

He left a wife in such destitute circumstances that Doctor Timothy Alden, the first President of Allegheny College, appealed to the Ministerium for aid, and also for a successor for the Meadville Parish. The appeal was answered in 1817, when Rev. Johann Christian Friedrich Heyer, one of the greatest missionaries of the Lutheran Church of America, was commissioned as pastor. A description of his experiences in northwestern Pennsylvania is found in his autobiography.

[19]"At York (1817) I was appointed traveling preacher to visit the north western districts of Pennsylvania, and especially to preach in Crawford and Erie counties. The appointment was for three months. The salary was one hundred dollars. What the traveling preacher could not collect was paid from the synodical treasury. At this time, when I was on my first missionary journey, there was no longer reason to fear hostile Indians in Pennsylvania. This I well knew. Still I was not quite comfortable when I, altogether unexpectedly, met a number of these inhabitants of the forest near the Allegheny river. The sun was setting when I reached the eastern side of the river. For a distance of twenty miles, I had not met a house during the afternoon. On the opposite bank of the Allegheny stood a hut, in which the ferryman lived. I called as loudly as I could but received no answer. At some distance up the stream I heard people in the bushes, but of them also none paid any attention to my cries, and it almost seemed that rider and horse must camp uncared for under the open sky. Finally in the dusk of evening I saw a boat moving, which, to my astonishment, was rowed by two Indians. When we were on the point of pushing off from the land, a white man arrived in a boat, sprang into the ferry, and with dreadful curses drove the Indians away. The following day I reached Crawford County, where, near the road, I saw one of those old block houses, which served the early settlers as places of refuge or forts during hostile attacks of the Indians. The building was of fair size, but had only one door and no windows at all, either above or below. The upper story was larger than the lower, extending ten feet on each side. The extension enabled the men to shoot down upon the Indians, who might come near to set fire to the house, or even to pour water on a fire already started. My arrival in Meadville was not altogether unexpected. They rejoiced, but did not know at first whether they could support a pastor, but after I had preached in the congregations, new life and zeal were manifested. Before my time as traveling preacher had expired, they requested me that I should remain, and the four congregations unanimously called me as their pastor. In the Erie congregation I preached in a schoolhouse; the congregation on French Creek built a small frame church; in Meadville we held our meetings in the court house; and on Conneaut Lake, John Braun had the largest house at that time, and we were kindly welcomed by him, not only for Sunday services, but in winter also for holding a school in his house. In order to enable them to buy forty acres of land, with house and barn, the following plan was devised: The women of the four congregations formed a society. Each member obligated herself to contribute monthly the value of one pound of butter. The usual price was then twelve cents a pound. Since there were at least a hundred women in the congregations, the neat sum of $150.00 could in this way be collected annually."

19—Autobiography of Father Heyer, in the Lutheran Church Review.

The scholarship of Pastor Heyer appealed as strongly to Doctor Timothy Alden as that of his predecessor, and he too was offered the Chair of German and French in Allegheny College, but he was not willing to accept. At the next meeting of the Ministerium of Pennsylvania, he was appointed to go to Cumberland, Maryland, and the Meadville Parish lost its second opportunity to secure a great leader. For the next four years the Lutherans of this section appealed in vain to the Ministerium for a pastor, and much of the good work of Pastors Colsen and Heyer was lost. This was the weakness of the traveling missionary system. It raised great hopes in the hearts of the people that were not realized.

A new name appears on the missionary calendar in 1822, and from that year some of the strongest Lutheran churches of western Pennsylvania date the beginning of their prosperity. It is the name of Gabriel Adam Reichert. He was a thorough German, devoted to the highest interests of his people, and a tireless worker, whose field of labor at times rivaled that of Bishop Steck. In his missionary zeal he sought out the scattered Germans in their homes, and organized them into congregations, which he aimed to supply with the regular means of grace as often as possible. His methods of work were those of the skilled catechist, who frequently organized congregations out of his first catechetical class, and continued to build them up in their spiritual life by the soundest of doctrinal sermons. Five of his private diaries, preserved in the library of the Historical Society in the Gettysburg Seminary, show that he spent a large part of his time in the saddle, traveling from settlement to settlement in the hope of winning the hearts of the people for Christ and the Church. He labored for three months as a traveling missionary of the Ministerium of Pennsylvania, and then became the regular pastor of Indiana Parish. One of the largest catechetical classes was gathered in the Brush Valley Church in 1822. It must have been a happy day for the young missionary when this class of forty-four members was confirmed, January 11, 1823, and made the nucleus of a strong pioneer church. One of the members of this class, Miss Lydia Tyson, became his bride on the 16th day of September, 1823, and their wedding trip was a horseback ride of forty-one miles through the woods to Rimersburg, where they were married by Pastor Henry Koch of the Reformed Church. In 1827 he removed to Kittanning, and made his new home the center of an even larger field of operations. His best work was done in Indiana, Clarion, and Armstrong counties, where his name is precious. Although Pastor Reichert completed a second pastorate in Kittanning, 1855-1877, he never united with the Pittsburgh Synod.

What the name of Gabriel Adam Reichert means to the churches of his great parish, that the name of Pastor Johann Gottlob Christian Schweizerbarth means to the Lutherans of Butler County. He first appeared before the Ohio Synod as a candidate in 1820, but his examination did not prove satisfactory, and he was not licensed to preach until 1821. In the last named year he came to Zelienople, where he lived for many years, ministering to the Germans of the entire region. While his regular parish consisted of the first four congregations organized, Zelienople, Stone, Butler, and Bernhard's, he carried the means of grace to at least ten other communities, in each one of which an Evangelical Lutheran Church was organized. He was a staunch Lutheran, bitterly opposed to the spirit of "new measures", and one of the most influential men of the Ohio Synod. His appointments were met at first on foot; later he travelled on horseback; and no traveller of those primitive days was better known than "Bishop Schweizerbarth", riding a large dapple-gray horse, attended by a sleek mouse-colored hound. He was greatly beloved by the children of the parish, for it was well known that he always carried a package of peppermint drops in the pocket of his robe, from which he dealt out sweets in small quantities to the hungry little folks. His invariable custom, on parting from a group of children, was to raise his hands over them and bestow a blessing. He is described by one who knew him in his prime as "a man of noble presence, above the average height, broad shouldered, erect, of full and ready countenance, having an eye of unusual brightness and power. As a preacher, he was possessed of a quick and fervid eloquence, which carried his hearers with him in its irresistible flood. His sermons were always doctrinal, often polemic in statement, practical and energetic. On one occasion, when the Baptists were troubling him and his people in Zelienople, he preached a series of seven sermons on the seven devils in the visible church, directing his fire against the interlopers to their utter discomfiture. On another occasion he was invited by Father Steck to preach a certain anniversary sermon in Greensburg. No church in the village would accommodate the multitude of people who came out to see and hear the renowned Bishop (for by that title he designated himself), so the sermon was delivered in the court house. A vast assemblage of Baptists, Presbyterians, and Methodists was present, with the Lutherans of Father Steck's congregation. The Bishop took his position behind the Judge 's desk and announced his text: Matthew 28:19-20. His theme was baptism. In the course of unfolding his theme, he stated that in all scripture he read of only three cases of immersion: the Antediluvians, Pharoah and his army, and the swine of the Gadarenes. At this the Presby-

terians and Methodists smiled. 'You need not smile,' he said, 'Your doctrine of predestination shuts you out from the true Christian hope in baptism. The sacrament brings no grace to you if your doctrine of predestination be true. If you be among the saved you bring the grace to the sacrament'. Then the Methodists caught it 'You Methodists sometimes baptize your children and sometimes you don't. You let them grow up like colts, and then break them if you can. You get up an excitement, get them anxious and then bench them. Then, if you forgot to baptize them, you call a meeting to initiate members, sprinkle, affuse or immerse them as they may choose, and then watch them for six months to see if they are Christians.' This remarkable sermon continued for three hours. When it was concluded, Father Steck persuaded the preacher that the backstairs was the shortest way out of the court house, for many of the people were infuriated." Bishop Schweizerbarth never united with the Pittsburgh Synod, although he lived until August 6, 1862, and fell under the discipline of the Ohio Synod near the close of his life. One of his most faithful friends in life and death was Gottlieb Bassler.

The pioneer pastor of Mercer County was Rev. Michael Kuchler. Pastor Michael Kuchler studied theology under Pastor Heinrich Huet, and served as a catechist in the Wolf Creek settlement as early as 1826, rendering the most helpful service as a religious teacher, and receiving a license to preach from the Ohio Synod in 1829. This pastor was the great leader of the Germans of Mercer, Erie and Crawford counties for many years, and remained a member of the Ohio Synod until 1865, when he and his large Mercer County Parish were received into the Pittsburgh Synod. The Eastern District Synod of Ohio then accused Pastor Kuchler of an "un-Lutheran, united and even rationalistic standpoint in doctrine and in practice", but the charges could not be sustained. Michael Kuchler was Senior of the Ministerium of the Pittsburgh Synod from 1865 to April 4, 1887, when he was called to his reward at the ripe old age of 86 years.

The pioneer of eastern Ohio was Pastor Johannes Stauch. Three of the first Lutheran congregations of Ohio, organized by Pastor Stauch, Good Hope of Osage, Good Hope of North Lima, and Zion of Germano, are still in the fellowship of the Pittsburgh Synod. When Pastor Stauch found the field too great for himself, and knew that the Ministerium of Pennsylvania had no more pastors to send, he persuaded three of the young men of his congregation to study theology under his direction and enter the ministry. These young men had but a limited education, and were pressed into service by the dis-

tressing need of the people. G. Heinrich Weygandt, who served in western Pennsylvania from 1809 to 1829, and closed his long ministry in Ohio, was one of the most useful pastors of pioneer days. Heinrich Huet, who was baptized by Pastor Stauch in Bethlehem Church in Washington County, Pa., also consented to serve in the sacred office, and made Good Hope Church of North Lima, Ohio, the center of his immense parish. He was the first regular pastor of the Mercer County churches, and the preceptor of Pastor Michael Kuchler.

John Reinhard was one of the founders of the venerable Osage Church, the oldest Lutheran Church in Ohio, and served long and faithfully in the ministry. The following statement of this pastor is quoted from "The Lutheran Standard" of January 29, 1851:

"In the year of our Lord, 1804, I and my family, in connection with three other families, moved to Jefferson County in the state of Ohio. Upon our arrival here we found five other families which had preceded us, and in the next year another family followed us. Having no minister to break unto us the bread of life, there being no minister of our Church in the whole state, we agreed to meet every Sunday for the purpose of mutual edification, by reading, singing and prayer. Soon after this the Rev. Father Stauch, whose former hearers we were, and who may be called the father of the Evangelical Lutheran Church in Ohio, visited and encouraged us. He organized us into a congregation under the name of 'Good Hope', and the following brethren were elected as officers: Balthaser Kolb, David Reidhauer, Andrew Alt and John Reinhard. He then advised us to draw up a petition to the Evangelical Lutheran Synod of Pennsylvania, (the first petition presented to that body from the state of Ohio) which was done by the undersigned in the following words: 'As in the providence of God several German families, who grew up under the sound of the gospel, have settled in the wilderness in the state of Ohio, where to their sincere sorrow they are deprived of the blessings of the gospel, they pray to the Reverend Synod of Pennsylvania to send them if possible a minister of the gospel. We would be thankful for occasional visits from our ministers, but it is our wish that the Rev. J. Stauch might become our minister, for our children grow up without religious instruction, and we are like sheep without a shepherd.' Soon after this Rev. J. Stauch appeared in our midst, but, living eighty miles from here, he could only come once in eight weeks. For this reason Father Stauch appointed me to instruct the children in his absence, and also urged upon me to dedicate myself to the gospel ministry. At first I resisted, but, after prayerful meditation and serious reflection, especially on the case of the servant with the one pound (in the parable of Luke 19), which caused me much anxiety and uneasiness of mind, I consented to devote myself to the ministry until the Church could be supplied with better qualified laborers. In the year 1812, I accompanied the Rev. Mr. Stauch to the Synod held at Carlisle, Pa., still hoping that I would not be received. At this session, the Rev. H. Huet, Rev. J. Liest, Rev. C. Schaffer and myself were admitted by licensure. The venerable George Ney from Fairfield County, Ohio, was also present as a delegate, praying for a minister. The Rev. J. Liest was recommended to him, and soon after removed to Ohio. In the following year, 1813, the first conference of Evangelical Lutheran

ministers in Ohio was held in Israel's Church, under the care of Rev. J. Liest, Fairfield County, at which were present the Rev. Paul Henkel from Virginia, Rev. Samuel Mau from Kentucky, Rev. Andrew Simon from Montgomery County, Ohio; Rev. J. Stauch from Columbiana County, Ohio; Rev. J. Liest from Fairfield County, Ohio; Rev. J. Reinhard from Jefferson County, Ohio, and I think Rev. Anthony Weyer and Rev. H. Huet. This was the beginning of the Evangelical Lutheran Church organized in Ohio. The above brethren penetrated the forests and prepared the way, and no one can fully imagine the difficulties they encountered. The second Conference was held in Jacob's Church, Columbiana County, and the third in Perry County, Ohio."

A similar historic statement, written in the hand of Pastor John Reinhard, is found on the fly-leaf of the old German record of the Germano Church.

"To God alone be all the glory. According to the wonderful leading and providence of God, in the years of our Lord 1802-1805, large numbers of Germans began to settle in this region. It was decided by the honorable Mother Synod of the Evangelical Lutherans in Pennsylvania to send missionaries to visit and preach the gospel of Christ in the western part of the state of Ohio. The Rev. Johannes Stauch was the first in the year 1805. He filled his office well. Then followed G. Simon and G. Forster as missionaries. After this Rev. Johannes Stauch served Zion congregation as settled preacher until the year of our Lord, 1812. Then Johannes Reinhard of the Pennsylvania Synod was installed as preacher in this congregation, and served the same from 1812 to 1819, and is still here. During this time, the Reformed side was visited by Rev. Petrus Mahenschmidt, and some were confirmed, and it was also visited by Pastors Weis and Sonnendecker."

The Lutheran settlements of eastern Ohio and western Pennsylvania were established under similar conditions. The same type of pastors ministered to the same race of people, and the hardships endured in one section were reproduced in the other. A glance at the table of pioneer pastors will show that the greater part of them were connected with the Ohio Synod. Not a few of them were men of sterling character; and many of the churches of the Pittsburgh Synod are still reaping spiritual harvests in fields where Ohio Synod pastors first sowed the precious seed.

CHAPTER II

THE ORGANIZATION

1845

"Other foundation can no man lay than that is laid, which is Jesus Christ."

FOR many years before the Pittsburgh Synod was organized, the need of such an organization was keenly felt. The pastors felt their need of it, that they might enjoy a closer fellowship with each other, and carry on their missionary work more effectively; the people felt their need of it, that they might be supplied more readily with suitable pastors. It was this need that led seven Lutheran pastors of Ohio and western Pennsylvania to hold a special conference in Mount Zion Church of Baidland, Pa., October 17, 1812. When this conference was reported to the Ministerium of Pennsylvania in 1813, that body expressed its gratification that their brethren on the frontier were "so active in the spread of the kingdom of God", but when this conference of 1812 was followed by others in 1813 and 1814, and members of the conference began to ask for themselves privileges which had been regarded as special privileges of the synod, the leaders of the Ministerium began to show decided disapproval. In 1816 the conference requested permission of the "Mother Synod" to organize themselves into a separate ministerium, but their request was not granted. It was not the policy of the Ministerium of Pennsylvania at that time to encourage the formation of new synods, and the Evangelical Lutheran Synod of Ohio and Adjacent States was organized under protest in 1818. The Ministerium of Pennsylvania also protested against the organization of the West Pennsylvania Synod in 1825, and the West Pennsylvania Synod in turn protested against the organization of the Alleghany Synod in 1842. And there was more or less protest against the organization of the Pittsburgh Synod in 1845, especially on the part of the Ohio Synod. These facts do not all appear upon the synodical record, but they are none the less true.

In 1831 a special conference of the Lutheran pastors of western Pennsylvania was held in Greensburg, Pa., to discuss the advisability of organizing a new synod on the territory now occupied by the Pittsburgh and Alleghany Synods. This conference was attended by the following pastors:

1. Rev. Jacob Krigler, Berlin, Pa.....West Penna. Synod
2. Rev. Gabriel A. Reichert, Kittanning, Pa.....West Penna. Synod
3. Rev. J. C. F. Heyer, Somerset, Pa.....West Penna. Synod
4. Rev. Nicholas G. Scharretts, Indiana, Pa. .....West Penna. Synod
5. Rev. John Brown, Washington County, Pa.....West Penna. Synod
6. Rev. Henry David Keyl, Clarion County, Pa.....West Penna. Synod
7. Rev. Daniel Heilig, Erie, Pa.....West Penna. Synod
8. Rev. J. G. C. Schweizerbarth, Zelienople, Pa.....Ohio Synod
9. Rev. Michael J. Steck, Greensburg, Pa. .....Ohio Synod
10. Rev. Jonas Mechling, Westmoreland County, Pa.....Ohio Synod

The opinion of these ten men was that the formation of a new synod was highly desirable, and a resolution to this effect was adopted. Pastor Schweizerbarth was delegated to lay the resolution before the Ohio Synod at its next meeting, and this was done. The petition was not approved by the Ohio pastors, but a reorganization of their synod into district synods was effected, in which the district synods were privileged to have their own treasuries, with the liberty of spending one-half of their benevolent funds in local missionary work, and the right to license catechists and candidates, while the general body retained the right to ordain.

[20]"The following year the dividing line between the districts, which were called the Eastern and the Western, was to start at Cleveland, follow the canal to New Philadelphia, and from thence in a straight line to Marietta. And thus the Ohio Synod became a Joint Synod of districts, which it has continued to be to the present time." This reorganization plan satisfied the Pennsylvania pastors of the Ohio Synod for the time, and the first attempt to organize a Pittsburgh Synod failed. When the second effort was made in 1845, it was under less hopeful conditions. The organization of the Alleghany Synod in 1842 had taken up the eastern half of the proposed territory of 1831, and the Eastern District of the Joint Synod of Ohio was now opposed to it. This opposition was due partly to the fact that the men of the Ohio Synod regarded the proposed organization as an intrusion upon their territory, and partly to doctrinal reasons. Four of the pastors most deeply interested in the formation of the new synod, W. A. Passavant, Gottlieb Bassler, George F. Ehrenfeld, and Samuel D. Witt, were educated at Gettysburg, and the Ohio Synod had already begun to show decided aversion toward Gettysburg theology. In a sermon preached to the Eastern District Synod of Ohio in 1843, Bishop Schweizerbarth made the following statement:

[21]"Those who come from Gettysburg are with few exceptions anti-Lutheran. They neither believe the entire catechism nor the entire

20—History of the Joint Synod of Ohio, C. V. Sheatsley, p. 90.
21—Geschichte Der Allgemeinen Ev. Luth. Synode von Ohio, Schmidt and Peters, p. 87.

Augsburg Confession. Can those who tear down the foundations of the Church build up the same? In short, the ministry for the Church, under the assistance of Almighty God, must come from Columbus."

The pastors of the Ohio Synod were especially afraid of the new measure spirit of Rev. W. A. Passavant, already shown in his Baltimore pastorate, for they believed that his personality would dominate the life of the new synod. It was a type of religion with which they had no sympathy whatever. That this feeling was general is shown in a letter of Pastor Michael J. Steck to the Pittsburgh pastor just after he had made up his mind to unite with this new organization.

[22]"Yours of the 4th inst. came duly to hand. I should have written sooner, but I could hardly come to the conclusion what to do in the organization of a synod in the western part of this state. But, inasmuch as you desire it, I will frankly state my opinion on the subject. I have thought and prayed since your visit to me, and especially since your letter of the fourth, most sincerely that God might direct me to that which would be most conducive to the welfare of the Lutheran Church, and especially to the western part of this state; and I cannot help telling you that I am firmly of the opinion that we could labor to far greater advantage, and do far more good to this section of the country in preaching Christ and Him crucified to the world, if we had a synod of our own. One thing I know, that I have no more satisfaction at our synodical meetings. Until about eight or ten years ago, I rejoiced when the time drew near when I should meet my brethren in the synod, but now it has become a burden to me, in our eastern district especially, and what prospects can we have for the better if such men as B. are put at the helm? Yet it is very painful for me to separate from the western brethren, whom I love as the apple of my eye, with whom I have been united in the same synod for nearly thirty years. Dr. Mechling thinks and feels as I do. I had a long conversation with him on this subject, and I think that he will go in for it if I do. Yet I am free to confess that I cannot unite with the brethren in a synod where new measures are carried to that extent to which they are carried in some places. If I do unite with you, and such things should take place, I would be under the disagreeable necessity of withdrawing from the synod. What shall be the result in the event of our uniting in a synod? Shall we have to join the General Synod? Will this synod be bound to support the Gettysburg Seminary? or will each brother be allowed to support such a seminary as he thinks proper? To the first my objections are not very strong, but if I should be compelled to support the eastern seminary, when I would feel it my duty to support that of Columbus, this would be hard. I do not know whether I could."

The appeal of the waste places of Zion made such a strong appeal to all Lutheran pastors in western Pennsylvania that it was confidently expected that many of the Ohio Synod men would follow the lead of Pastor M. J. Steck and unite with the new synod. In this Rev. W. A. Passavant was greatly disappointed. Some of these pastors attended several conventions of the new synod, but were unwilling to become mem-

22—Life and Letters of Passavant, G. H. Gerberding, pp. 122-123.

CHURCH OF THE ORGANIZATION
FIRST ENGLISH LUTHERAN CHURCH, PITTSBURGH

bers. One of the more friendly pastors was Rev. Jacob Zimmerman of Leechburg. He made a verbal agreement with Pastor M. J. Steck that he would unite with the synod later, provided it was not controlled by new measure men.

The movement for this organization began shortly after Rev. Passavant accepted a call to Pittsburgh. While he was the youngest pastor on the territory, his influence over other pastors was already pronounced. A preliminary meeting was held in Butler, Pa., August 27-28, 1844, in the humble log dwelling in which Pastor Gottlieb Bassler had an attic room, and was attended by Pastors W. A. Passavant, Gottlieb Bassler, Gottlieb Kranz, John Esensee and Elihu Rathbun. Fifteen years later Pastor Bassler spoke of it as the meeting of "a few brethren who wept and prayed over the desolation of our Zion." All these pastors expressed the conviction that the organization of a new synod was imperative, but neither Gottlieb Kranz nor John Esensee ever united with it. When the Butler meeting adjourned, it adjourned to meet at the call of its officers, and the called meeting was held in Pittsburgh in January of the following year. Notice of the meeting, together with a statement of its object, was sent to all the pastors and churches of the western counties of Pennsylvania; but, when the brethren assembled in the First English Evangelical Lutheran Church of Pittsburgh, Tuesday evening, January 14, 1845, only eight of the twenty-nine pastors of the territory were present. Accompanying them were six laymen, as eager as their pastors for the organization of a new synod. The next morning the following men were enrolled:

1. Bishop M. J. Steck, Greensburg, Pa.....Eastern Dist. Synod of Ohio
2. Bishop W. A. Passavant, Pittsburgh, Pa.....Maryland Synod
3. Bishop Gottlieb Bassler, Zelienople, Pa.....West Penna. Synod
4. Bishop G. F. Ehrenfeld, Clarion County.....Alleghany Synod
5. Bishop Samuel D. Witt, Shippenville, Pa.....Alleghany Synod
6. Bishop Abraham Weills, Ginger Hill, Pa.....English Synod of Ohio
7. Bishop David Earhart, Leechburgh, Pa.....East Ohio Synod
8. Bishop Elihu Rathbun, Mercer Co., Pa.....English Synod of Ohio
9. Mr. Jacob S. Steck, Greensburg, Pa.....Greensburg Parish
10. Mr. James Griffin, Mercer, Pa.....Mercer County Parish
11. Mr. Frederick Carsten, Hillsboro, Pa.....Bethlehem Parish
12. Mr. George Weyman, Pittsburgh, Pa.....Pittsburgh Parish
13. Mr. C. S. Passavant, Zelienople, Pa.....Butler County Parish
14. Mr. Joseph Shoop, Freeport, Pa.....Freeport Parish

The following congregations were represented in the organization meeting, either by their pastors or delegates:

1. Greensburg, First Church.
2. Brush Creek, Salem Church.
3. Bell Township, St. James Ch.
4. Baron Run, Hope Church.
5. Harrolds, Zion Church.
6. Seanors, St. Paul's Church.
7. Denmark Manor Church.
8. Pittsburgh, First Church.

9. Keel Ridge, Amity Church.
10. N. Washington, Mt. Varnum Church.
11. Butler County, Mt. Pisgah Church.
12. Washington Co., Bethlehem Ch.
13. Ginger Hill, Mt. Zion Church.
14. Fayette Co., St. Jacob's Church.
15. Leechburg, Hebron Church.
16. Forks, Zion Church.
17. Buffalo Township, St. Matthew's Church.
18. Hannastown, St. Luke's Ch.
19. Freeport, St. John's Church.
20. Zelienople, English Church
21. Butler, First Church.
22. Center Twp., Rider Church.
23. Prospect, Emmanuel Church.
24. Middle Lancaster, Zion Ch.
25. Shippenville, Mt. Zion Ch.
26. Fryburg, St. John's Church.
27. Beaver, Emmanuel Church.
28. Churchville, St. John's Ch.

The morning session of January 15 was spent in discussing the needs of the territory, and a special committee was appointed, consisting of Rev. Michael J. Steck, Rev. W. A. Passavant. Rev. G. F. Ehrenfeld, Frederick Carstens and James Griffin, to prepare and submit a plan of union to the convention. This report, unanimously adopted by a yea and nay vote at the afternoon session of January 15, was as follows:

"We, the undersigned ministers and delegates of the Evangelical Lutheran churches in the western counties of Pennsylvania, being painfully sensible of the great destitution of the preached word and the ordinances of the gospel in our midst, and fully persuaded of the necessity of uniting our efforts for their supply, hereby form ourselves into a synodical body, with the express understanding that each minister and church, or churches, shall be at perfect liberty to support such literary, theological or benevolent institutions, without the limits of our Synod, as may best accord with their own views of duty; and also, that as a synodical body we recognize no such distinctions among us, as those commonly known by the terms of old and new measures, the Synod to be known by the name of 'The Pittsburgh Synod of the Evangelical Lutheran Church'."

After the adoption of this plan of union and the constitution printed in the Hymn Book of the General Synod, the following officers were elected:

Rev. Michael J. Steck, Greensburg, Pa.....President
Rev. William A. Passavant, Pittsburgh, Pa.....Secretary
Mr. George Weyman, Pittsburgh, Pa.....Treasurer

Three young men were examined and licensed before the synod adjourned: Michael Schweigert, Hermann Eggers, and Henry Esensee. The Ohio Synod pastors were conspicuous by their absence. Pastor Gottfried Jensen of Pittsburgh was present at one of the sessions, but declined to unite with the new synod. Pastors John D. Nunnemacher and John Esensee sent letters of greeting, but never united with the organization. Pastor Jacob Zimmerman also attended some of the later conventions, but never became a member.

One of the quaint features of the minutes of the first conventions was the use of the term Bishop, as applied to their

pastors. During the first six years of her history, every pastor of the Pittsburgh Synod was called Bishop. Even the conservative Ohio Synod made use of the same title, and Pastor Schweizerbarth, one of her most influential men, was called "Bishop Schweizerbarth" to the day of his death. A resolution of Pastor John McCron, adopted by the Alleghany Synod in 1842, will explain the sentiment that led to this practice.

"Whereas, the term Bishop, in application to the ministers of the gospel, is more scriptural than Reverend, more characteristic of the office, and may also, if introduced into general use, spread among the people more correct views of it's true import, as well as of the favorite views of our Church in reference to the parity of the ministry, therefore,

Resolved, That we regard it as perfectly correct and proper to substitute the word Bishop for Reverend in addressing the ministry of this Synod."

Many of the pioneer pastors of eastern Ohio and western Pennsylvania were well worthy of the title, for their immense parishes were true bishoprics. Pastor Johannes Stauch at one time served fourteen regular churches, in addition to at least a score of preaching stations. Many thousands of miles were travelled in the discharge of duty. Pastor Wilhelm George Forster, who was sent into Ohio by the Ministerium of Pennsylvania in 1805, had an immense parish, but resented every attempt of his ministerial brethren to divide it. When he made complaint against Pastor Liest for ministerial interferences in 1813, the synod asked him to define the boundaries of his parish, and his reply was: "Die ganze nordwestlichegegend ist mein missionsgebiet, und kein anderer soll mir darin ein griffe machen." His brethren thought otherwise, however, and his bishopric was divided. Pastor John M. Steck was often called "The Bishop of Westmoreland", and Pastor J. C. F. Heyer assumed the title "Episcopos Regionarius". Even as late as 1845, a number of Lutheran pastors were serving six or eight congregations, so that the title was by no means ill-bestowed. The eight founders of the Pittsburgh Synod exerted an influence in this territory far greater than their number would indicate. While they reported but 28 of the 106 churches which they aimed to serve and unite, they knew there were many more, which would eventually look to them for the means of grace. They believed they were called of God to do a great work, and issued the following appeal to the churches and pastors of western Pennsylvania soon after the adjournment of the first convention.

"To the ministers and members of the Evangelical Lutheran Church:

Dear Brethren in Christ Jesus:

With the minutes of the convention held in Pittsburgh, you will receive the proceedings of the first and second sessions of the Pittsburgh Synod of the Evangelical Lutheran Church. At that meeting it

was made the duty of the undersigned committee to prepare a brief statement of the causes which led to its formation. This was done from a proper respect to the opinions of our brethren in other parts, who may not be acquainted with the spiritual condition of the western counties of Pennsylvania, and to prevent, if possible, the imputation of any improper motives to the ministers and churches by whom its organization was effected. The religious condition of the western sections of Pennsylvania, so far at least as it relates to the Lutheran Church, was very peculiar. It is a fact not generally known, that while the number of churches and members in this part of the state was quite numerous, it was neither claimed as the territory of any one synod, or provided for as such by any of the ecclesiastical organizations of the Lutheran Church. This was not the result of design or an unwillingness on the part of existing synods to occupy the field, but of the peculiar relation which several synods bore to this section of the state. Until the year 1841, the Synod of West Pennsylvania extended its territorial limits to the Ohio state line; but as its operations were confined almost exclusively to the eastern counties west of the Susquehanna, the German Synod of Ohio, which was formed about the year 1818, gradually extended its labors into most of the western counties of this State. In addition to these two synods represented on this territory, two others were added by the formation of the English District Synod of Ohio and the English Synod of Ohio in connection with the General Synod, both of which had several ministers located in western Pennsylvania. Neither did the formation of the Alleghany Synod, which made the fifth, unite the ministers and churches in the western counties of the state into one association; for while this was the case in a very pressing degree in the eastern portion of its territory, after the lapse of several years from it's organization, only three of its ministers were located, in the spring of 1845, in the counties of Greene, Fayette, Westmoreland, Beaver, Butler, Mercer, Allegheny, Washington, Armstrong, Clarion, Crawford, Venango, Warren and Erie, which are commonly known as the western counties of the state. Owing to this state of things, in connection with the fact that this large and populous territory was not at the center but at the remote limits of the respective fields of the operations of each of these synods, the Lutheran Church has received an injury in this part of the state, which will require many years of indefatigable labor to repair. Nay, the injury it has received from the ministry of wicked men, who have imposed themselves upon a people hungering for the bread of life and suspecting no evil, can never be effectually healed. In many places the disgraceful lives of these self-styled and self-created ministers have made the name of Lutheran a by-word and a hissing. All this may and must be attributed to the want of a proper organization on the ground, which might have saved our churches from ruin and our name from disgrace. It is painful to speak of the desolations of our Zion, and most humbling is the exposure of these details to the eyes of others, but the truth must be spoken though it covers us with shame and lay us in the dust. Within a circle of thirty miles from Pittsburgh, no less than nine or ten Lutheran churches have been either entirely scattered, or have fallen into the hands of other denominations. This, let it be remembered, was not of choice on the part of these churches, but of stern necessity. After petitioning the different synods from year to year for some one to break unto them the bread of life, and finding all their efforts in vain, they gradually attached themselves to other communions, or went over in a body to some other church. The peculiar location of most of these churches, in the midst of an English community, rendered preaching in the English language almost necessary to their existence as separate churches. And as most of the ministers of the neighboring synods

officiated in the German language only, the necessary assistance could not be afforded. We allude not to this distressing state of things in a spirit of censure. Let those find fault and vent their censures, who know not the innumerable and peculiar difficulties under which our beloved Zion has labored since her first organization in the land until lately, without colleges and seminaries, and under the necessity of providing her members with a ministry who could officiate in both languages. We look upon this state of things as the natural result of the trying circumstances under which our synods have hitherto labored, and regard the suffering condition of many of our churches in this section of the state as one of the necessary consequences, resulting from the want of one efficient organization on the ground. Indeed so manifest was the necessity of an organization, which would make this section of the state at once the center and sphere of its labors, that the different pastors and churches, who were represented in the convention, had but one opinion on the subject. While various difficulties were stated in the accomplishment of so desirable an end, and fears were entertained concerning its practicability, there was a perfect oneness of opinion on the desirableness of such an organization. Nay, so fully were the members of the convention impressed with the necessity of an organization on this territory, that all minor difficulties were lost sight of, and the pastors and churches, which had hitherto been connected with no less than seven different synods, united in the most delightful harmony to organize a new one. Having thus stated the causes which led to an organization as a synod, we might mention some of the important results which we hope, by the blessing of God upon a course of persevering effort, finally to accomplish. These are:

1. To unite the hitherto separate congregations of our Church in western Pennsylvania in one synod.

2. To provide for these churches a ministry of holy and able men, and secure for our people, in case of vacancy, stated supplies, and as soon as possible permanent and devoted pastors.

3. To build up and reorganize, as far as yet can be done, those congregations of our people, which have been scattered or suffered to run down in past years.

4. To carry the gospel of the blessed God and the ordinances of religion to the scattered members and destitute settlements of our Zion within the bounds of this synod. A commencement has already been made in this good work, and an exploring missionary is now laboring in this field with much success. Other assistants will be appointed soon.

5. Finally, we desire and pray that this union of individuals and congregational efforts will aid us ere long to send the gospel of salvation to other destitute places in our own and other lands, thus enabling us the better to fulfill the Saviour's commission to preach his gospel to the ends of the earth."

The churches to which the appeal was sent, excepting those which had become extinct prior to 1845, were the following, which are arranged in the order of their organization:

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA
JANUARY 15, 1845

No.	Date of Org.		Name of Church	Local Names	Pastor In 1845	Synod in 1919
1	1772**†		Hempfield Twp., Zion	Harold's	M. J. Steck	Gen. Synod
2	1773**†		Brush Creek, Salem		M. J. Steck	Gen. Council
3	1773**	1790*	German Twp., Jacob		Supplied	Gen. Council
4	1782**†		Pleasant Unity, St. Paul's	Ridge or Frey's	Jonas Mechling	Gen. Council
5	1784**†		Greensburg, First		M. J. Steck	Gen. Council
6	1784**†	1793*	St. John's	Kintig's, Middle	Jonas Mechling	Gen. Council
7	1788**†		Indian Head, Good Hope	Back Creek	Jonas Mechling	Gen. Council
8		1791*†	Ten Mile, Bethlehem	Dutch Glory	Abraham Weills	Gen. Council
9	1791**		Upper Ten Mile, Trinity	Horn's	Supplied	Extinct
10		1792*	Donegal, Mt. Zion	Four Mile Run	Jonas Mechling	Gen. Council
11	1793**		Alverton, Zion	Schwab's	Jonas Mechling	Gen. Council
12	1793**†		Ligonier, St. James	Brandt's	Jonas Mechling	Gen. Council
13	1796**†		Smithton, Hope	Hoffman's, Baron Run	Jonas Mechling	Gen. Council
14	1796**†		East Salem	Forks of Yough	Supplied	Extinct
15	1796**†		Baidland, Mt. Zion	Stecher's	Abraham Weills	Ohio Synod
16	1796**†	1814*	Alleghany Twp., Salem	Klingensmith's	Jacob Zimmerman	Extinct
17	1796**†	1820*	Sardis, Christ	Hankey's	Jacob Zimmerman	Gen. Synod
18	1798**†	1813*	Kittanning Twp., Christ	Rupp's, Williams	J. H. Bernheim	Gen. Synod
19	1798**†	1811*	Washington, First	Weuler's	Abraham Weills	Gen. Council
20	1798**†	1813*	Indiana, Zion	Reis	Henry Bishop	Gen. Synod
21	1800**†		Broughton, North Zion	West Salem	Supplied	Gen. Synod
22	1800**†		Washington Co., Bethel	Pigeon Creek	Abraham Weills	Extinct
23	1800**†		Youngstown, St. James		Jonas Mechling	Gen. Council
24	1800**†	1806*	Brick Church, St. Mich'l's	Shaeffer's, Helfrich	J. H. Bernheim	Gen. Council
25	1800**†		Buffalo Twp., St. Matt	Eisemann's	David Earhart	Gen. Council
26	1803**†	1816*	Meadville, Trinity		J. D. Nunnemacher	Gen. Council
27	1803**†	1816*	Venango, Zion	Klecknerville	J. D. Nunnemacher	Gen. Synod
28	1805**	1828*	Mercer Co., Good Hope	Coal Hill	F. C. Becker	Gen. Council
29	1806**†	1821*	Stone Church, St. John's	Buechle's	J. Schweizerbarth	Gen. Council
30	1806**†		Bell Township, St. James	Jacke's, Yockey's	M. J. Steck	Gen. Council
31	1808**		Erie, St. John's		Michael Kuchler	Gen. Council
32		1808*	Boquet, St. John's	Denmark Manor	M. J. Steck	Gen. Council
33	1810**†	1816*	Conneaut Lake	Braun's		Extinct
34	1812**†		Seanors, St. Paul's	Zehner's	M. J. Steck	Gen. Council
35	1812**†	1814*	Churchville, St. John's	Licking	G. F. Ehrenfeld	Gen. Synod
36		1813*	Beaver Twp., St. Paul's	Best's, Stone	C. G. Stuebgen	Gen. Council
37	1813**	1821*	Butler, St. Mark's		J. Schweizerbarth	Ohio Synod
38	1816**†	1828*	Saegertown, 12 Apostles	Peiffer's	J. D. Nunnemacher	Gen. Council
39	1818**†		Mercer County, Zion	Wolf Creek	Gottlieb Kranz	Gen. Council
40	1820**†	1842*	Gilpin Township, Zion	Forks	David Earhart	Gen. Council
41		1820*	Shannondale, Zion	Yeany's	J. G. Young	Gen. Council
42		1820*	Export, Emmanuel	Hill's	Jacob Zimmerman	Gen. Council
43		1821*	Zelienople, St. Paul's		J. Schweizerbarth	Ohio Synod
44		1822*	Plum Creek, St. John's	Mahoning	Henry Bishop	Gen. Synod
45		1822*	Brush Valley, Ev. Luth.	Frey's	Henry Bishop	Gen. Synod
46		1822*	Germany Twp., Zion		Augustus Babb	Gen. Synod
47		1822*	Mercer County, Amity	Keel Ridge	Elihu Rathbun	Extinct
48		1823*	South Bend, St. Jacobs	Frantz, White	Jacob Zimmerman	Gen. Synod
49		1823*	Shippenville, Mt. Zion		S. D. Witt	Gen. Synod
50		1824*	Limestone, St. Mark's	Fair's, Bethlehem	Gottlieb Kranz	Gen. Synod
51		1824**†	Kittanning, Trinity	Absorbed, St. John's	Vacant	Gen. Council
52	1824**		Princeton, Jerusalem	Herbst's	John Esensee	Gen. Council
53		1827*	Blairsville, Hebron		Augustus Babb	Gen. Synod
54	1828**†		Gastown, Christ	St. Thomas	Jacob Zimmerman	Gen. Synod
55	1828**†		Pulaski, St. Daniel's		Theodore Hengist	Extinct
56	1828**†	1846*	Mercer, Ev. Luth.	Krill's	Vacant	Extinct
57	1829**†		Springfield Twp., Emman'l	Huber's, Balm	Gottlieb Kranz	Ohio Synod
58	1829**†	1846*	Kellersburg, Salem	Keller's	J. G. Young	Gen. Synod
59		1829*	Fryburg, St. John's	State Road	S. D. Witt	Gen. Synod
60	1830**†	1835*	Lamartine, Salem	Herrington's	J. G. Donmeyer	Gen. Synod
61		1830*	West Newton, Christ	Robbstown	Jonas Mechling	Gen. Council
62		1830*	Mosiertown, Christ	Reichel's	J. D. Nunnemacher	Gen. Council
63	1831**†		Ringgold, St. James	Haas	J. G. Young	Gen. Council
64		1832*	Cranberry Twp., St. John	Otto's, Daniel's		Ohio Synod
65		1833*	Fairview, St. Paul's		Gottlieb Kranz	Absorbed
66		1833*	Strongstown, St. Paul's	Union	Henry Bishop	Gen. Synod
67	1833**†	1841*	Freeport, St. John's		G. B. Holmes	Gen. Council
68		1833*	Wayne Twp., Jerusalem	Kammerdiener's	Vacant	Gen. Council
69	1833**	1858*	Pleasant Union	Patterson's		Gen. Synod
70	1835**†	1841*	Ohl, Bethlehem	Berkhaus	J. G. Young	Gen. Council
71	1835**†		Armstrong Co., Trinity	Sugar Creek	Gottlieb Kranz	Extinct
72	1835**†		Mercer Co., Ev. Luth.	Ziegler's	Vacant	Extinct
73	1836**†		Bridgewater	Beaver		Absorbed

PIONEER LUTHERAN CHURCHES OF WESTERN PENNSYLVANIA
JANUARY 15, 1845

No.	Date of Org.	Name of Church	Local Names	Pastor in 1845	Synod in 1919
74	1836*	Mill Creek, St. Peter's	Weigel's	Michael Kuchler	Gen. Council
75	1837*	Pittsburgh, First English	Grant Street	W. A. Passavant	Gen. Council
76	1837*	Pittsburgh, Trinity		Gottfried Jensen	Missouri
77	1837*	Wurtemberg, Bethlehem	Liebendorffer's	John Esensee	Absorbed
78	1837**†	Butler County, Ev. Luth.	Rider's, Boyer's	Gottlieb Bassler	Gen. Synod
79	1837*	Winfield Twp., St. Matt.	Little Germany	Henry Esensee	Gen. Council
80	1837*	Mercer Co., St. John's	Haas	F. C. Becker	Gen. Council
81	1837*	Hannastown, St. Luke's	Cooper's	John Esensee	Missouri
82	1837*	Saxonburg, St. Luke's	English	David Earhart	Gen. Council
83	1838**†	Jefferson Co., St. John's	Hoch's, Sprankle's	J. G. Young	Absorbed
84	1838*	Rose Township, St. John's		J. G. Young	Gen. Synod
85	1834*	St. Petersburg, St. Peter's	Ashbaugh's	C. G. Stuebgen	Gen. Council
86	1839**†	Armstrong Co., Springs	Boiling Springs	Jacob Zimmerman	Gen. Synod
87	1840*	Armstrong Co., Emmanuel	Hileman's	J. H. Bernheim	Gen. Synod
88	1841*	Indiana Co., St. Paul's	Round Top	J. G. Donmeyer	Absorbed
89	1841*	Indiana, German		J. H. Bernheim	Absorbed
90	1842*	Middle Lancaster, Zion	German	John Esensee	Ohio Synod
91	1842*	Middle Lancaster, Zion	English	Gottlieb Bassler	Gen. Council
92	1842*	Knox, Emmanuel	Beaver City	Vacant	Gen. Synod
93	1842*	Leechburg, Hebron		David Earhart	Gen. Synod
94	1842*	East Green, St. Paul's	Kuhl's	Michael Kuchler	Evangelical
95	1842*	Mercer County	Donation, Busch		Absorbed
96	1842*	Prospect, Emmanuel		Gottlieb Bassler	Gen. Council
97	1842*	Smicksburg, Salem		Henry Bishop	Gen. Synod
98	1842*	Warren, First		F. Brumbacher	Gen. Council
99	1843*	Butler, First		Gottlieb Bassler	Gen. Council
100	1843*	Zelienople, English		Gottlieb Bassler	Gen. Council
101	1843*	N. Washington, Ev. Luth.	Mount Varnum	Elihu Rathbun	Gen. Synod
102	1843*	Kittanning Twp., St. John	Schott's	Henry Esensee	Gen. Council
103	1843*	Butler Co., Mt. Pisgah		Elihu Rathbun	Absorbed
104	1843*	Venus, St. Luke's		C. G. Stuebgen	Ohio Synod
105	1844*	Dutch Hill, Bethel	St. Peter's	Henry Bishop	Gen. Synod
106	1844*	Frogtown, Salem	Hepler's	J. G. Young	Gen. Synod

*Regular Organization. **Provisional Organization. †Approximate Date.

It is much to be regretted that so many dates in the above table are given as approximate. This is due to the peculiar method by which all the earlier congregations of the Lutheran Church were organized. There was no formal organization as at the present time. When the men of the settlement decided that they should have preaching services, elders and deacons were elected, and nothing more in the way of organization was thought necessary. When church property was secured, trustees were appointed by both Lutherans and Reformed, so that the transaction might be legal, but even then the people of the settlement often simply accepted the word of the donor of the land. Much carelessness prevailed in the keeping of church records, some congregations being reported to synod a score of years before any local record of ministerial acts was kept. For this reason an approximate date must be assigned to the organization of no less than forty-eight of these pioneer churches. During the course of years, twenty of them have been disbanded or absorbed; and of all the others all but nine were eventually brought into the fellowship of the Pittsburgh Synod. The policy of the founders has thus been fully vindicated.

The organization of the synod was completed at the second

convention, held in Mount Zion Church, Shippenville, Pa., June 5-10, 1845. The name assumed in the constitution of June 10, 1845, was "The Pittsburgh Synod of the Evangelical Lutheran Church", but this was changed to "Pittsburgh Synod of the Evangelical Lutheran Church" in the charter of April 18, 1846. The following is a copy of the Act of Assembly, by which the charter was secured:

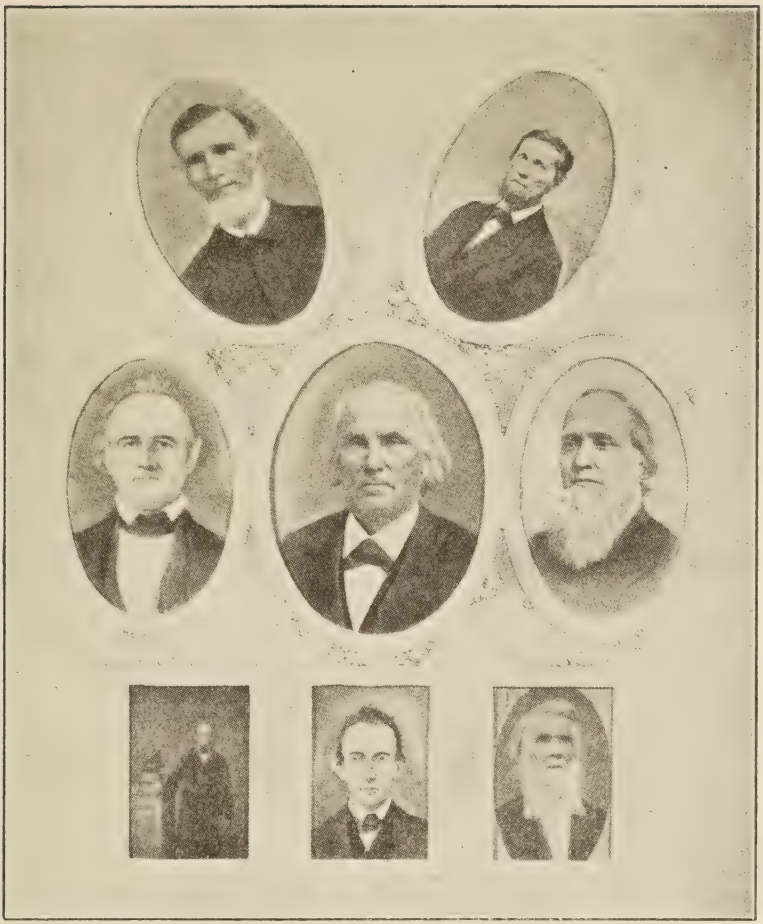
AN ACT TO INCORPORATE THE PITTSBURGH SYNOD OF THE EVANGELICAL LUTHERAN CHURCH

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same. That the present members of the Pittsburgh Synod of the Evangelical Lutheran Church and their successors shall be, and hereby are, created and declared to be a body corporate by the name, style and title of the 'Pittsburgh Synod of the Evangelical Lutheran Church', and by the same name shall have perpetual succession, and shall be able and capable in law to sue and be sued, plead and be impleaded in courts of law or equity, in this State or elsewhere, and to make and have a common seal, and the same to break, alter or renew at their pleasure, and also to ordain and establish such by-laws and ordinances as shall be necessary and proper for the regulating of temporal concerns of the Synod for promoting religion in it; Provided they be not repugnant to this act or the law of the State.

Section 2. That the said Synod shall consist of a President, Secretary, Treasurer and such other officers as may be deemed advisable to elect for the time being, together with such ministers of the gospel and laymen, as they in their wisdom and prudence may from time to time admit as members of said Synod.

Section 3. That the said Synod may annually elect a President, Secretary and Treasurer, and such other officers as may be deemed advisable for the time being, who are to comply with such rules and regulations as may be adopted by said Synod.

Section 4. That the said Synod and their successors, by the name and style aforesaid, shall be able and capable in law to have, purchase, take and receive, and hold lands, tenements, results, annuities and other hereditaments, which may be sold, devised, or in any other way conveyed to said Synod for their use or in trust for them; Provided, that the said corporation shall not at any time hold, or possess property, real, personal or mixed, exceeding the annual value of four thousand dollars."



FOUNDERS OF THE PITTSBURGH SYNOD

David Earhart — Gottlieb Bassler

Michael John Steck — Abraham Weills — William Alfred Passavant

George Frederick Ehrenfeld — Samuel David Witt — Elihu Rathbun

The eight founders of the Pittsburgh Synod were men of exceptional character, and filled an honorable place in the developing life of the Evangelical Lutheran Church in America.

1. REVEREND MICHAEL JOHN STECK, the first president of the synod, was born in Greensburg, Pa., May 1, 1793. He was the son of Pastor John Michael Steck, and inherited many of the sterling qualities of his father. From the days of childhood he showed an aptitude for the ministry. As a boy he would gather his schoolmates about him and preach to them from a fallen log. When these performances were reported to his father, he was asked whether he would like to be a Lutheran pastor, and very promptly replied in the affirmative. He came into the ministry of the Lutheran Church as naturally as the rivers flow into the sea. He loved to preach the gospel, and this love of it made him a strong and successful preacher. He studied theology under his father, and later under Rev. Jacob Schnee of Pittsburgh. He was licensed by the Ministerium of Pennsylvania in 1816, and became one of the founders of the Ohio Synod in 1818. His first parish was Lancaster, Ohio, where he served thirteen years, and did a work that is yielding fruitage to the present day. When his father grew ill he returned to Greensburg in 1829, and upon the death of his father, July 14, 1830, became his successor in Westmoreland Parish, serving faithfully until the day of his death, September 1, 1848. These two pastors, father and son, ministered to the Lutherans of Westmoreland for fifty-six years, and left a spiritual impress that can never be effaced. Pastor Michael J. Steck was a humble man, but one of strong convictions and great earnestness. Evil doers learned to dread his displeasure. On one occasion, when he filled an appointment at Brush Creek, he was informed that some of his catechumens had been guilty of going to shooting matches and doing other unseemly things on the Lord's Day, and was so indignant that his instruction had been so fruitless, that he took off his coat, went into the church and preached a sermon that the young men never forgot. He was the only one of the leaders of the Ohio Synod to enter the organization of the Pittsburgh Synod, but he did it so earnestly, and labored so faithfully for its success, that his memory is blessed.

2. REVEREND GEORGE FREDERICK EHRENFELD. This pastor was born in Philadelphia, January 20, 1810, and was baptized in Zion Lutheran Church by Doctor Helmuth. He was the first-born son of Augustus Clemens Ehrenfeld, M. D., who was the son of George Frederick, who was the son of George Nicolaus, who was the son of John George, who was the son of Matthias Bernhard, who was born in 1601.

Certainly three and perhaps more of his ancestors were men of university training. In the line of his paternal grandmother were several Lutheran ministers, one of whom was at one time pastor of the historic Wittenberg Church, on whose door Martin Luther nailed the Ninety-five Theses. He was a very precocious boy. On his tenth birthday he made this record: "Today I am ten years old, and I have finished my study of geometry." The Ehrenfeld home was transferred from Philadelphia to Mifflin County in 1817, and here in the beautiful Kishacoquillas Valley, the boy grew to manhood. Such were the influences of his home life that he naturally elected to enter the ministry. His brothers, August Clemens and Charles Lewis, soon followed him. He was educated at Mifflinburg Academy and Pennsylvania College. Upon his graduation from the Gettysburg Seminary in 1840, he was licensed by the West Pennsylvania Synod and sent to his first parish in Clarion County. During his school days he was a close personal friend of Gottlieb Bassler, and many letters were preserved as tender memorials of their friendship. He was one of the founders of the Alleghany Synod in 1842, and one of the founders of the Pittsburgh Synod in 1845. The greatest mistake of his ministerial life, and one that he later acknowledged, was his championship of the "Definite Platform". He was a great admirer of Spener, and believed in holding special meetings for the preaching of the gospel, but he was never an emotionalist. His enemies have classed him among the advocates of "New Measures", but this was only partly true. He regarded the mourners bench system as subversive of faith, and frequently was outspoken in its condemnation. From 1840 to 1845 he was pastor of Clarion County congregations; from 1845 to 1855, he served congregations in Armstrong County. He served the Brookville Parish during the time of the synodical controversy, but his active ministry practically closed in 1855. He fell asleep in Jesus, July 26, 1876, and his body was laid to rest in the Forks cemetery.

3. REVEREND ABRAHAM WEILLS. Pastor Weills was born in Randolph County, Va., January 4, 1806. He attributed his strongest religious impressions to the preaching of Father Heyer, but was confirmed by Pastor Martin Kibler in the Glade Church in 1824. He early elected the gospel ministry as his life work, and gave thirty-five years to active service. He left home in 1828 with only eight dollars in his pocket, determined in some way to prepare for the ministry. He studied theology under Professor Schmidt of Capital University, and was the first product of that useful institution. His experiences as a student were quite trying. As a cobbler and land clearer, in which latter art he excelled, he managed to earn his living and

finish his studies. As a boy he could speak only English, but by persistent study he mastered the German and became an acceptable German preacher. After four years of study he was licensed by the Ohio Synod, and was ordained by the same body, September 18, 1837. The first four years of his ministerial life, 1832-1836, were spent in Ohio. A scourge of fever compelled him to resign his Ohio field, and in 1836 he came to western Pennsylvania, accepting a part of the large Washington County Parish of Pastor John Brown. In later years his parish was extended until it included congregations in Washington, Fayette, Allegheny, Beaver and Westmoreland counties. One of his churches was fifteen miles to the west of his home, and two others were fourteen miles in the opposite direction. Only a strong and vigorous body enabled him to do the work that was required in this immense field. At the time of the organization of the Pittsburgh Synod he was the regular pastor of but two churches. He served in Washington County from 1836-1868, when he removed to LaSalle County, Illinois. There his health broke down, and he returned to Washington, where he was killed by a Baltimore and Ohio train, July 16, 1886. Father Weills was a member of the Pittsburgh Synod of the General Synod at the time of his death.

4. REVEREND DAVID EARHART. Pastor Earhart was born of German parents on an Indiana County farm, February 28, 1818. Before the public school system was established, he received his primary education in subscription schools, held in log buildings, poorly lighted and rudely furnished. The teachers of those days were often selected for their ability to use hickory rods as well as text books; and Pastor Earhart, even as late as his eighty-fifth year, confessed a vivid personal recollection of their discipline. He attended the Indiana Academy, and later studied theology at Wooster, Ohio, under Doctor Ezra Keller and Rev. George Leiter. He was married to Miss Mary Wells Patton in Somerset, Pa., November 16,1841. In September of the same year he was licensed to preach by the East Ohio Synod. A few weeks later he visited Leechburg, and was invited to preach for the Lutherans of that town. His services were so acceptable that he entered at once into an arrangement to preach for them, and continued as their pastor until 1853. He served Hebron, Zion, St. Matthew's and St. Luke's, and also organized the Bethel and Clinton churches of Armstrong County and Bethesda of Westmoreland County. Two months after he had located here came the call for the organization of the Pittsburgh Synod, and Pastor Earhart was one of the youngest of the eight pastors who responded. He was serving four congregations at the time, and brought them

all into the fellowship of the new organization. He was always a conservative pastor, and but little effected by the "new measures" of his day. He was one of the hardest working pastors of the synod, and his accessions to the church were exceptionally large. In the spring of 1860 he removed to Sumner, Kansas, a small town about three miles south of Atchison. Here he organized a congregation, but a severe wind storm wrecked the town, and the organization was ruined. For thirteen years he remained in Kansas, preaching in many places from fifteen to fifty miles distant from his home. He organized congregations at East Norway, Vinland, Pardee, Valley Falls, Brown County, Brush Creek and Stranger Creek. The two last named are now extinct. He withdrew from the Pittsburgh Synod in 1868, and united with the newly formed Kansas Synod. From 1873 to 1876 he served Lavansville Parish of the Alleghany Synod, and then returned to the Pittsburgh Synod, in connection with the General Council, and in whose fellowship he died, August 14, 1903. He spent his ministerial life among both General Synod and General Council associates and loved them all, but his deepest sympathies were with the latter. Only a few months before his death, the historian of the General Synod received a long letter from him in which much of the vigor of a young man was manifest. He was the last survivor of the founders of the synod.

5. REV. ELIHU RATHBUN. Very little is known of the life of this venerable founder of the synod, for he left few records. He was born September 8, 1794, and died in Viola, Illinois, at the ripe old age of ninety-five years. He was a tailor of Saegertown, Pa., when he was taught theology by Rev. Wilhelm Schulze of Meadville and persuaded to enter the ministry. He was licensed by the Ohio Synod in 1830, and served as the English pastor of Crawford County churches for twelve years. His great weakness as a Lutheran pastor was his inability to serve in German. The history of the Crawford County churches would be very different had he been able to use both languages. At the time of the organization of the Pittsburgh Synod, he was pastor of churches in Mercer and Butler counties, and was brought into its fellowship largely through the influence of Gottlieb Bassler. He was strongly inclined to "new measures", and created a great commotion when he introduced them into the Venango congregation. He was not a well educated man, but filled an honorable place among his brethren. In April, 1854, he wrote to the president of the Pittsburgh Synod, requesting an "honorable dismissal from synod to unite with some other denomination, or stand independent, as might suit." This peculiar request was laid before the synod, which waived all rules of order, in view of his

position as one of the founders, and granted the petition. It is said that he afterwards united with the Presbyterians, but this has never been established.

6. REVEREND WILLIAM ALFRED PASSAVANT. This great church leader was born in Zelienople, Pa., October 9, 1821. His parents were Charles Louis Passavant and Zelie Basse Passavant, who came to America in 1807. He graduated from Jefferson College at the early age of nineteen, and studied theology at Gettysburg. Licensed by the Synod of Maryland, October 17, 1842, he began his ministry in a small mission church of one of the suburbs of Baltimore. Here he proved himself an ardent disciple of new measures, and conducted revivals of the most emotional type. Doctor John G. Morris of Baltimore had great difficulty in persuading him that there was genuine piety in the Lutheran Church, even if her people did not go to the mourner's bench for their religion. He accepted a call to the First English Lutheran Church of Pittsburgh in the spring of 1844, where he soon abandoned his new measures for conservative Lutheran methods and usages. Scarcely had he become settled in his new parish than he began to agitate for the organization of a new synod, and accomplished his purpose in less than a year. His visit to the Fatherland in 1847, where he was given an opportunity to study the work of Theodore Fliedner, made a profound impression upon his religious life and turned his energies into the great field of the Inner Mission. To him belongs the credit of bringing the first deaconesses to America, of consecrating the first American deaconess, of founding the first Protestant orphanage and the first Protestant hospital of this country. Nature dealt generously with him, endowing him with an engaging personality, intellectual powers of the highest order, winsome address and many choice graces of the heart. While yet a mere youth, he was welcome to all the leading pulpits of the Lutheran Church, and regarded as a coming leader of men. His rich eloquence attracted many strangers to his church services; and he would doubtless have become one of the great preachers of his day had he remained in the work of the parish. His intense missionary spirit, which sought outlets for its ceaseless activities in the home field and all parts of the habitable globe, was imparted to the synod, which in turn became an instrument for the furtherance of his wide-reaching plans. The Missionary and The Workman, founded by him, were helpful factors in developing Lutheran resources and promoting the vital work of the Church. He founded the Institution of Protestant Deaconesses, through which he founded many institutions of mercy and gathered large sums of money. It is said that more than a million dollars flowed through his hands in the furtherance of many charities. In

all this work he was much engaged in prayer, and many happy experiences of his life deepened the conviction that "the effectual fervent prayer of a righteous man availeth much." On one occasion he was walking along one of the streets of Pittsburgh in company with Doctor Kemerer, expressing the prayer as he went that the good Lord would fill up the empty larder of the Infirmary, when they were met by a stranger who told them that he had just sent a large load of supplies to the institution. Further inquiry revealed the fact that they were the very things the Doctor had said were most needed. Such examples could be almost indefinitely multiplied. In the educational field, he provided the institutions in which men of his choice were placed to teach. Thiel College and Chicago Seminary are monuments of his zeal for the spread of truth. There were scarcely any limits to his resourcefulness. He made many bitter enemies during the synodical controversy; but he also made hosts of friends. His death occurred in Pittsburgh, June 3, 1894. Doctor Charles Porterfield Krauth once said of him: "Doctor Passavant is often severely criticized by some most closely connected with him. But after he has passed away, all these points of criticism will gradually disappear as the years recede, and his name will live as one of the few great men whom the Church has produced."

7. REVEREND GOTTLIEB BASSLER. This pastor was born in Langenthal, Canton Berne, Switzerland, December 10, 1813, and came to Butler County with his parents when four years old. He was apprenticed to a Greensburg printer at the age of thirteen, and later worked at this trade in Washington, D. C. In 1836 he began to study for the ministry, receiving his education in the Gettysburg institutions. Such was the rigid economy practiced during school days, that stern self-mastery became one of the marked traits of his character. Licensed by the West Pennsylvania Synod in 1842, he remained in the fellowship of that body until the founding of the Pittsburgh Synod. His first and only parish was in Butler County, where he became the English Associate of Bishop Schweizerbarth, and organized churches at Zelienople, Butler, Middle Lancaster, Rider's and Prospect. His salary was a mere pittance, but his wants were few and no one ever heard him utter a word of complaint. He was a persistent student, and was often found by his friends at his desk, his head swathed in cooling bandages, studying some deep theological question or planning for the care of the orphan children. Amiable in disposition, courteous in manner, kindly of heart, he won many loyal friends. He was a great lover of the Bible, and all his sermons were rich in biblical truth. Noted for his parliamentary skill, he was three times elected president

of his synod, and was chosen for the same reason as the first president of the General Council. As the first director of the Zelienople Orphans' Home and Farm School, he proved a strict disciplinarian and a strong teacher. He was the intimate and faithful friend of William A. Passavant, supplementing the tireless energies of the great leader with a well balanced judgment that was of the highest value to the Church. His love for the Pittsburgh Synod was a passion, and his last words a prayer to God on her behalf. His death occurred in the home of Doctor Passavant, October 3, 1868, and the entire Church mourned. Despite the feelings engendered by the controversy of the times, the Pittsburgh Synod of the General Synod took the following action:

Inasmuch as our Heavenly Father has been pleased to remove from this scene of toil and care to the realms of glory our dearly beloved brother, Rev. Gottlieb Bassler, and

Whereas, he has so long, so earnestly, and so successfully been laboring in the Master's cause in our midst; and, as the righteous are ever to be held in reverent remembrance, therefore,

Resolved 1. That our departed brother, by his unassuming piety, Christian courtesy, conscientious devotion to principle, and self-denying labors for Christ, has endeared himself to us all.

Resolved 2. That he was a faithful man and feared God above many; that we feel thankful to God for his example, and will ever hold in grateful remembrance his virtues, and will strive to profit by them.

Resolved 3. That by his death we are again admonished to renewed diligence and faithfulness in our holy work.

Resolved 4. That we tender our sincere sympathies to the afflicted family, and pray that our kind Father may, by his comforting grace, sustain them in their heavy bereavement."

Few men are remembered so long and tenderly among the Lutherans of western Pennsylvania as Gottlieb Bassler, the Man of God.

8. REVEREND SAMUEL DAVID WITT was born in Dauphin County, Pa., October 7, 1813. It was the desire of his father that he should enter the field of politics, but the young man elected the ministry. He laid down the editorship of his Somerset County paper in 1842, and completed a course in the Gettysburg Seminary in 1844. In the fall of that year he was licensed by the Alleghany Synod, and began his ministerial work in Clarion County. He and Rev. G. F. Ehrenfeld were the two Clarion County pastors, who entered the Pittsburgh Synod at the time of the organization. He was ordained in Salem Church, August 10, 1845, by a special committee of the Pittsburgh Synod. Earnest in all his work, he filled a successful place in the ministry during the seven years he was permitted to serve. Much of his time was given to the ex-

ploration of the unoccupied territory of the synod; and his dying words were: "Dear brethren, do your utmost for the missions." He was on a visit to Ohio, August 27, 1851, when he took sick and died. He was the president of the synod at the time of his death; and his sorrowing brethren in convention assembled paid a high tribute to "his Christian character, his zeal in the Master's cause, his integrity in all his relations, his ardent and self-denying piety, and his willingness to spend and be spent in the upbuilding of Christ's kingdom."

CHAPTER III

EARLY DEVELOPMENT

1845-1867

"Behold how good and how pleasant it is for brethren to dwell together in unity."

NTENSE enthusiasm characterized all the earlier conventions of the young synod. Their heart and brain was William A. Passavant, who possessed the gift of inspiring others with the fervor of his convictions and organizing them for service. While nearly all the pastors of the Ohio Synod declined to unite with them, believing that the new organization was a "disorderly intrusion", there was an intensity of purpose in their conventions ever prophetic of greater things to come. The first convention after the organization meeting was held in Mt. Zion Church, Shippenville, Pa., June 5-10, 1845, at which all pastors were present and eager for service. Three additional pastors were admitted, Henry Ziegler, J. G. Donmeyer and Solomon Weills, giving them an active force of fourteen. The Sunday services were attended by nearly two thousand people, and a large overflow meeting was held in the adjoining grove. A synodical constitution was adopted on the last day of the convention, and a committee appointed to draft a model constitution for congregations. The synod was incorporated under the laws of Pennsylvania, the Act of Assembly being approved by Governor Francis R. Shunk, April 18, 1846. The chief concern of the synod at Shippenville was the supply of vacant and neglected congregations with the ministry of the word. For this purpose their organization had been effected; and it was given first place in their deliberations. In addition to the large number of vacancies reported by the pastors, there was the great terra incognita of the northwestern part of the state that demanded immediate attention. A letter from Rev. Henry Ziegler, expressing regret for his inability to attend the sessions of the synod, was read, and the following action taken:

"Resolved, That, in view of the great spiritual destitution among our people in the western counties of Pennsylvania, and in humble reliance upon the help of God, we hereby engage the services of Rev. Henry Ziegler for one year, to act as missionary of the synod within our bounds, under the direction of the officers of the synod as an executive committee."

In this manner the office of missionary president (super-

intendent) was established, and the great work of home missions begun. While the churches were weak in numbers as well as in wealth, they were determined that this work should be neglected no longer. The problem of financial support was solved by the laymen, who pledged $203 toward the salary of the missionary president at Shippenville, and $229 for the same cause at the next convention. With such hearty cooperation on the part of all the great missionary task was made easier. Rev. Henry Ziegler was sent out at once into the destitute field of northwestern Pennsylvania, where he labored until May 24, 1850, preaching 450 English and 180 German sermons, travelling 11,074 miles, usually on horseback, re-organizing seven churches and adding 220 persons to the membership of the congregations. He was reared in that section of the state, understood the needs of the people, and proved himself a strong and capable missionary. While the salary was only $300, Pastor Ziegler had been trained in the school of hardship and knew how to make every dollar count. In his private diary he has this to say of his compulsory economy in college days:

"Often my meals consisted of bread, salt and water. The salt was my butter, and the water was my coffee. Sometimes I had cold mush and apple butter; meat I never had any. I boarded myself for about fifty cents a week. I had not sufficient bedding to keep me warm. On some occasions I had to sleep in all my clothes and overcoat, and then I suffered from the cold. But I never thought of hardship. I had been inured to it from childhood. Besides clearing land, mauling rails, etc., I worked in the blacksmith shop on rainy days when others could rest."

After his conversion at the age of seventeen he determined to enter the ministry; and walked the entire distance from Venango County to Gettysburg, "without so much as receiving an invitation to ride a single mile by a passing traveller". With such a training, Pastor Ziegler was well prepared to meet the hardships of missionary work in northwestern Pennsylvania. Moreover, he was a man of strong intellectual gifts, and these, supplemented by a natural piety and a deep love for his Church, made him a model missionary president. The credit for securing him for this work must be given to Rev. W. A. Passavant. The young man had already made up his mind to begin his ministerial life on the territory of Wittenberg College, and had arranged for a conference with Doctor Ezra Keller at the approaching convention of the General Synod in Philadelphia; but W. A. Passavant chanced to be present at that conference, and pressed the claims of the Pittsburgh Synod with such fervor that both men agreed that young Ziegler was needed most in northwestern Pennsylvania. After a horseback ride of more than two hundred miles he arrived in Pittsburgh,

August 1, 1845, and was commissioned at once for his work. His business was to seek out the scattered Lutherans of his territory, reencourage them in their faith, and organize them into congregations wherever possible. The unhappy experiences of the people with wicked imposters, who had pretended to be Lutheran pastors and were not, made his work doubly difficult. Many visits were necessary before he could persuade the people that he was neither an imposter nor a traveller, and that he had come to be their loyal pastor. In his private diary he laments their indifference to the gospel and speaks of some as "a hard, unfeeling, ungrateful people, unconverted to God, self-righteous and self-important." Years of neglect had made them such. But the missionary, with a zeal and patience that were noteworthy, toiled on at his task; and, when the next convention of synod was held at Greensburg, May 28, 1846, he was prepared to add his practical experience to the organizing talent of Rev. W. A. Passavant, for the preparation of a missionary constitution that was then adopted.

MISSIONARY CONSTITUTION OF THE PITTSBURGH SYNOD

Adopted, June 2, 1846

ARTICLE I.

"Sec. 1. At the annual election of synodical officers, the Synod shall also hold an election for a Missionary President, who shall be chosen from among the Bishops regularly belonging to the Synod, in the manner specified in Article II, Section 2, of the Constitution. The same person may, however, be annually re-elected for any number of successive years.

Sec. 2. It shall be the duty of the Missionary Superintendent:

a. To superintend the whole missionary work not otherwise provided for within the bounds of Synod, taking the oversight thereof, and co-operating with the Mission Committee in the management of the same.

b. He shall present a written report at the meeting of every Synod of the state of the missions under his supervision, which shall embrace all items of interest connected with the missionary work, and such suggestions as, in his judgment, are calculated to advance the cause of Christ.

c. He shall have the appointment of all the missionaries (whose appointments, however, shall be confirmed by the Mission Committee, unless in cases where particular appointments are left by them in his hands), and, with the President of Synod, shall counsel and advise with the missionaries in relation to their official duties, admonish them to faithfulness and holiness of life, and warn every brother who errs in doctrine or practice.

d. He shall diligently employ all the time, in which he is not engaged in superintending the missionary work, in supplying his own district, in exploring the destitute territory of Synod and setting in order new fields of labor.

Sec. 3. In case the Missionary President remove out of the bounds of this Synod, resign his office or depart this life, then the Mission Committee shall make such provisions for the continuation of the work

until the next meeting of the Synod as, in their judgment, shall best promote the interests of the Redeemer's Kingdom.

ARTICLE II.

Sec. 1. At the annual meeting of Synod a committee shall be appointed, consisting of one ordained minister from each Conference who shall be styled the Mission Committee, which committee may be annually re-appointed for any number of successive years.

Sec. 2. It shall be the duty of this committee to co-operate with the Missionary President by consulting and advising with him concerning the missions and vacancies in their respective districts, confirming or annulling the appointment of missionaries, determining the salary of the Missionary President and the appropriations from the treasury to the different missions, and attending to all those duties in the missionary work not otherwise provided for.

Sec. 3. This committee, in connection with the Missionary President, shall have power to draw up a table of instructions for the missionaries under their care, require from them quarterly and annual reports, and may publish such extracts from their correspondence as would be interesting to the Church.

Sec. 4. Should any vacancies occur in the Mission Committee in the interval of Synod, by death, removal or otherwise, the remaining members, in connection with the Missionary President shall fill the vacancy from the Conference in which the vacancy occurred, and such person or persons shall remain in office until the next annual convention of Synod."

Under this missionary constitution, which was not greatly changed in later years, the Pittsburgh Synod achieved remarkable successes. The first committee consisted of Rev. S. D. Witt, Rev. Gottlieb Bassler and Rev. W. A. Passavant. While the name of W. A. Passavant was given last, he was the missionary genius of the synod. His wide acquaintance and evangelical spirit made him a natural missionary, whose leadership others were glad to follow. He was the second missionary president of the synod, 1849-1856, and made the mission work the commanding interest of the body. The publication of THE MISSIONARY was a great factor in the success of the work, since it kept the Church informed. Large contributions were received from Lutherans, who were in no way connected with the synod. From 1845 to 1867, aid was given to no less than 123 churches. Some of these were only preaching points, but others developed into great and influential congregations. Some of the largest churches of the Middle West owe their origin to the missionary spirit of this synod. The total cost of twelve years was only $15,868, but salaries and appropriations were low.

According to a well authenticated tradition, Adam Keffer of Canada, while on a foot journey to the States in 1849, stopped at Klecknerville over night and learned that the Pittsburgh Synod was there in session. A visit to the synod created a large interest in the scattered Lutherans of Canada, and led to

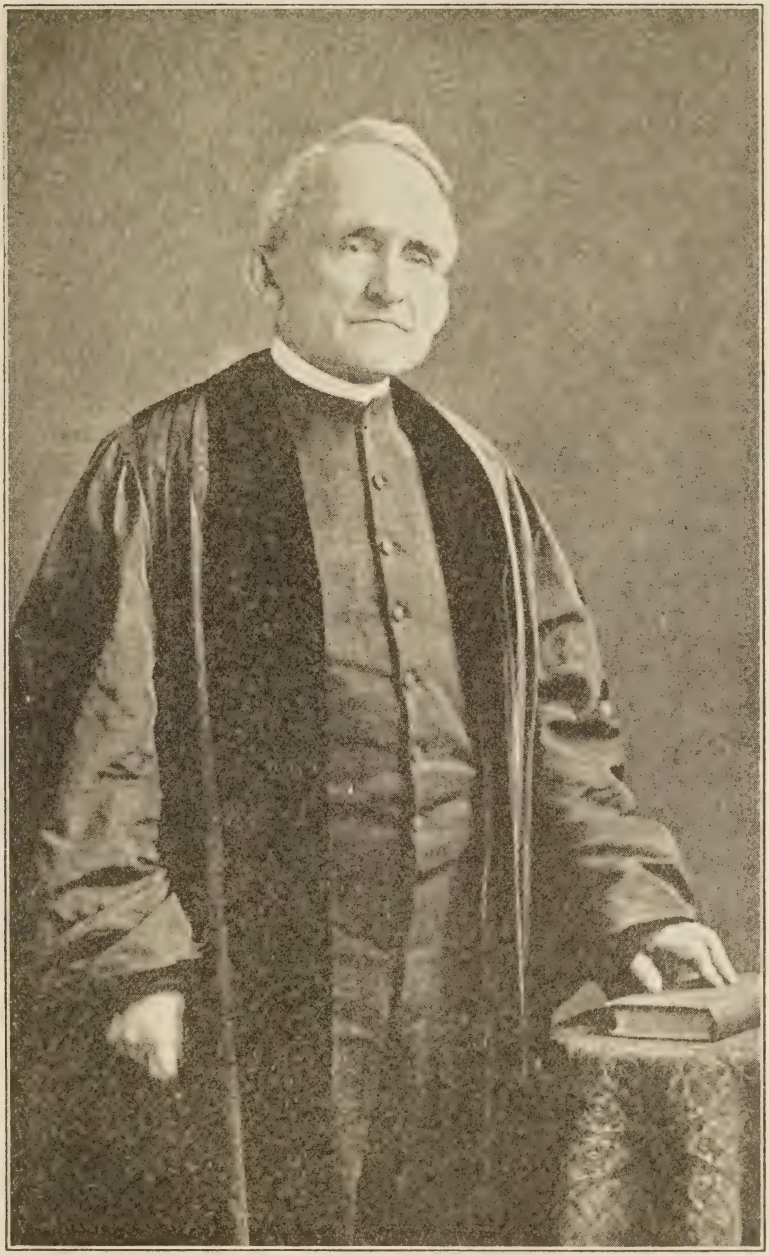
the sending of Pastor Bassler on a special mission to the province in the following year. On his return a narrative of the journey was published in THE MISSIONARY, which led to the sending of missionaries and the founding of the Canada Synod, July 18, 1861. The missionary leaders of the synod always regarded the plea of Father Keffer as an act of Providence, and felt that they were under obligations to provide the means of grace for the Canadians. The seven pastors, who founded the Synod of Canada, were members of the Pittsburgh Synod at the time. Three of them were missionaries, and their missionary appropriations were generously continued until their parishes became self-supporting.

In the early part of 1850, Rev. Casper Braun of New Castle was sent to Texas as a missionary; and the Evangelical Lutheran Synod of Texas was organized, May 20, 1852, with Pastor Braun as the first president. The chief credit for the founding of the Texas Synod, however, is due to Father Spittler of Basle, a deeply pious layman, whose devotion to the scattered German Lutherans of the Lone Star State can never be forgotten. The missionary eyes of the Pittsburgh Synod were upon every part of the land; and the pastors were always willing to lend a helping hand to any faithful missionary, who could show that he had a worthy field. One-half of the appropriations to home mission work in 1853 was given to churches outside the boundaries of the synod. The Scandinavians of the Northwest owe more to Rev. W. A. Passavant for his interest and helpful care during their pioneer experiences than to any other man in America. He gave wide publicity to their work in the columns of THE MISSIONARY, plead their cause before the conventions of the Church at every opportunity, and checkmated the wholesale proselyting campaigns of the sects. At the meeting of the synod in 1857, Pastor David Earhart was requested to do mission work in Kansas; Rev. W. P. Ruthrauff was asked to establish a mission in Nebraska; and the missionary president was authorized to commission a man for work in Minnesota. In more than one instance, work at home was sacrificed in order that the needy fields of the growing West might be cared for. Such was the spirit that earned for this synod the honored title of "Missionary Synod of the Evangelical Lutheran Church."

While this work of missions was being pressed with much vigor, the missionary leaders recognized the fact that educational institutions were needed to provide the missionaries. Accordingly, it was decided at Shippenville in 1845 that an academy should be opened at Zelienople, with Pastor Gottlieb Bassler as principal. This meant the laying of a heavy burden

upon the shoulders of a man already overloaded with a large parish of five churches, but he accepted the task at an annual salary of $100 and rendered excellent service. The first session of the Zelienople Academy continued from November 3, 1845 to May 13, 1846, and was attended by Asa H. Waters, Lewis M. Kuhns, John Scott and John B. Horn. In 1846 propositions were received from Leechburg, Uniontown, and Greensburg, offering a permanent site for the academy, and the synod found much difficulty in reaching a satisfactory decision. The academy was finally transferred to Greensburg in 1848, opening under the name of "Muhlenberg Collegiate Institute" with Rev. W. P. Ruthrauff as acting principal. At the close of the second year of work this promising institution was closed, largely because of the death of Pastor Michael J. Steck, and the consequent withdrawal of the churches of Westmoreland Parish from the Pittsburgh Synod. Had the life of Pastor Steck been prolonged a few more years, all the educational interests of the synod would doubtless have been centered in Greensburg. For a number of years a successful academy was conducted at Leechburg under the principalship of Professor David McKee. This was sold in 1887, and Hebron Church now stands on the academy ground. Another similar school was opened in Worthington by Pastor A. C. Ehrenfeld, but this too was soon abandoned.

In the year 1865, A. Louis Thiel of Pittsburgh placed a sum of money in the hands of Rev. W. A. Passavant, which was used for the purchase of a sanitarium at Phillipsburg, now called Monaca, in 1866. The buildings were remodelled for educational work, and reopened as Thiel Hall in September of the same year. The gifted young Henry Eyster Jacobs served in this school. Among the boys who matriculated in this new school were Hiram Peters, Julius A. J. Zahn, George W. Critchlow, Theophilus B. Roth, D. Luther Roth, F. C. Lemcke, Hugo L. McMurray, J. C. Kunzmann, Dettmar L. Passavant, William A. Passavant, Jr., Robert M. Zimmerman, John Wesley Myers, and G. C. Berkemeier. The courses offered included those of a preparatory school and the freshman and sophomore grade of college. The salary of the professors was fixed at $1,000, and that of principal of the preparatory school at $800. Thiel Hall developed into Thiel College, which was incorporated by Act of Assembly, April 14, 1870. Thiel College was opened in Thiel Hall, September 1, 1870, but was removed to Greenville, Pa., September 7, 1871. The history of this institution, therefore belongs to a later period. The first beneficiary of the synod was Rev. Augustus Clemens Ehrenfeld, a brother of one of the founders, who applied for aid at the Shippenville convention. The synod had not yet established a



DOCTOR HENRY EYSTER JACOBS

fund for ministerial education, so the young man was referred to the conferences, and $50 secured for him. He spent many years in the ministry of the General Synod. From 1845 to 1867, the synod raised $7,851 for the education of students for the ministry, and the following young men received aid:

Aughey, Samuel
Berlin, S. J.
Blyholder, J. G.
Brecht, Carl F. W.
Cohn, M.
Colver, Michael
Debendarfer, D. L.
Delo, Reuben S.
Ehrenfeld, A. C.
Ehrenfeld, Charles L.
Haengerer, Charles C.
Haengerer, John Adam
Horn, John B.
Knapp, G.
Kuss, Alexander
Lawson, Samuel S.
Maesche, Albert
Ostrem, O.
Potts, G. B.
Richards, Frank
Roth, John D.
Sarver, Jonathan
Steck, Mosheim
Trautman, Lewis
Waters, James Q.
Waters, Asa Harris

One of the most interesting features of this period of synodical history was the care exercised in ordination. The fathers adhered strictly to the apostolic injunction: "Lay hands suddenly on no man." This caution was inherited from the older synods, which had many unpleasant experiences with upstarts and pretenders. Their chief protection was a rigid system of probation for all candidates. Every Lutheran synod in America was compelled for a time to adopt the licensure system, and licensed and relicensed candidates until they had demonstrated their fitness for the ministry. Pastor John M. Steck, who began to preach in Westmoreland County in 1791, was not ordained until 1806. Pastor Anton Ulrich Luetge, who preached at Harold's from 1782 to 1789, was licensed by the Ministerium of Pennsylvania in 1788, but died without receiving the coveted ordination. Instances of this kind might be multiplied to show the methods of that day. At the time of the organization of the Pittsburgh Synod, this rigorous system of probation had been greatly modified, but licensure was still practiced; and the synod in 1846 resolved to ordain no man "unless he had served three years as a licensed candidate." Pastor Michael Schweigert was licensed in 1845, but not ordained until 1853. This good brother could have been ordained in 1851, however, had he been willing to accept it. Pastor David Earhart was licensed by the East Ohio Synod in 1844, but not ordained until 1848. Pastor Gottlieb Bassler, good man as he was, also served four years as a candidate. The examining committees of the synod treated each case on its merits, and never spared the feelings of the candidates in their reports. Pastor David Earhart was taken to task in his own church for poor spelling; Pastor Solomon Weills was rebuked for carelessness in keeping his journal; and Pastor G. B. Holmes paper on regeneration was criticized as bearing marks of hurried preparation. The result of this policy was the creation of a body of faithful ministers, to whom all the vacant churches of this section could turn with confidence for the ministry of

the Word. In 1865, the following deliverance on the licensure system, prepared by Doctor C. P. Krauth, was adopted by the synod.

"1. The duty of having some system of probation for candidates for the ministry rests not only on the self-evident necessity for guarding with solicitous care the purity and efficiency of the sacred office, but rests also on the positive command, 'Lay hands suddenly on no man', and on the Apostolic requisition that a bishop shall not be a 'novice', but shall 'first be proved'.

2. The right of the Church to secure this probation by a system of licensure is derived from the freedom which Christ has given her of arranging, according to her judgment, all things necessary for her security, order and well being, so far as neither the letter nor spirit of God's Word is violated thereby.

3. The object of licensure is that the Church may know thoroughly before by ordination she acknowledges him finally and in the most solemn manner as one of her ministers; and that the licentiate may know himself, may attest the fixedness of his resolution to devote his life to the ministry, and his capacity for performing its duties, and may, during the period of comparative inexperience, have the benefit of a fraternal guardianship.

4. The proper applicants for licensure are those who believe themselves called of God to preach the gospel, and believe themselves prepared to enter on the work, especially where their judgment is confirmed by that of sober-minded and judicious ministers and Christian friends.

5. The proper subjects for licensure are those who, in the judgment of the Church, are called of God to preach the gospel, and who have given evidence that they are prepared for the work.

6. The proper medium, through which the Church expresses this her belief, is the Ministerium, or body of ordained ministers connected with the particular Synod within which the application is made.

7. The proper time to apply for licensure is during a meeting, either regular or special, of the Ministerium. Ad interim licenses should not be granted ,except at a special meeting of the Ministerium, called by its officers. Each Ministerium may determine what ratio of its members shall constitute a quorum for the purpose.

8. All licenses shall cease to be valid with the close of the synodical year.

9. No man shall be ordained until he has passed through two years of probation as a licentiate, except in a case declared by a vote of two-thirds of the Ministerium to be such as to justify a departure from a general rule. Any licentiate may have the period of his probation extended beyond two years by the vote of a majority.

10. The powers of a licensed minister do not differ essentially from those of an ordained minister. He is fully authorized not only to preach the gospel but also to administer the sacraments, since the administration of the sacraments involves no higher responsibility, and is not more essentially a ministerial act, than the official preaching of the gospel. The restrictions peculiar to the position of a licentiate are not those of the powers of the ministry, but simply of the place in which, and the time during which, and the direction under which, they shall be exercised.

11. As the character of our ordained ministry is vitally connected with that of the licentiate, the constitutional directions in regard to the examination of licentiates should be carefully framed and sacredly

followed. The principles involved should not be relaxed from merely personal considerations of any kind, but should be maintained with sole reference to the glory of Christ, the welfare of his Church, and the solemn judgment of the last day."

One might naturally suppose that such a select body of men would command large salaries, but the truth is that they were dishearteningly underpaid. The talented Henry Ziegler received a salary of $300 a year; the noble Bassler received but $50 a year from his Butler congregation, and probably equally as small an amount from the other congregations of his parish; the faithful, hard-working Earhart never received more than $400 a year from his well-to-do congregations in Armstrong County; and Jacob H. Wright had great difficulty in collecting the $350 that was promised him by his parish. Rev. W. F. Ulery has this to say of Pastor Michael Schweigert:

[23]"After he was licensed, he was sent out by synod as a missionary to minister to the poor Germans in Beaver, Butler and Allegheny counties, who had recently come to this country. His salary was very small —a mere pittance. He said that the first year he received only a few dollars. He endured much fatigue, for he traveled long distances on foot to the several stations. Some friend advised him to get a horse, for the long journeys would wear him out, but, he asked, 'How can I get money enough to buy a horse'? He was told that he could buy a horse very cheap at the Pittsburgh horse market, some times as low as $10 or even $5. Said he, 'So I goes to Pittsburgh and looks around in that market, and finds some horses that were cheap, and I sees the men who are going to buy a horse go up and look into his mouth and examine his teeth. I tink I go too and look for myself. I sees a horse that was offered very cheap, and I looks into his mouth and sees that he has fine long teeth, so I agrees to take him for $5, for I tink he must be a good horse for he has good long teeth. I tink how longer de teeth, how better de horse'. But the poor man had a sad experience with that horse. He soon found that he was worse off than when he had no horse. He continued to labor on with earnestness and fidelity, and by and by he fared a little better."

Many other pastors were compelled to practice rigid economy in order to live within their means, and yet there were but few who abandoned their work to seek larger compensation. With the consciousness that they had been called of God, they were satisfied with what their people were able in their comparative poverty to provide. It was during this period of the history of the synod that the civil war occurred. While it had a depressing effect upon church life, the members of the synod were intensely loyal to the federal government at all times. When the synod met in Canton, Ohio, May 29, 1861, the following resolutions were adopted by a unanimous vote.

"Whereas, There exists a wide-spread and dangerous armed rebellion against the Government of the United States, which has already paralyzed the prosperity of the country and seriously affected the in-

23—History of the Southern Conference, W. F. Ulery, p. 21.

ORDINATION.

To all whom these Presents shall come:

BE IT KNOWN, THAT THE REV. [illegible]

James Q. Waters

CALLED TO THE OFFICE OF

PASTOR OF THE EVANGELICAL LUTHERAN CHURCH,

in Washington Pa.

has been received as a Member by the Evangelical Lutheran Ministerium of the Pittsburg Synod and set apart and ORDAINED a Minister of the Gospel of our LORD and SAVIOUR, by the imposition of hands and the customary [illegible] Rochester Beaver Co Pa on the Sixth day of June in the year of our Lord one thousand eight hundred and fifty Sixty four

In Witness Whereof, we have hereunto subscribed our names, and affixed the Seal of our Ministerium.

S. M. Hufess President

G. F. Ehrenfeld Secretary.

Edited by T. [illegible] KURTZ, D. [illegible] No. 151 Pratt st. Baltimore, Md.

ORDINATION CERTIFICATE OF 1864

terests of the Church, which is leading to fratricidal war, bloodshed and desolation, and threatening the very foundation of the noble fabric of constitutional liberty and equal rights, which was reared by the toils and baptized with the blood of our fathers; and

Whereas, The Government has summoned to its aid an army of loyal, brave and patriotic men, and has signified its unalterable determination to repel force by force in its own defense; and

Whereas, The commands of the Bible, and especially the precepts of Christ and his apostles, teach loyalty and obedience to the properly constituted authorities, as the powers that are ordained of God; therefore

Resolved, 1. That the unanimous conviction of this synod is that it is the duty of the Church to bring to the aid of the Government not only her effectual fervent prayers to Him who appointed the powers that be, but also the moral force of an outspoken declaration.

Resolved, 2. That we recognize in the policy of the General Government toward those in rebellion a just and righteous war.

Resolved, 3. That we will neither cease our prayers, nor withhold our aid from any measure, until the venerated symbol of our nationality is again peacefully recognized as the protection of liberty and the shield of religion throughout the length and breadth of this land, which may God grant for his mercy's sake, Amen."

Such was the attitude of the synod; and such was the attitude of the overwhelming majority of its people. Many of the congregations, like Zion of Wheeling and Hebron of Leechburg, sent nearly all of their able-bodied men to the front. Of the latter is was said: "More than fifty of our best young men went into the army, and but few ever got back. Most of them were in the Eleventh Pennsylvania Reserves, and were engaged in many severe battles." Pastor J. A. Delo of Apollo was the chaplain of his regiment; Pastor J. H. W. Stuckenberg was chaplain of the 145th Pennsylvania Volunteers. Some of the pastors who remained at home were compelled to endure no little hardship as the price of their loyalty. Rev. Michael Schweigert of Armstrong County lost no opportunity to assert his loyalty to the government, and on a certain occasion the bad boys of the congregation put bandana handkerchiefs on sticks, and marched around through the church in order to break up the service. When they succeeded in their efforts, he turned the congregation over to the care of Pastor J. H. Wright. Pastor Wright was noted for his loyalty, and was made the object of many threats by members of "The Golden Circle", an oath-bound organization of southern sympathizers. After a certain sermon by the fearless preacher they threatened to white-cap him, but when they came to his house to carry out their threat, they found him on guard, and were afraid to enter the door. One of the elders of his church said to him one day: "There is war along the Potomac now, but there will soon be war at home; and the first people to get killed will be the Lutheran preachers, for they are nothing but a set of ———aboli-

tionists." Pastor James Manning of Ohio was another war patriot. Having lost a son in the battle of Missionary Ridge, he became exceedingly bitter, and for a long time closed nearly all his sermons with a peroration on the "rebels and copperheads". During the time of Morgan's raid, his friends feared that his enemies would take advantage of their opportunity to have him killed, but the bravest man in the parish was Pastor Manning. During the last two years of the war period, the work of sustaining the Church rested heavily upon the older men, the women and children, but the records show that steady progress was made.

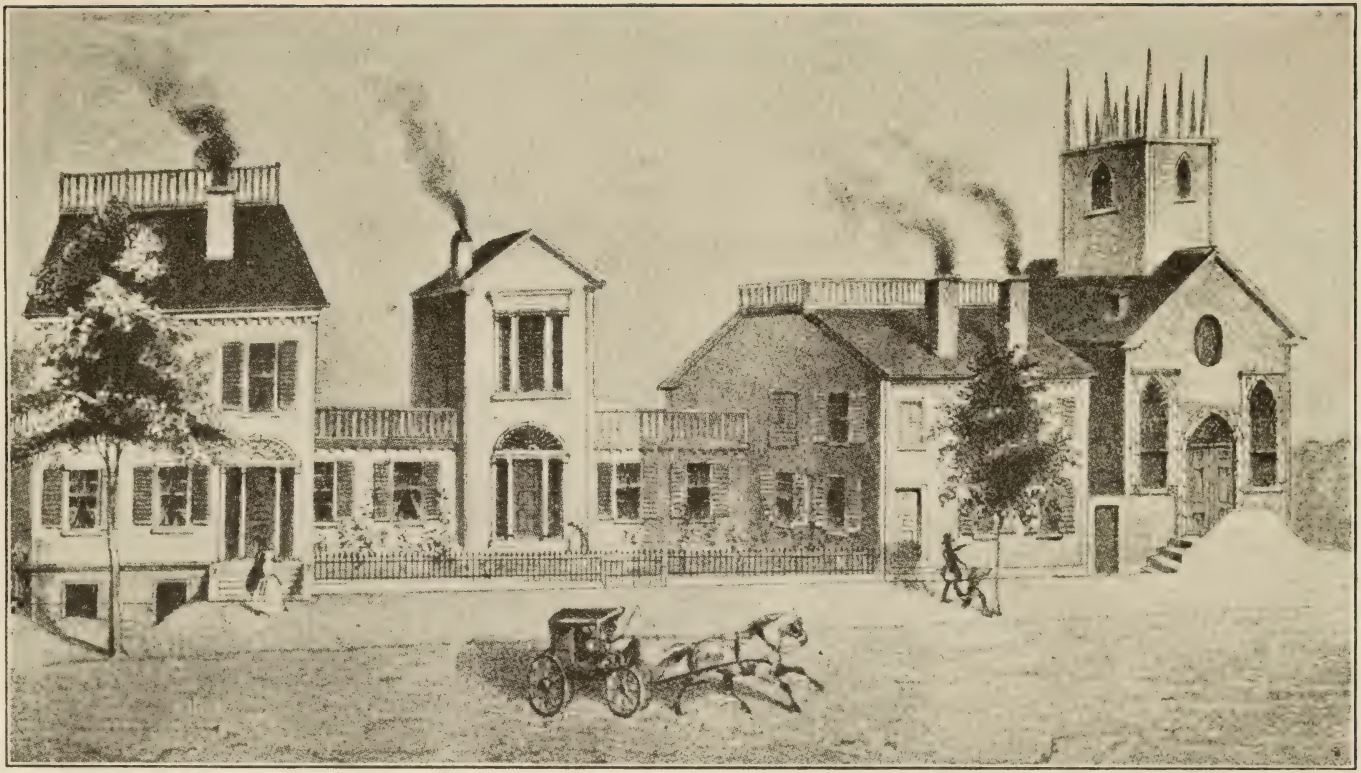
Early in the history of the Pittsburgh Synod, the foundations of those great institutions of mercy, now under the management and control of the Institution of Protestant Deaconesses, were laid. They were conceived and born in the heart of William A. Passavant. While on a visit to Europe in 1846, during his stay in London, a heavy rain compelled him to seek shelter near an orphanage, on whose walls he noticed a tablet with the inscription, "Within the orphan shall find compassion". An impression was then and there made upon his sensitive heart that meant much to the Lutheran Church of America. At Kaiserswerth in the Fatherland he studied the developing work of the Inner Mission under the care of Pastor Theodore Fliedner, and resolved to establish similar colonies of mercy in his own country. After his return to Pittsburgh, he at once began to make his plans for the care of the sick and helpless of the city. In the spring of 1848 he rented a house on the North Side, but this was not opened for patients until January of the following year. When a boatload of wounded soldiers, returning from the Mexican War, were landed at the Pittsburgh wharf, he sought them out in company with Asa H. Waters, took them in a carriage to his North Side building, cleansed them of their filth and vermin, and gave them medical care. In this manner his great institutional work was begun. When the cholera plague broke out in the city during that summer, so many died of the disease that the people were thrown into a state of panic. It soon became known that cholera patients were being received at the Passavant Infirmary, and a mob threatened to storm the building if they were not removed at once. The city authorities gave notice that they could offer no protection to the institution. Hear the story of this experience as given by Doctor G. H. Gerberding in Life and Letters of Passavant.

[24]"What was to be done? First of all, as was the wont of Mr. Passavant, he told his trouble to God. Most earnestly did he cry for light and guidance. The convalescents, who were able to leave, were sadly

24—Life and Letters of Passavant, G. H. Gerberding, p. 186.

dismissed with prayer from their refuge and asylum. There were several who were unable to leave their beds. These were loaded into a wagon on their beds, and their driver was started for he knows not where. Mr. Passavant had often looked upon the hills of Lacyville as a desirable place for a hospital. Thither the wagon was directed with its precious load. Mr. Passavant walked ahead, praying as he went. The Lacyville road led over a high hill, on which stood a spacious building occupied by Rev. Dr. Lacy and his female seminary. The building stood alone, with no other house near it. Mr. Passavant had previously negotiated for the purchase of this property. He had tried to interest others in it, but up to this time his success had been small. He had not concluded the purchase. The building was empty just now, as it was the time of the summer vacation, except that Dr. Lacy occupied a room in one corner. Mr. Passavant went in, obtained an option on it, and got permission to unload his patients. Mr. Waters took charge of them, and so the hospital had a local habitation and a name in Pittsburgh, across the street from where it now stands."

Friends were soon interested, who raised the $5,500 needed to pay for the property. Pastor Theodore Fliedner then arrived from Kaiserwerth, bringing with him four deaconesses; and the building was formally opened and dedicated as the first Protestant hospital of America, July 13, 1849. While St. Luke's Hospital of New York has an older charter, the Passavant Hospital of Pittsburgh is several months older in point of actual service. It was then known as the "Pittsburgh Infirmary", but this name was later changed to "Passavant Hospital". Within a few years the work developed so rapidly that four acres of ground adjoining the Infirmary, were bought for $12,000. On this ground the present Passavant Hospital stands. For the furtherance of this work of mercy, the "Institution of Protestant Deaconesses" was organized, and incorporated under the laws of Pennsylvania, May 3, 1850. The administration of the legal affairs of the corporation was committed to a board of managers, while the technical work was placed in the hands of the sisters and a medical staff. Two little orphan girls were placed in the Infirmary in 1852, and the number was gradually increased until it became apparent that a separate building was a necessity. In September of 1852 a farm on the outskirts of Zelienople was bought from Joseph Ziegler, and the Orphans' Home and Farm School established. The first building erected was the director's home, which is still standing near the main entrance to the grounds. This was built in 1853. The first main building was erected in 1854, to which the orphan boys of the Infirmary were transferred. This orphanage holds the distinction of being the first Protestant orphanage of America. The first director was Rev. Gottlieb Bassler, and the first matron was Sister Louisa Martens. Sister Louisa was a member of the First Church, Pittsburgh, and was the first deaconess consecrated in America. Doctor Passavant was deeply disappointed in not being able to persuade



THE PITTSBURGH INFIRMARY

Home of the First Protestant Hospital and Orphanage of America

larger numbers of the young women of the Church to enter the diaconate, and the Milwaukee Motherhouse was not organized until 1893. An orphanage for the girls was opened on a farm near Rochester in 1863, with Rev. Henry Reck as the first director. When the girls were taken to Zelienople Home in 1895, the Rochester institution was converted into a Home for Epileptics. While these institutions were not the property of the synod, but under the control of the Institution of Protestant Deaconesses, the churches of the synod recognized their Lutheran character and gave them regular and generous support.

During the first twenty-two years of her history, in spite of many differences on questions of faith and practice, the Pittsburgh Synod developed into a strong body of 67 pastors and 10,483 members. This development is shown in the following table:

TABLE OF SYNODICAL PROGRESS
1845-1867

Year	Pastors	Churches	Members	For Home Missions	Churches Aided	For Education	Students Aided	Total Contributions
1845	8	26	2,225					
1846	16	64	4,162	245	6	197		10,082.28
1847	17	58	4,335	308	14	136		7,389.01
1848	23	66	4,537	296	13	130		10,400.57
1849	22	80	4,499	403	17	209		5,992.13
1850	22	89	5,446	476	19	146		4,813.00
1851	28	90	5,197	507	16	111		6,539.27
1852	30	101	5,122	694	29	65		14,687.27
1853	30	89	5,629	848	28	60	1	8,391.38
1854	32	85	5,270	522	39	247	1	13,317.86
1855	39	92	6,016	762	33	398	2	10,533.72
1856	37	101	7,473	305	25	202		12,072.07
1857	39	106	7,898	330	27	229	4	13,387.82
1858	42	110	7,366	685	18	327	6	7,403.97
1859	48	106	7,624	470	11	282	3	8,566.14
1860	51	111	7,507	511	15	310	7	16,071.58
1861	55	105	9,009	596	18	353	8	14.236.57
1862	48	109	9,298	918	23	678	5	9,923.82
1863	48	120	8,895	1,063	29	679	5	19.887.69
1864	53	97	8,659	1,106	22	722	5	23,426.71
1865*	52	99	7,869	2,046	16	1,063	4	62,334.96
1866	62	100	8,276	1,267	23	640	3	27,769.65
1867	67	136	10,483	1,501	30	626	3	44,646.74

*Two meetings were held in 1865.

CHAPTER IV

THE RUPTURE

1867

"To your tents, O Israel; now see to thine own house, David."

THE Pittsburgh Synod of the Evangelical Lutheran Church was organized as an independent body; and each pastor and congregation was accorded the right to support "such literary, theological or benevolent institutions, without the limits of synod, as might best accord with their own views of duty." The missionary funds of the synod were raised on her own territory and administered by her officers. Early provision was made for the establishment of such academic institutions as would enable them to prepare candidates for the ministry. Representatives of many synods were at work on her territory; and an independent body seemed the best solution of the problem of gathering them into one synod. The doctrinal basis of the synod, as set forth in the preamble of the first constitution, adopted at Shippenville, June 5-10, 1845, was strangely vague and indefinite:

"We, the bishops and lay-delegates of the Evangelical Lutheran Churches in the western counties of Pennsylvania and adjacent parts, acknowledging Jesus Christ as the Supreme and only Head of the Church, and the Scriptures of the Old and New Testaments as the sufficient and only rule of faith and practice, and trusting in the protection of Almighty God and guidance of the Holy Spirit, do, in convention assembled at Shippenville, Clarion County, Pennsylvania, June 10, 1845, ordain and establish for our government as a Synod the following constitution."

When the time came for the adoption of a "Form of Constitution for the Government and Discipline of Churches", at a special session in Brush Creek, October 14-18, 1847, the doctrinal ambiguity of 1845 was corrected. The preamble of this "Form of Constitution", recommended to the congregations, reads as follows:

"We, whose names are undersigned, believing that the objects for which the Church was established by Jesus Christ, its Divine Founder and Head, can be secured only in an associate capacity, hereby solemnly form ourselves into a Christian Church. In doing this we receive the Augsburg Confession, the great Symbol of the Reformation, as the bond of union; but we acknowledge above all human creeds the Holy Scriptures as the only infallible and sufficient rule of faith and practice, and hereby pledge ourselves to God and to each other to be governed by the following constitution and discipline."

At this Brush Creek meeting, a resolution to unite with the General Synod was discussed for several hours and finally tabled. Some of the pastors were not favorable to the proposition; and it was the earnest desire of all to preserve the unity of the synod. . Four years later, at a meeting in the North Washington Church, the motion to unite with the General Synod was renewed, but failed of adoption. A special committee, appointed for the purpose of preparing a suitable minute of this action, reported as follows:

"Your committee, upon whom was imposed the difficult and important task of setting forth the reasons which led to the rejection of the resolution to unite itself with the General Synod, would respectfully and briefly report as follows:

1. The objection on the ground of the General Synod's doctrinal basis was waived by those who had previously objected on this account, as they conceive, after the time they have had for consideration, that such a union did not really commit the synod or themselves to any basis which it may have proposed, or which might not be adopted by this synod, and against which under any circumstances they could protest.

2. It was urged that it would cause distractions and divisions in some of our churches, and it would likewise shut us out to a large extent from exerting an influence on a large class of our population, and on a portion of the Church which it is our duty and desire to bless.

3. The objection, however, mainly urged was that the General Synod was identified with slavery; that delegates, being slaveholders, are admitted as members, and that we by uniting become implicated in the sin of slavery. This postion, though strenuously opposed even to the last, finally having excited the minds of some, influenced them to cast their votes against the union, hence the resolution for the motion was lost."

The two parties in the Pittsburgh Synod, for and against union with the General Synod, were so evenly divided that the question was likely to be renewed at any time. It was the most urgent question in the synod of that day. Every new pastor was soon required to show his colors, and take one side or the other. When Rev. Michael Eyster was called to Zion Church, Greensburg, his influence was eagerly sought by both parties. He was a debater of exceptional ability, and each side wanted to know how his influence and vote would be cast. His position was revealed at the Prospect convention, June 1, 1852, in a manner highly pleasing to the friends of the General Synod. The convention was nearing a close; a number of pastors and delegates had gone home; the synod was discussing some resolutions of Doctor W. A. Passavant, relating to "union and cooperation in the benevolent enterprises of the Church, and the reorganization of the Parent Education and Home Missionary Societies", when Pastor Michael Eyster arose and offered the following amendments:

"Resolved 1. That, in view of the wants of union and co-operation in the benevolent enterprises of the Church under existing circum-

stances, it is the sense of this synod, that the Parent Education and Home Misionary Societies, which hold their meetings at the time and place of the General Synod, should be reorganized on such a basis and carried on upon such principles as would be equally satisfactory to all parts of the Church in the United States; thus uniting all our synods, if possible, in the support of these societies, as well as those which are not in connection with the General Synod as those which are; and that, whereas we most heartily desire such a union on such a basis, we at the same time make the necessary arrangements to unite, as a synod, with the General Synod at its next meeting in May, 1853.

Resolved, 2. That we are prepared to unite with said Parent Education and Home Missionary Societies, so soon as they shall be organized upon a basis which will be satisfactory to this body, and we can feel assured that they will aim earnestly and efficiently to undertake the work of beneficiary education and church extension in the Evangelical Lutheran Church in the United States."

On the adoption of these resolutions, the following vote was taken by "yeas" and "nays":

YEAS, 17. Clergy: Michael Eyster, George F. Ehrenfeld, A. C. Ehrenfeld, William S. Emery, Solomon Weills, Joseph Welker, Eli Fair, Frederick Zimmerman, W. P. Ruthrauff, L. M. Kuhns. Laymen: John Kuhns, H. Wanamaker, S. Brocht, George Groom, John Piper, F. Kaylor, John Metzger.

NAYS, 12. Clergy: W. A. Passavant, Gottlieb Bassler, David Earhart, Jeremiah Fishburn, Herman Manz, Thomas Steck, Michael Schweigert, H. C. Kaehler, William Berkemeier. Laymen: Henry Muntz, J. Helfrich, F. W. Tuerk.

In order to guard against any misunderstanding of the doctrinal significance of this action, as well as any misunderstanding of the position of the synod on the question of slavery, the following resolutions were then adopted:

"Resolved, That whereas, the General Synod, according to the third section of the third article of its const tution, does not arrogate to itself the power to introduce any alteration in matters pertaining to the faith of the Church, the above action be in no wise regarded as an approval of the construction which has been put upon any of its writings, recommendations or acts, as though it had rejected any parts of the faith of the Church, as contained in the Augsburg Confession.

Resolved, That, by uniting with the General Synod, we do not change our relations or position in regard to slavery, as defined in our printed minutes."

The first delegates to the General Synod, elected by the Pittsburgh Synod, were the following: Clergy: George F. Ehrenfeld, William S. Emery, Joseph Welker; Laymen: Henry Muntz, John Kuhns, Henry Graff.

Two years after the Pittsburgh Synod became identified with the General Synod, Doctor Samuel S. Schmucker of the Gettysburg Seminary prepared and broadcasted the "Definite Platform", recommended as an American substitute for the Augsburg Confession. This document charged the Augsburg Confession with five specific errors, and created a furor through-

out the entire Church. Doctor Schmucker personally advised that it be discussed in conferences before being presented to synods for adoption. His lieutenant in the Pittsburgh Synod was Pastor George F. Ehrenfeld, who laid the document before the Middle Conference at Worthington, but the ensuing discussion degenerated into a wrangle, in which some of the pastors refused to participate. At the fall meeting of the Middle Conference in Bethel Church, the document was again presented for adoption, but a tie vote was the best that its advocates could secure. The action of the Middle Conference was brought to the attention of the Pittsburgh Synod at the Zelienople convention, May 22-28, 1856, when Doctor Charles Porterfield Krauth presented his memorable "Testimony of the Pittsburgh Synod". The reading of this "Testimony" created a profound impression upon all the members of the synod, one of the advocates of the "Definite Platform" breaking down in tears as he listened to its heart-searching words. Only one pastor declined to vote for its adoption, Rev. Samuel B. Lawson not concurring with the latter part of the third resolution. It defeated the "Definite Platform" on the territory of the Pittsburgh Synod, and is generally regarded as one of the finest contributions to the doctrinal controversy of that day.

TESTIMONY OF THE SYNOD OF PITTSBURGH

"Whereas, Our Church has been agitated by proposed changes in the Augsburg Confession—changes whose necessity has been predicated upon alleged errors in that Confession; and

Whereas, These changes and the charges connected with them, though set forth by individual authority, have been endorsed by some Synods of the Lutheran Church, are urged upon others for approval, and have been noticed by most of the Synods which have met since they have been brought before the Church; and

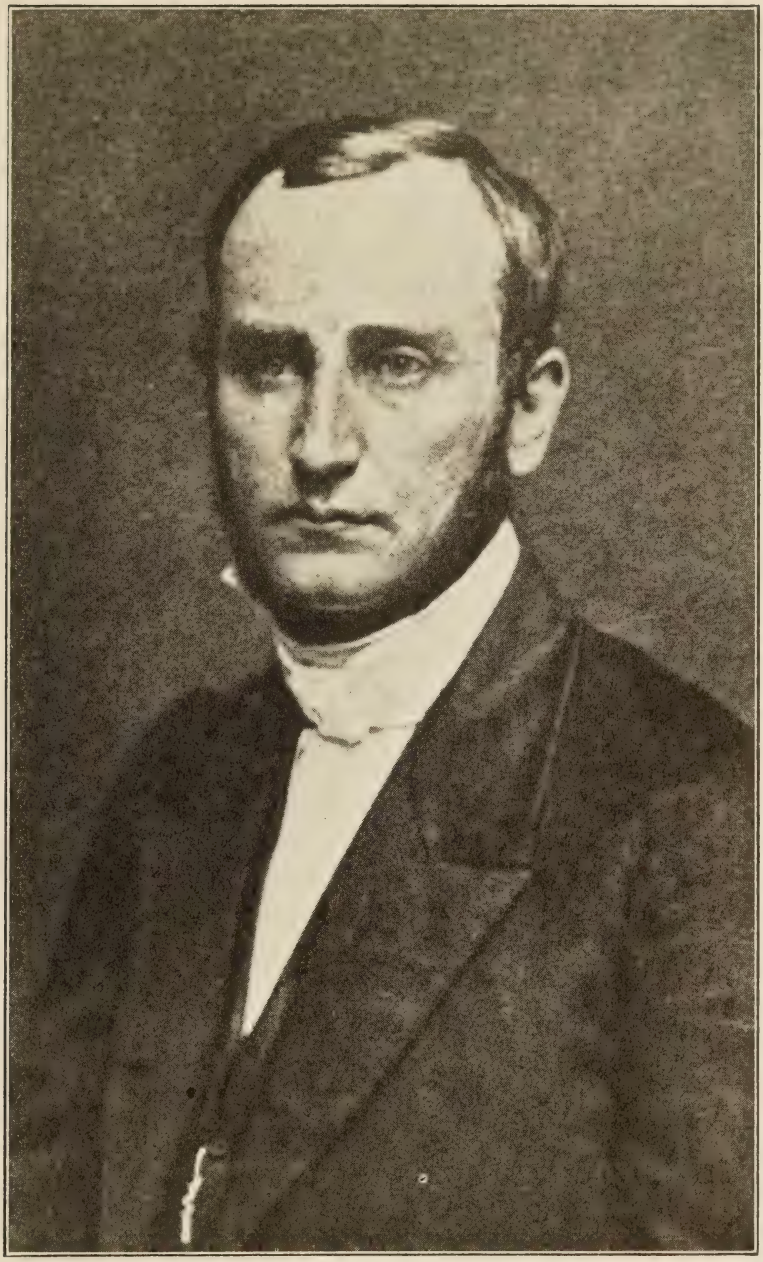
Whereas, Amid conflicting statements, many who are sincerely desirous of knowing the truth are distracted, knowing not what to believe, and the danger of internal conflict and of schism is incurred; and

Whereas, Our Synods are the source whence an official declaration in regard to things disputed in the Church may naturally and justly be looked for; we, therefore, in Synod assembled, in the presence of the Searcher of hearts, desire to declare to our churches and before the world our judgment in regard to these changes and these charges, and the alienation among brethren which may arise from them.

Resolved, 1. That by the Augsburg Confession we mean that document which was framed by Melancthon, with the advice, aid and concurrence of Luther and the other great evangelical theologians, and presented by the Protestant Princes and Free Cities of Germany at the Diet of Augsburg in 1530.

Resolved, 2. That while the basis of our General Synod has allowed of diversity in regard to some parts of the Augsburg Confession, that basis never was designed to imply the right to alter, amend or curtail the Confession itself.

Resolved, 3. That while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the real presence, or Transubstantiation, and



DOCTOR CHARLES PORTERFIELD KRAUTH

with it the doctrine of Consubstantiation, rejects the Mass and all ceremonies distinctive of the Mass, denies any power in sacraments as an opus operatum, or that the blessings of Baptism and the Lord's Supper can be received without faith, rejects Auricular Confessions and priestly Absolution, holds that there is no priesthood on earth except that of all believers, and that God only can forgive sins, and maintains the sacred obligation of the Lord's Day; and while we would with our whole heart reject any part of any Confession which taught doctrines in conflict with this our Testimony; nevertheless, before God and his Church, we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony, and with the Holy Scriptures, as regards the errors specified.

Resolved, 4. That while we do not wish to conceal the fact that some parts of the doctrine of our Confession, in regard to the sacraments, are received in different degrees by different brethren, yet that even in those points wherein we as brethren in Christ agree to differ till the Holy Ghost shall make us to see eye to eye, the differences are not such as to destroy the foundation of faith, our unity in labor, our mutual confidence and our tender love.

Resolved, 5. That, now as we have ever done, we regard the Augsburg Confession lovingly and reverently as the 'good Confession' of our fathers, witnessed before heaven, earth and hell.

Resolved, 6. That if we have indulged harsh thoughts and groundless suspicions; if we have without reason criminated or recriminated, we here humbly confess our faults before our adorable Redeemer, beseeching pardon of him and of each other, and covenant anew with him and with each other to know nothing among men but Jesus Christ and him crucified, acknowleding him as our only Master, and regarding all who are in the living unity of the faith with him as brethren.

Resolved, 7. That we will resist all efforts to sow dissensions among us on the ground of minor differences, all efforts on the one hand to restrict the liberty which Christ has given us, or on the other to impair the purity of 'the faith once delivered to the saints', and that with new ardor we will devote ourselves to the work of the gospel, to repairing the waste places of Zion, to building up one another in holiness, and in pointing a lost world to the 'Lamb of God'. And that this our covenant with Christ and with each other is made in singleness of heart, without personal implication, duplicity of meaning, or mental reservation, we appeal to him before whose judgment bar we shall stand, and through whose grace alone we have hope of heaven."

This "Testimony" was received with great favor by the entire Church, and parts of it were adopted verbatim by the General Synod, when that body revised its doctrinal basis at York, Pa., May 12, 1864. During the time that Doctor Krauth was a pastor of the Pittsburgh Synod, 1856-1860, he did much to establish its doctrinal unity, and made many friends among both liberal and conservative churchmen. His article on The General Synod in "The Missionary" of April 30, 1857, was widely approved, but later made the basis of sharp attacks against the "Fundamental Principles of Faith and Polity", prepared by him as the doctrinal basis of the General Council. There are many who regard the scholarship of Doctor Krauth as the most potent factor in the development of the life of the Pittsburgh Synod. Other men exerted powerful influences, but

along other lines. The influence of Doctor William A. Passavant can never be questioned. Through his journalistic and institutional work, he was in constant touch with all parts of the Church, within and without the General Synod. His wide acquaintance in the German and Scandinavian synods helped to create an atmosphere of Lutheran catholicity in the synod, so that the spirit of the body became steadily more conservative in both doctrine and practice. The admission of twenty-nine German pastors to the synod, during the twelve years immediately preceding the rupture, gave strong support to this conservative movement. While there were many Lutheran congregations within the bounds of the Pittsburgh Synod at that time, which demanded a liberal type of pastor, the general trend of events was conservative. When the Franckean Synod was admitted to the General Synod in 1864, without first having adopted the Augsburg Confession, the Pittsburgh Synod delegation voted against the action. When President Samuel Sprecher ruled against the immediate seating of the delegates of the Ministerium of Pennsylvania at Fort Wayne, May 17, 1866, the delegates of the Pittsburgh Synod united with a number of others in protesting the action. When the Ministerium of Pennsylvania issued "An Address to All Evangelical Lutheran Synods, Ministers and Churches in the United States and Canada, Which Confess the Unaltered Augsburg Confession", August 10, 1866, it found many sympathetic friends in western Pennsylvania. It was laid before the Pittsburgh Synod at Rochester, Pa., in 1866, in company with a counter address issued by the East Pennsylvania and West Pennsylvania Synods. Both papers, together with the report of the delegates to the Fort Wayne convention of the General Synod, were placed in the hands of a special committee of the synod, which brought in the following resolutions:

"Resolved, 1. That, in excluding the Pennsylvania Synod's delegation from the organization of the Fort Wayne Convention, the action of the General Synod was injudicious, unjust and unconstitutional.

Resolved, 2. That, under the circumstances, the subsequent course of the delegation of the Pennsylvania Synod was right and proper.

Resolved, 3. That we cordially accept the invitation extended through the 'fraternal address' of the Synod of Pennsylvania, and during the present convention elect delegates to represent this body in the proposed convention.

Resolved, 4. That we adopt the report, and heartily approve the action of our delegation to the General Synod.

Resolved, 5. And, inasmuch as a trial of thirteen years fully satisfies us that the objects sought in our connection with the General Synod have not been and cannot be accomplished through organization; and inasmuch as your committee is firmly persuaded that the General Synod, by its recent and previous actions, has shown itself unfaithful both to its own constitution and also to the Confession of the Church of Our Fathers;

That the action, which in 1852 resulted in our connection with the General Synod, be and hereby is revoked."

These resolutions were separately adopted by the following vote: Resolution 1, 54 yeas and 10 nays; Resolution 2, viva voce; Resolution 3, 45 yeas to 26 nays; Resolution 4, viva voce; Resolution 5, 50 yeas to 23 nays. A minority report was presented by Pastor Victor Miller and Joseph R. Titzel, which was ordered spread upon the minutes. The following delegates were elected to represent the synod in the proposed convention: Clergy: Gottlieb Bassler, W. A. Passavant, G. A. Wenzel, Henry W. Roth; Laymen: Henry Muntz, Louis Thiel, Thomas H. Lane, P. F. McClarren. This convention met in Trinity Church, Reading, Pa., December 11-14, 1866. Pastor Gottlieb Bassler was elected president before he had arrived in the city. Professor Loy of the Joint Synod of Ohio preached the opening sermon. Sixteen synods were represented in this convention, which adopted the "Fundamental Principles of Faith and Church Polity", prepared by Doctor Charles Porterfield Krauth, and appointed a committee to draft a constitution. This constitution, which embodied the "Fundamental Principles", was laid before the Pittsburgh Synod at the Greenville convention, October 10-17, 1867, and there the last hard battle was fought by the contending parties to the bitter end. The chief interest centered in the adoption of the "Fundamental Principles of Faith", which are given herewith in full:

FUNDAMENTAL PRINCIPLES OF FAITH

"1. There must be and abide through all time one holy Christian Church, which is the assembly of all believers, among whom the gospel is purely preached, and the holy sacraments are administered as the gospel demands. To the true unity of the Church, it is sufficient that there be agreement touching the doctrine of the gospel, that it be preached in one accord, in its pure sense, and that the sacraments be administered conformably to God's Word.

2. The true unity of a particular Church, in virtue of which men are truly members of one and the same Church, and by which any Church abides in real identity, and is entitled to a continuation of her name, is unity in doctrine and faith and in the sacraments ,to wit: That she continues to teach and to set forth, and that her true members embrace from the heart, and use, the articles of faith and the sacraments as they were held and administered when the Church came into distinctive being and received a distinctive name.

3. The unity of the Church is witnessed to, and made manifest in, the solemn, public and official Confessions which are set forth, to wit: the generic unity of the Christian Church in the general Creeds, and the specified unity of pure parts of the Christian Church in their specific Creeds; one chief object of both classes of which Creeds is that Christians who are in the unity of the faith may know each other as such, and may have a visible bond of fellowship.

4. That Confessions may be such a testimony of unity and bond of union, they must be accepted in every statement of doctrine, in their

own true, native, original and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense.

5. The unity of the Evangelical Lutheran Church, as a portion of the holy Christian Church, depends upon her abiding in one and the same faith, in confessing which she obtained her distinctive being and name, her political recognition and her history.

6. The Unaltered Augsburg Confession is by preeminence the Confession of that faith. The acceptance of its doctrines, and the avowal of them without equivocation or mental reservation, make, mark and identify that Church, which alone, in the true, original, historical and honest sense of the term, is the Evangelical Lutheran Church.

7. The only Churches, therefore, of any land, which are properly in the unity of that communion, and by consequence entitled to its name, Evangelical Lutheran, are those which sincerely hold and truthfully confess the doctrines of the Unaltered Augsburg Confession.

8. We accept and acknowledge the doctrines of the Unaltered Augsburg Confession, in its original sense, as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the Canonical Scriptures, reject the errors it condemns, and believe that all which it commits to the liberty of the Church of right belongs to that liberty.

9. In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other Confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Preeminent among such accordant, pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: The Apology of the Augsburg Confession, the Smalkald Articles, the Catechisms of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith."

On the adoption of Principle 9, the yea and nay vote stood as follows:

YEAS 63. Clergy: Michael Kuchler, G. A. Wenzel, W. A. Passavant, Gottlieb Bassler, David Earhart, John K. Plitt, Michael Schweigert, William Berkemeier, J. K. Melhorn, George Gaumer, Henry Reck, John Welfley, S. W. Swingle, W. F. Ulery, J. S. Lawson, J. J. Kucher, Henry Acker, Herman Gilbert, Isaac Brenneman, C. F. Boehner, Carl Jaeckel, J. H. Fritz, H. J. H. Lemcke, W. O. Wilson, J. G. Pfuhl, Henry W. Roth, J. L. Smith, D. M. Kemerer, Jonathan Sarver, Henry E. Jacobs, G. W. Frederick, G. Bachmann, J. A. Kunkelman, Samuel Laird, Franklin Richards, Lewis Hippee, and J. D. English. Laymen: H. Derr, A. Louis Thiel, John McKee, George Karl, Samuel Zimmerman, H. VanDyke, Martin J. Winkler, Jacob Trax, Henry Shaffer, G. D. Kughler, Herbert Otto, Samuel Eslin, Jacob Bowers, A. Treser, Philip Steiner, S. Mowl, Joseph Ramsey, Henry Jarecki, William Sherred, James A. Moorhead,

Isaac Kelly, John Young, D. A. Foulke, J. N. Eckert, Frederick Donhouse, and Emanuel J. Schmauk.

NAYS 21. Clergy: G. F. Ehrenfeld, J. H. Wright, J. H. W. Stuckenberg, A. S. Miller, W. E. Crebs, Henry Gathers, John A. Earnest, David McKee, Victor Miller, Samuel B. Barnitz, J. G. Goettman, A. M. Strauss, and S. F. Breckenridge. Laymen: David Gibson, Jacob Hahn, Isaac C. Smith, P. F. McClarren, George Kribbs, R. J. Eberhart, Henry K. Amsler, and John L. Remaley.

The minority party thereupon prepared and presented to the synod the following protest and request:

"Whereas, the majority of this Convention of the Pittsburgh Synod have adopted the 'Fundamental Principles of Faith', proposed by the convention held at Reading, December 12, 13 and 14, 1866, which principles we believe to be in conflict with the doctrinal position of this Synod, as stated in the Preamble of the Constitution; with the 'Testimony of the Pittsburgh Synod', adopted at Zelienople; with the great principles of liberty respecting all human authority in matters of faith, as established by Luther and the great Reformation of the Sixteenth Century; with the true spirit of the Lutheran Church; and with the Constitution of this Synod (Art. 13, Sec. 2): Therefore we, the undersigned, adhering to the original doctrinal position and Constitution of this Synod, impelled by the fear of God and by an imperative conviction of duty, respectfully beg leave to withdraw from this Convention of Synod, leaving it to the guidance of our Heavenly Father to determine in the future what course to pursue."

CLERGY	LAYMEN
S. B. Barnitz,	H. K. Amsler
A. S. Miller	David Gibson
A. M. Strauss	Isaac C. Smith
S. F. Breckenridge	Jacob Hahn
J. H. Wright	John S. Remaley
J. G. Goettman	Peter Graff
W. E. Crebs	George Kribbs
J. H. W. Stuckenberg	
H. Gathers	
G. F. Ehrenfeld	

This paper was referred to a special committee of the synod, which returned the following answer:

"Your committee, to whom was referred the paper presented to Synod during the morning session, signed by a number of members, both clerical and lay, who had voted with the minority in the various questions relating to the 'Principles of Faith', would respectfully report as follows:

1. The paper is drawn up in very respectful language, and demands of us the most kind and fraternal consideration and answer.

2. It contains a request to be permitted to 'withdraw from this convention of Synod, leaving it to the guidance of our Heavenly Father to determine in the future what course to pursue', with the reason for such request, viz:

That, believing the action of this body to be in conflict with its doctrinal postion, as stated in the Preamble of the Constitution, with the

CHURCH OF THE RUPTURE
HOLY TRINITY CHURCH, GREENVILLE, PA.

'Testimony' of the synod adopted at Zelienople, with the principles of liberty respecting all human authority in matters of faith, as established by Luther and the great Reformation of the 16th century, with the true spirit of the Lutheran Church, and with the Constitution of this Synod (Art. XIII, Sec. 2).

For want of time your committee could not possibly enter into an argument to show the erroneousness of the positions taken by the signers of the petition. Only two need be referred to:

1. That it is against the doctrinal position as set forth in the Preamble. This cannot be, because in the very confessional writings referred to in the 'Principles of Faith', the principles laid down in the Preamble of our Constitution are most emphatically stated and acknowledged.

2. But, if this be correct, then the last reason, that it is in conflict with Art. 13, Sec. 2, of the Constitution, must fall to the ground, as there is no change of the Constitution. The other reasons the committee must declare of no force, but cannot possibly take time to argue, especially as we think that their fallacy has been abundantly shown during the discussion of the questions referred to.

Your committee would, therefore, propose the following, viz:

Resolved, That for the reasons above given, it is impossible for this body to grant the request of the petitioners."

The original report of this committee contained a recommendation that the petitioners be given the privilege to withdraw, but an amendment was offered from the floor, inserting the negative. While this amendment was being debated, Pastor John G. Goettman, the true leader of the minority, walked down the aisle of the church and asked for the original protest. This being granted, the petitioners held a short conference, and returned the protest with the words "beg leave to" stricken out. The entire minority party then withdrew and held a meeting in the office of Doctor Martin. Upon the invitation of Rev. J. W. Schwartz, then pastor of the Worthington Parish but still a member of the Alleghany Synod, it was resolved to meet in the Evangelical Lutheran Church of Worthington, December 4, 1867. Eleven pastors and ten laymen composed the Worthington convention, which adopted the following resolution:

"Whereas, it is our firm conviction that the action taken by us at Greenville, Pa., was right, therefore

Resolved, That we hereby confirm that action, and are in duty bound to regard ourselves as the Pittsburgh Synod, and will continue the same, with its original doctrinal position, constitution and name."

The following officers were chosen under the old constitution: Rev. George F. Ehrenfeld, president; Rev. Samuel B. Barnitz, secretary; Rev. John G. Goettman, missionary president; and Christian Yeager, treasurer. While they were never in possession of the original charter, and knew that they had forfeited their charter rights by withdrawal and reorganization, they firmly believed that they had certain moral and historic rights to the name, and held fast to it through many years.

Rev. J. H. W. Stuckenberg was elected to represent them in the General Synod convention at Harrisburg, Pa., May 7-14, 1868, and he was seated as the delegate of the "Original Pittsburgh Synod". Before the Worthington convention adjourned, a committee was appointed to prepare and broadcast a "Pastoral Letter", setting forth the position of the minority body on the issues of the day. Inasmuch as this document is a fair statement of the General Synod position of that time, it is given in full.

PASTORAL ADDRESS

"Christian brethren: 'Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ'.

The 'unity of the Spirit' in our Zion is violently disturbed, and 'the bond of peace' broken. Schism has divided the Lutheran household of faith. The cause of this rupture may be traced back to the early history of our Church. Then, as now, a class of men existed who essayed to define Lutheranism with all possible strictness, and endeavored to deprive Christians of freedom of conscience—the very life-principle of the Reformation. Luther himself, never favoring the binding authority of creeds, did not unite with these extremists, but advocated toleration and evangelical liberty. After his death the symbolical tendency became more general and powerful, and in 1577 the Symbolists succeded in securing the adoption of the Form of Concord by a considerable part of the Lutheran Church. This stringent adherence to the symbols soon resulted in a dead orthodoxy and a sterile theology of words. About the middle of the 17th century, Spener, followed by Franke and others, returned to the Scriptures as the living source of all saving knowledge, and taught that true Lutheranism consisted not in the confession of a dead orthodoxy, but in 'an inner living theology of the heart and a demonstration thereof in true piety of life'. Therefore, while devout Christian men loved the Lutheran Church, they had no sympathy with extreme symbolists, by whom they were bitterly persecuted and ridiculed as Pietists. Educated at Halle, the university of the Pietists, and inspired by the spirit of liberty, zeal and piety of these godly men, Dr. Muhlenberg and other Lutheran ministers came to this country and founded the Lutheran Church—not upon the basis of rigid symbolism, but upon the liberal and evangelical principles of the Reformation. This was the prominent and characteristic feature of the American Lutheran Church. Upon these great principles the General Synod was organized in 1821. Almighty God favored and prospered this blessed organization, so that, previous to the rebellion, it had become by far the largest and most influential Lutheran body that ever existed in this country. In 1853, the Pennsylvania Ministerium, after a separation of thirty years, again united with the General Synod; but it soon proved a discordant element in the organization, and at the late convention in Fort Wayne, Indiana, want of harmony resulted in an open rupture. The decision of the President at this convention was 'only the occasion' of this rupture, 'the real cause' was dissatisfaction on the part of the Pennsylvania Ministerium with the doctrinal basis of the General Synod. Soon after the separation, the former body took the initiatory steps to form a new general organization, and, at a convention held in Reading, Pa., certain 'Fundamental Principles of Faith' were proposed to district Synods, by which all who adopt them agree:

1. 'To embrace from the heart, and use the articles of faith and sacraments as they were held and administered, when the (Lutheran) Church came into distinctive being and received a distinctive name'.

2. To accept the confessions in every statement of doctrine 'in their own true, native, original and only sense', agreeing to use not only the same words, but to use them in one and the same sense.

3. To receive not only the Unaltered Augsburg Confession, but also all the other symbolical books, as in perfect harmony with the Confession 'of one and the same scriptural faith'.

These 'Fundamental Principles of Faith' were considered and finally adopted by a majority of the convention of the Pittsburgh Synod, held at Greenville, Pa.

This action of the majority was in direct conflict with the Constitution of the Synod, which does not give binding authority to the symbols of the Church, but acknowledges the Scriptures of the Old and New Testaments as the sufficient and only infallible rule of faith and practice.

This action of the majority is in conflict with the 'Testimony of the Pittsburgh Synod', adopted at Zelienople, Pa., in 1856, by which 'Testimony' the Synod confirmed the liberal doctrinal basis of the Preamble of its Constitution, which is in perfect harmony with the liberal and evangelical basis of the General Synod.

This action of the majority is in direct conflict with the spirit and design of the founders of the Pittsburgh Synod—with the great principles of liberty, respecting all human authority in matters of faith, as established by Luther and developed in this land of civil and religious freedom.

And finally, this action of the majority is a direct violation of the Constitution, Art. XIII, Sec. 2, which provides that any alteration made must ' be set forth in writing at an annual meeting of Synod, in the precise words which are to be altered, added or omitted, and be incorporated in the minutes; and provided, that at the next annual meeting of the Synod three-fourths of all the members present agree to the proposed change'.

In view of these facts, we, though in the minority, claim to be the Pittsburgh Synod—for we have resolved, by the help of God, to continue its existence under the original Constitution and doctrinal basis, both of which have been violated and abandoned by the majority, who, consequently, cannot be regarded as the Pittsburgh Synod. Until recently, the history of our Synod has been marked with peace, unity and prosperity. There were no 'contentions' nor 'divisions' among us. According to the 'Testimony', proposed by Doctor Krauth and adopted under the most impressive circumstances, 'though some parts of our noble Confession were received in different degrees by different brethren, even in those points wherein we as brethren in Christ agreed to differ, till the Holy Ghost should make us see eye to eye; the differences were not such as to destroy the foundation of faith, our unity in labor, our mutual confidence, and our tender love.' We resisted all efforts to sow dissensions among us on the ground of these minor differences—all efforts, on the one hand, to restrict the liberty which Christ has given us, or, on the other, to impair the purity of the faith once delivered to the saints. We devoted ourselves to the work of the Gospel, to repairing the waste places of Zion, to building up one another in holiness, and in pointing a lost world to 'the Lamb of God'. But prominent members of our Synod, having been estranged from this liberal and Christian spirit of forebearance, urged and finally secured the adoption of principles of faith, which demand the most unqualified adherence to all the symbolical books. Although we, the minority, were willing to abide by the above liberal prinicples, which did not prevent the strict adherence of our brethren to the symbols, they, on the contrary, notwithstanding our most earnest entreaties and protestations, adopted princi-

ples in direct conflict with the Constitution and doctrinal basis of Synod —principles so illiberal as to exclude us from all fraternal relations with them in the same synodical body. We have made no change, and desire none. We simply ask that the Pittsburgh Synod shall continue what it has been. But these brethren, yielding to the influence of symbolism, have become dissatisfied with their former position, and, as they are no longer with us, have gone out from our midst—forsaken us who remain faithful to the spirit of liberty and toleration in which our Synod was originally organized, and through which, by the blessing of God, we have enjoyed for many years the highest degree of peace, unity and prosperity.

Christian brethren, having called your attention to these facts, we entreat you to consider seriously and prayerfully the cause and nature of this lamentable schism, and to decide, in the fear of God, your future relations as members of the Lutheran Church. We have become two bands. There is no middle ground. He that is not with us is against us. The questions at issue are before you. They are questions of truth, right and liberty—questions of the most vital importance to our beloved Church. Will you cast in your influence with those who are endeavoring to force the Church back to rigid symbolism; to a stringent and unqualified adherence to all the symbolical books; to that phase of Lutheranism which prevailed in the Missouri and similar Synods? Or will you continue in connection with that porton of the Evangelical Lutheran Church, which accepts the Augsburg Confession reverently, as the 'good Confession' of our fathers, but does not burden the consciences of brethren by requiring unqualified adherence, in every particular word and statement of non-fundamental doctrines? Will you labor and pray with that portion of our Church which God has so abundantly favored and blessed; which has nurtured vital orthodoxy, preached the simple gospel of Christ as the power of God unto salvation, encouraged prayer meetings and special seasons of grace, and abounded in every good work and word for the Lord? Let no man deceive you in these things. As members of the Lutheran Church, we have been reinstated into the glorious liberty of the children of God. We are in bondage to no man. One is our Master, even Christ. This principle of liberty is one of the strongest bonds of union in our Church. When men violently lay hold of this bond, the body of Christ is rent; discord, contention and division follow. They declare war against the very life-principles of the Reformation. They seek to wrest from us that precious liberty which inspired Luther at the Diet of Worms, where he declared that he would not, and could not, retract what he had written, unless it was proven from the Scriptures that he was in error, concluding with the noble declaration, 'Here I stand; I cannot do otherwise; God help me, Amen'. Let us stand fast in the possession and defense of this inestimable inheritance. Let us walk worthy of the vocation wherewith we are called, 'with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bonds of peace'. 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Amen."

Along the line of this pastoral letter the battle of the two synods was pitched. In many communities it was a daily battle, prolonged through many bitter years. The men of the General Council were as fully persuaded of the justice of their cause as were the men of the General Synod; and many things were said and done on both sides that should never have been encouraged or permitted. The heaviest burden of this unseemly strife fell

upon the congregations of Armstrong County, where the two parties were about equally divided. In some instances the weaker party was soon crushed or absorbed by the stronger, but in others the congregations were hopelessly divided, and carried their troubles into the civil courts. Harsh invective was the order of the day. Enmities were established that closed only in death. One General Council pastor was burned in effigy before the parsonage door by a group of angry parishioners. Doctor Henry H. Hall has left the following statement of his experiences as a Leechburg pastor:

"I remember very well how we regarded the opposite side as fanatics and errorists, misguided and blind, and when we met them looked at them askance. We thought they were a set of usurpers, and did not deserve our confidence. We were sure that they were in the wrong, and we meant to show them. Those were wonderful times, and, as in Revolutionary days, even the boys at school were either Whigs or Tories in the stoutest fashion, so we were all Synod or Council with all our hearts."

Rev. Lewis M. Kuhns, a former pastor of Hebron Church, Leechburg, returned from Ohio to the Kiskiminetas Valley to help fight the battles of the General Synod. Many of his experiences have also been preserved in writing, and give us a graphic picture of the church life of that period.

[25]"Being familiar with the territory and the churches, I was left free to operate it in my own way. Whenever opportunity offered and necessity seemed to require, I went, supplying vacancies, discussing the questions at issue, etc. I put in three months of hard and trying work, travelling over a large part of the Pittsburgh Synod's territory. Sometimes I was called upon to attend conference meetings, held by the opposite party in vacant congregations, to defend the General Synod when assailed, but in such cases I was generally ruled out from any part in the discussion, and had to have my say after the conference adjourned. A meeting of this kind was appointed to be held in the church at Maysville. The council of the church notified me of it, and gave me a special invitation to attend and defend the General Synod when assailed and misrepresented. I heard that they were having Rev. H. W. Roth, of Pittsburgh, attend as one of the speakers, so I got Rev. J. A. Earnest, of Kittanning, and Prof. S. F. Breckenridge, then of Leechburg, to go with me. We were there in time for the opening of the conference in the morning. The only item of business transacted was the adoption of a resolution, prohibiting our party from any participation whatever in the proceedings. Then the discussion commenced, the speakers being Roth, McKee and Sarver. Our party, upon consultation, agreed that we would not interfere in any way, but would have our say when they adjourned. Then we sat there quietly through the day, listening. In the evening, when they adjourned, the speakers hurried to get out, but before they had time to do so I rose and stated to the congregation that we had come there at the request of the officers of the church to defend the General Synod in the conference, but not being allowed to do so we had sat in silence and now would make our reply

25—For complete letter of Rev. L. M. Kuhns see Historical Collections of the Pittsburgh Synod in the library of the Historical Society, Gettysburg, Pa.

and defense in the evening, and that all who wished to hear the other side of the questions discussed should come out at seven-thirty o'clock. When we got to the church at the appointed hour in the evening, we found it full. The whole community round about seemed to be there, making a much larger attendance than our antagonists had had during the day. We did not get through with our say until about twelve o'clock at night, and every one stayed to hear us through to the finish. I will narrate one more incident of my three months of mission work on the territory of the Pittsburgh Synod. This occurred shortly before my time was up, and I was about to return to my peaceful field in Ohio. What was known as the Forks Church, about four miles from Leechburg, was without a pastor. It was somewhat divided but the majority of the people were on our side, while the majority of the church council trained with the other side. I was invited by a large number of the members to preach there, and I accordingly made an appointment for a certain Sunday. My rule was never to discuss these disputed questions at the Sunday appointments, except under extraordinary circumstances. I went to the appointment, expecting to preach a plain gospel sermon. I got there early and went into the Sunday School. The superintendent requested me to address the school and conduct the closing exercises. At the close of my address, and when about to close the school, a member of the council stepped up and handed me a paper. I glanced over it and found it to be an officially signed document, forbidding me to preach in the church, and threatening to use forcible means to prevent it if I persisted in doing so. A large congregation had in the meantime assembled, the weather being delightful. I read the paper to the congregation, and then stated that the clause threatening me with forcible ejectment was entirely unnecessary; that, while it did not alarm me in the least, I was a law-abiding citizen, and as this paper was an official notice, served on me not to occupy the pulpit, whatever view I might have as to its wisdom, I would not disregard it, but at the close of the Sunday School would peaceably retire to the highway in front of the church, and, in the great temple which God had provided, would hold services. I also stated that I had come there intending to preach a plain gospel sermon, without any direct allusion to the question at issue between the parties, but, as I was denied this privilege in the church by a few, who for the time being held the reins of official authority, I would change my purpose and take up these dividing questions for discussion, and that those so desiring could withdraw with me. By the time I got out I found the fences and grass covered with people. The officers, who had denied me the use of the church building went around fastening the window shutters and doors and then hurried away. Everyone else remained. We opened the service in the usual way. I announced some old familiar hymns which the people sang with a will. Then I took this passage for my text: 'This I confess to you, that, after the way they call heresy, so worship I the God of my fathers'. I went right into the discussion, speaking for nearly two hours, receiving a shower of congratulations which amounted to an ovation, many expressing regret that I had not spoken longer, and others surprised that I had let the fellows off so easy who had forbidden me the church."

These statements of Pastors H. H. Hall and L. M. Kuhns, deleted of much of their partisanism, still plainly indicate the intense feeling that prevailed in many Lutheran communities for several years after the rupture at Greenville. It would be a false history, unworthy of acceptance by future generations, that did not make this fact plain. It was a dark cloud that hung over the churches of the Pittsburgh Synod in 1868, but still there was a

light in the cloud. The results of this bitter controversy were not unmitigated evil. In many communities, the holy Scriptures and the catechisms of Luther were studied as never before. Tradition says that questions relating to the history of Lutheran dogmatics were discussed in many village stores, and that some of the more intelligent laymen could quote Luther, Melanchthon, Gerhard, and Chemnitz as freely as the average Christian can quote St. Paul. It not only produced an intelligent constituency, which made a strong development of the Church of the Reformation possible, but also showed the leaders of the Church what things are to be avoided in settling the differences that arise among Lutherans. While the synodical bodies were severely estranged for nearly half-a-century, they cultivated their common field with an intensity of purpose that might not have been so marked had they been united in one communion.

CHAPTER V

THE GENERAL COUNCIL STREAM

1868-1919

"The glory of this latter house shall be greater than the former."

HE first convention of the Pittsburgh Synod after the Greenville rupture was held in Erie, September 30-October 5, 1868. Despite the withdrawal of the General Synod forces, it enrolled 60 pastors, 104 churches and 8,507 members. The following table represents their strength:

	Pastor	Parish	Churches	Members
1	Michael Wolf	Altoona, St. James	1	109
2	John Welfley	Apollo	3	80
3	W. A. Passavant	Baden	1	35
4	S. W. Swingle	Brandonville, W. Va.	5	130
5	Zeno H. Gable	Bethlehem	1	120
6	John H. Fritz	Butler	2	89
7	Jonathan Sarver	Leechburg	3	310
8	George Gaumer	Medina, Ohio	1	105
9	John J. Kucher	Pittsburgh, St. Peter's	1	170
10	J. L. Smith	Erie, English	1	130
11	Carl F. Boehner	Erie, St. John's	1	400
12	Henry Acker	Jacob's	2	170
13	Casimer Bauman	Fort Wayne, St. John's	1	500
14	Samuel Wagenhals	Fort Wayne, Trinity	1	135
15	J. K. Melhorn	Freeport	3	284
16	J. K. Plitt	Greensburg	2	296
17	Peter Born	Indiana, German	1	50
18	John A. Kribbs	Kittanning, St. John's	1	70
19	G. A. Reichert	Kittanning, Trinity	1	60
20	Michael Kuchler	Mercer County	2	263
21	Isaac Brenneman	Mosiertown	2	139
22	Carl Jaeckel	New Castle	2	88
23	C. J. Steinbach	Rochester, German	3	125
24	Samuel Laird	Pittsburgh, First	1	250
25	G. A. Wenzel	Pittsburgh, German	1	140
26	Lewis Hippee	Prospect	3	248
27	C. A. Fetzer	Red Bank	5	245
28	Henry Reck	Rochester, Grace	1	87
29	V. B. Christy	Delmont	3	495
30	John G. Pfuhl	Steubenville, German	1	140
31	J. B. Fox	Shippenville	5	324
32	Herman Gilbert	Brandts	3	207

33	D. M. Kemerer	Venango	3	163
34	A. L. Benze	Warren, First	1	260
35	H. J. H. Lemcke	West Newton	3	268
36	G. C. Friedrich	Webster, Ohio	5	70
37	F. C. H. Lampe	Wheeling, Zion	1	400
38	M. L. Kunkelman	Zelienople	2	120
39	Henry E. Jacobs	Allegheny Valley	2	40
40	Henry W. Roth	Pittsburgh, South Side	1	106
41	Frank Richards	Chicago, Ill.	1	34
42	William F. Ulery	Greenville	1	65
43	Herman Eggers	Lake Shore	3	120
44	Michael Schweigert	Monongahela Valley	2	146
45	Gustave Bachman	Nashville, German	1	106
46	J. M. Long	New Lebanon	2	126
47	J. M. Hantz	Ten Mile	2	63
48	Joseph Welker	Grafton, W. Va.	2	40
49	Abraham Weills	No Parish		
50	J. G. Young	No Parish		
51	J. B. Breckenridge	No Parish		
52	William Berkemeier	No Parish		
53	J. D. English	No Parish		
54	W. B. Bachtell	No Parish		
55	J. H. C. Schierenbeck	No Parish		
56	Asa Harris Waters	No Parish		
57	Jacob S. Lawson	No Parish		
58	David McKee	No Parish		
59	William O. Wilson	No Parish		
60	G. W. Frederick	No Parish		
61	Vacant	Franklin, Grace	1	29
62	Vacant	Knoxville, German	1	20
63	Vacant	Pine Creek, St. John's	1	20
64	Vacant	Donegal	3	292
65	Vacant	Chartiers, Mt. Calvary	1	25
66	Vacant	Forks, Zion	1	25
			104	8,507

Three churches of Apollo Parish and three of Shippenville Parish withdrew soon after to unite with the General Synod, so that the actual strength of the synod was represented in ninety-eight churches. The actual number of pastors was fifty-eight, since Pastor Abraham Weills withdrew to unite with the General Synod, and Pastor G. A. Reichert retained his membership in the Ministerium of Pennsylvania. Sharp language was used in this convention concerning the work of the minority synod, for men were deeply stirred by the bitter controversy of the times. The general spirit of the body is shown in the following report of the Committee on Absentees:

"The paper placed in the hands of the committee is that part of the President's report, referring to the formation of an ecclesiastical body at Worthington, Pennsylvania, December 4-7, 1867, within the bounds of this synod. It will be recollected that, at the convention of the Pittsburgh Synod held at Greenville, October 10-17, 1867, a paper was presented, signed by ten ministers and seven laymen, in which, and for reasons assigned therein, they 'respectfully beg leave to withdraw from this convention of synod'. The fallacy of their reasoning was shown by the committee to whom the paper was referred, and the request of

the petitioners was denied by the synod. Subsequently, the same persons again presented the same document to synod, only so altering it that, instead of saying they 'respectfully beg leave to withdraw,' they state that they 'respectfully withdraw from this convention of the Pittsburgh Synod'. In the following December, these same ministers, together with a few others, and a number of laymen, met at Worthington, Pa., and united in organizing a body which they style 'The Pittsburgh Synod of the Evangelical Lutheran Church', a name which, by the authority of an act of incorporation, belongs only to this synod. It is also well known that some of the signers of the document above referred to, together with others consorting with them, have gone among our congregations and endeavored to distract and divide them by misrepresentation and trickery, assailing our Confessions and wantonly slandering our ministers, thereby causing great sorrow and trouble in the Church of Christ. Especially is it to be regretted that men, formerly in connection with us and acting with us, should place themselves before the Church in such a false position as that which they have assumed, in taking the name and therewith claiming the corporate rights and privileges of the Pittsburgh Synod of the Evangelical Lutheran Church, a name, rights and privileges thereto pertaining, which they have publicly acknowledged belongs not to them but to us. This acknowlment they have made in the following acts:

a. At the convention at Greenville, they united in the election and recognized the authority of the officers of the synod, who continued in office after the withdrawal of the petitioners, and until the election of their successors at the present convention.

b. The former secretary of this synod, who was one of those who withdrew and united in the convention at Worthington, some time after the formation of that body, gave up the corporate seal of the Pittsburgh Synod into the hands of our present English Secretary, thereby acknowledging that it is the property of this synod and not of their organization.

c. In the paper which they presented upon their withdrawal at Greenville, and to which they signed their names, they recognized this body as the Pittsburgh Synod by speaking of 'this convention of the Pittsburgh Synod', 'the constitution of this synod', and stating that they 'withdraw from this convention of the synod'.

In taking a name, therefore, which they thus publicly have acknowledged of right to belong to us, they have placed themselves in a position which is absurdly false and deceptive, and they thereby brand themselves as imposters. Such action is lawless and sinful, and, unless rebuked and corrected, will lead to additional trouble and evil to the Church. It is incumbent on this synod to vindicate her claims and mantain her right, so that her churches suffer no loss, and the cause of Christ be not hindered. Your committee therefore recommend the following action:

Resolved, Inasmuch as the following ministers, towit: S. B. Barnitz, A. S. Miller, A. M. Strauss, S. F. Breckenridge, J. Wright, J. G. Goettman, G. F. Ehrenfeld, W. E. Crebs, J. H. W. Stuckenberg, H. Gathers and J. A. Earnest, assembled at the meeting held at Worthington, December 4 to 7, 1867, and then and there assumed the corporate title of this synod, that their names be stricken from our roll.

Resolved, That the officers of the synod be a committee to take proper steps to enjoin the men meeting at Worthington from using the corporate title of the Pittsburgh Synod, if necessary prosecuting the case before the civil courts, and that they be authorized to call upon the treasurer for all funds required to meet their expenses".

PRESIDENTS OF THE PITTSBURGH SYNOD, GENERAL COUNCIL, 1868-1890

1. George Anton Wenzel 2. Henry Warren Roth 3. Samuel Laird
4. William Frederick Ulery 5. William Alfred Passavant 6. Edmund Belfour
7. John Kauforth Melhorn 8. John Alleman Kunkleman

In spite of this strong action, the fact remains that neither of the two synods ever spent any money vindicating its position before a civil court. The plaintiffs and defendants of all the church cases of western Pennsylvania were the contending parties of the divided congregations; and the final verdict in every instance was rendered according to legal and not ecclesiastical standards.

One great advantage of the majority body was found in the sympathetic interest of a large number of conservative churches of the Joint Synod of Ohio occupying the same territory. It will be recalled that the four strong churches of the Greensburg Parish, which united with Pastor Michael J. Steck in the formation of the Pittsburgh Synod, were taken into the fellowship of the Ohio Synod by Pastor Jonas Mechling. After the death of Pastor Mechling in 1868, all of the Westmoreland County congregations of the Ohio Synod began to look toward the Pittsburgh Synod for their future ministers. The first break in their ranks came in 1875, when Brush Creek, Manor and Hill's were transferred. First Church of Greensburg came in 1882; Ligonier, Latrobe, Youngstown, Derry and Trauger in 1883; Harold's in 1884; Mount Pleasant, Alverton and St. John's in 1885. While the accession of these thirteen churches, with their 2,216 members, gave great encouragement to the Pittsburgh Synod, considerable irritation was caused in the Ohio Synod. The result was a meeting of representatives of the two bodies at Pittsburgh, August 20, 1885, when the following agreement was reached.

"1. That neither shall induce, solicit, or even encourage ministers, congregations, or individual members of congregations, to leave their synod and unite with the other.

2. That neither pastors, nor congregations, nor individual members of congregations, shall be received without having first obtained regular and honorable dismissal.

3. That, should cases arise in which such dismissal is believed to be withheld unjustly or without sufficient reason, conference shall be had, and the facts ascertained by a committee of each synod before final action shall be taken."

During the course of the period, 1867-1919, a number of other Ohio Synod congregations, some in Ohio and others in Pennsylvania, were transferred to the Pittsburgh Synod. Three Pittsburgh Synod congregations were transferred to the Ohio Synod during the same time. In only two instances did these transfers lead to civil suits: Meadville and Drakes Mills, where contending factions took their troubles to the court of Crawford County. In the latter case, the Joint Synod party attempted to show that the Pittsburgh Synod was not a true Lutheran Synod.

The court appointed J. Newton McCloskey as master in evidence, who rendered the following report, January 13, 1873.

"There does not appear to be an appreciable distinction between the religious tenets and doctrinal basis adopted and taught by both the Evangelical Lutheran Joint Synod of Ohio and the Evangelical Lutheran Synod of Pittsburgh. In fact, their faith and worship are identical. We can therefore, from all the evidence cited in this case, discover no radical change of faith and doctrine by the respondents, who compose a majority of the original congregation, or 'succession of owners', and have not by their acts, professions, practices, charter of incorporation, ceased to be a Lutheran Congregation and become alienated and estranged from the ancient faith, discipline, usages and customs of the founders of the Evangelical Lutheran St. Paul's Church, and moreover, that the respondents by uniting or connecting in any way, for the spiritual and temporal welfare of the congregation, with the Evangelical Lutheran Pittsburgh Synod—a genuine Lutheran Synod of the same Church denomination, have not thereby forfeited their right to the possession and control of the church property. The conclusion to which we have arrived, from an application of the principles enunciated in the foregoing authorities to the evidence in this case, is that there has not been such a departure by the respondents from the faith, discipline and worship of the genuine Lutheran Church, as to work a forfeiture of the title and possession of the church property, granted to the Evangelical Lutheran St. Paul's Church, in 'trust for said Church', but that, so far as the right of the property is concerned, they are the legitimate, continuous church organization, whose possession of the property ought not to be disturbed, and that therefore the complainants' bill be dismissed."

In the Meadville case, the point turned on a peculiar statement of the charter, namely, "This church acknowledges itself to be a member of, and to belong to, the Evangelical Lutheran Joint Synod of Ohio and Adjacent States, and of the General Council of the Evangelical Lutheran Church of the United States". It was written by Pastor G. A. Bruegel at a time when he confidently believed that the Joint Synod of Ohio would unite with the General Council. Inasmuch as the General Council party was the majority party in the congregation, the court awarded them the property.

When the "English Synod of Ohio" disbanded in 1873, Pastors J. A. Roof, A. N. Bartholomew, and J. W. Myers, with the Fairview, Leesville and Stone Creek parishes, applied for admission to the Pittsburgh Synod, declaring that they would stand independent rather than unite with the English District Synod of Ohio, then in connection with the General Council. This meant the addition of eleven Ohio congregations with 675 members. Other Ohio congregations applied for membership at different times and were cordially received. Among them was the Good Hope Church of Osage, recognized as the oldest Evangelical Lutheran Church in Ohio. Another of the venerable pioneer congregations of Ohio was the Good Hope Church of North Lima, which was admitted to the synod with the Mahoning Parish in 1884. Several attempts were made

by the English District Synod of Ohio, acting through the General Council, to secure the state line as the western border of the Pittsburgh Synod; but no undue pressure was brought to bear upon the individual parishes, so that 24 Ohio congregations with 3,349 members were found in the fellowship of the Pittsburgh Synod in 1919.

Another practical advantage of the majority synod was furnished by her German pastors, who were able to minister acceptably to large independent German congregations and establish them upon a sound Lutheran basis. Some of the strongest parishes of the synod were won by these devoted Germans Among these were St. John's of Erie and Zion of Johnstown. In order to safeguard her doctrinal standards in this important work, the synod in 1875 made a distinction in independent churches, and warned her pastors that they could not serve churches, which interfered in any way with the preaching of a pure gospel and right administration of the sacraments.

The greatest advantage of the majority Synod, however, was found in the fact that she possessed the prestige of the original organization, constitution and charter, and needed but little readjustment in order to press the work of home missions. The missionary spirit of the fathers was never dissipated. While the local field was never neglected, the eyes of her leaders were open to the needs of the whole Church, and the synod was ever ready to share her mission funds with those who were destitute of the means of grace. Many of the strongest churches of the Middle West were once her beneficiaries; and in 1879 a fund of $967 and "twelve sheep" were pledged to the support of a traveling missionary for Kansas and Nebraska. The spirit of the body was indicated in the report of Missionary Superintendent Kemerer in 1889.

"The scope of her missionary operations will be seen when it is known that along the Allegheny River, from its outlet to its headwaters in Potter County—along the romantic Monongahela and its tributary, the Youghiogheny, from their sources in the mountains to Pittsburgh—along the majestic Ohio to Wheeling—up the beautiful Beaver and Shenango valleys to Erie, there is not a Lutheran congregation which does not owe its existence, directly or indirectly, to the Pittsburgh Synod. By far the largest portion of her present household are her own children; she has received but few by adoption. What is specially to be noticed is that the contributions have kept pace with the increase in membership, and that the synod has never wearied of the work in which she has been engaged. The first decade was the period of formation, poverty and intense activity; the second, third and fourth witnessed an advance in the means provided, and what is particularly gratifying is that the contributions for the last four years are larger than those of the first twenty years combined, while those of the last year are twice greater than the entire amount received during the first decade. Who can consider these results and not feel profoundly grateful to

PRESIDENTS OF THE PITTSBURGH SYNOD, GENERAL COUNCIL, 1891-1919

1. James Quigley Waters
2. Jacob Christopher Kunzmann
3. Alonzo Leroy Yount
4. David Harrison Geissinger
5. William Jacob Miller
6. Charles Theodore Benze
7. George Jonas Gongaware
8. George Franklin Gehr

Almighty God for good that he had enabled the synod to do? She has well earned her title, The Missionary Synod. Truly, a little one has become a thousand, and a small one a great nation. God has wrought it in his own time."

In the early part of 1873 a communication was received by Doctor W. A. Passavant from St. Paul's Church of Bridgewater, Nova Scotia, asking for assistance in securing an English pastor. The result was a visitation of the Nova Scotia Church by Doctor Henry W. Roth, President of the Pittsburgh Synod, in the summer of 1873, and the admission of Pastor Carl Ernst Cossman and the Bridgewater, Mahone Bay and Lunenberg parishes to this synod during the same year. To Pastor Cossman belongs the credit of the most remarkable pastorate in the history of the Pittsburgh Synod. Arriving in Lunenberg, January 17, 1835, he served this parish as pastor, or pastor emeritus, until death, September 22, 1897, completing in his 92nd year a pastorate of almost 63 years. Pastor J. H. Hunton was sent to Bridgewater Parish in 1874, followed by other devoted ministers, who maintained the work of the Nova Scotia Conference in connection with the Pittsburgh Synod until July 10, 1903, when the Nova Scotia Synod was formed. The strength of the Nova Scotia Conference in 1902 was tabluated as follows:

Pastor	Parish	Churches	Members
C. B. Lintwed	Bridgewater	5	468
W. M. Weaver	Lunenberg	2	652
C. G. Beck	Mahone Bay	3	386
L. M. McCreery	Midville	4	393
C. H. Little	New Germany	5	186
Jacob Maurer	Rose Bay	3	328
		22	2,413

The task of shepherding the scattered South-European Lutheran immigrants of western Pennsylvania and eastern Ohio rested chiefly upon this synod. The Hungarian-Slovak work began in 1890, when a layman of Woods Run Parish held services for both nationalities in First Church, Pittsburgh. This union effort failed; but the Reformed Church provided a pastor for the Hungarians, while the Lutheran Slovaks bought a church in Braddock for $6,000, and called Rev. Ludwig Novomesky of the Ministerium of Pennsylvania as their pastor. The new congregation and their pastor united with the Pittsburgh Synod in 1891, and were granted a missionary appropriation of $200. Rev. John Michetek was ordained to work among the Hungarians and Slovaks of Pittsburgh in 1891, but was expelled in 1895. The successor of Pastor Novomesky was Pastor Drahotin Kvacala, who united with the synod in 1898 and served as missionary at large. His regular appointments were Braddock, Pittsburgh,

PASTOR CARL ERNST COSSMANN

Dillonvale, and Youngstown, Ohio, but he also held services at Homestead, Beaver Falls, Monarch, Fayette City, Sharon, Latrobe, Windber, Houtzdale and other points. Half the offerings were given to the missionary, and half to the Braddock Church. Other pastors of the synod, who ministered to the Slovaks before 1919, were Ludwig Havel, Julius Czernecky, C. V. Molnar, Charles Salva, John Body, and Martin Slabej. Their parishes centered in Pittsburgh, Braddock, Johnstown, Martins Ferry, Charleroi, Farrell, and Irwin, but they ministered to thousands of their scattered countrymen throughout the coal and iron region. In 1910 there was an estimated Slovak population of 140,000 in America, of whom 30,000 were said to be Lutherans. After the year 1905, the work was administered by the Slovak-Hungarian Board of the General Council, and but few detailed reports are found on the records of the Pittsburgh Synod. The purely Hungarian work was begun by Pastor Julius Czernecky in 1907, when the St. Peter and St. Paul Church of Martins Ferry and the First Hungarian Church of Cleveland were organized. His successors were Pastors Stephen and Ladislaus Ruzsa, who built up a strong parish in Cleveland and began work in Akron and Pittsburgh. Pastor Joseph Korntheuer was called to Martins Ferry, where he served the Zion Hungarian-English Church. The first Siebenburger Saxons came to America from Transylvania in 1885. Within the next ten years many others followed, settling chiefly in Salem, Alliance, Youngstown, Cleveland, Lorain, Erie, Farrell, Ellwood City, Monaca, and New Castle. Since they regarded their sojourn in America as temporary, no attempt was made to organize them into congregations for several years. The first organization was effected in Ellwood City in 1902, but several efforts in Cleveland failed. Pastor George Schuster was ordained as their missionary in 1910, and organized the Johann Honterus Church of Youngstown,O., July 3, 1910. The congregations in Cleveland and Farrell were not organized until after the merger year. Practically all the Siebenburger work in America was done by the Pittsburgh Synod. No mission work was done among the Italians, since General Synod workers had taken up that branch of the service. By far the greater part of the missionary work of the synod was confined to its English and German-English missions. Scores of such missions were founded during the period, 1867-1919, many of which developed into strong, self-sustaining parishes. From 1867 to 1873, the work was managed by a committee of six pastors; from 1873 to 1895, by a committee consisting of a pastor and layman from each conference; from 1892 to 1913, by the executive committee of the synod; from 1913 to 1915, by a committee, consisting of the president of the synod and the presidents of conferences, assistted by local committees of the

conferences. On November 1, 1915, after several years of spirited debate on the question of unification, the English missions were transferred to the General Council Board, where they remained until the year of the organization of the United Lutheran Church. The German Missions were retained by the synod. When the care of the English missions was transferred to the General Council Board, a legal contract was signed by both parties, in which the said Board agreed to assume full responsibility for all "notes, bonds, mortgages, and other obligations or evidences of indebtedness of the missions," and a descriptive list of all these obligations was appended to and made part of the contract. With the exception of the last five years of the period, missionary superintendents were employed as follows:

Rev. J. K. Melhorn	1871-1874	[2]Rev. Jacob Ash	1894-1896
Rev. William F. Ulery	1867-1869	Rev. F. W. Kohler	1896-1899
Rev. Samuel Laird	1867-1871	Rev. F. C. E. Lemcke	1899-1900
Rev. William F. Ulery	1874-1875	Rev. G. S. Seaman	1900-1902
Rev. J. K. Melhorn	1875-1885	[2]Rev. G. J. Gongaware	1903-1904
Rev. W. P. Shanor	1885-1867	[2]Rev. C. H. Hemsath	1904-1907
[2]Rev. D. M. Kemerer	1887-1893	[2]Rev. R. G. Rosenbaum	1907-1912
Rev. James Q. Waters	1893-1894	Rev. Charles A. Dennig	1919-1919

In all the diversified work of the synod, no cause appealed more strongly than that of missions; and no less than 225 different pastors served as missionaries. From 1890 to 1915, there were frequent clashes with the missionary interests of the General Synod; but this was almost inevitable where two aggressive bodies attempted to cover the same field. A detailed statement of the home mission work of the period is appended:

TABLE OF HOME MISSION WORK
OF THE PITTSBURGH SYNOD OF THE EVANGELICAL LUTHERAN CHURCH
1867-1919

No.	Mission	Boards Assisting	Organized	Self-Support	Benevolence in 1919	Total Contrib. in 1919	Languages in Service
1	Greenoch, Trinity	Synodical	a	c			German
2	Fairview, Salem	Synodical	a	g			Ger.-Eng.
3	N. Lebanon, Mt. Zion	Synodical	a	e			English
4	Demseytown	Synodical	a	c			English
5	Ten Mile, Trinity	Synodical	a	b			English
6	Pigeon Creek, Bethel	Synodical	a	e			English
7	Grafton-Newberg, W. Va.	Synodical	a	b			German
8	Akron, O., Trinity	Synodical	a	r			English
9	Deckers Run	Synodical	a	b			Eng.-Ger.
10	Chicago, Holy Trinity	Synodical	a	f			English
11	St. Clara, W. Va.	Synodical	a	l			Eng.-Ger.
12	Bridgewater Parish	Synodical	a	h			Eng.-Ger.
13	Mahone Bay Parish	Synodical	a	h			Eng.-Ger.
14	Lunenberg Parish	Synodical	a	h			Eng.-Ger.
15	Trenton, O., St. James	Synodical	a	r			Eng.-Ger.
16	Kittanning, Trinity	Synodical	a	i			German
17	Yellow Creek, Bethel	Synodical	a	b			English

18	Wetzel Co., Mt. Hope	Synodical		a	o			English
19	Venango, Zion	Synodical		a	b			English
20	Hickory, Trinity	Synodical		1869	c			German
21	Bellaire, O., Zion	Synodical		1869	b			German
22	Emporium, Zion	Synodical		1871	b			Ger.-Eng.
23	Bunker Hill, Boon Mt.	Synodical		1871	b			English
24	Tidioute	Synodical		1871	b			Eng.-Ger.
25	Wilcox	Synodical		1789	b			German
26	Narrow Run, Christ	Synodical		1877	b			German
27	Parker, Christ	Synodical		1878	b			English
28	Alliance, O., Trinity	Synodical		1872	b			English
29	Chicago, Wicker Park	Synodical		1889	f			English
30	Hazelton, Kansas	Synodical		1886	b			English
31	Mina, St. John's	Synodical		1891	b			English
32	Olmstead	Synodical		1887	b			Eng.-Ger.
33	Port Allegheny, Emmanuel	Synodical		1889	b			German
34	Wilkinsburg, St. Andrews	Synodical		1888	d			German
35	Jeannette, Christ	Synodical		1889	b			German
36	St. Mary's	Synodical		1890	b			Ger.-Eng.
37	Braddock, St. Paul's	Synodical		1891	l			Slovak
38	Dennison, St. Paul's	Synodical		1891	r			Ger.-Eng.
39	Avonmore, St. Andrew's	Synodical—General		1892	b			English
40	Wheeling, Elm Grove	Synodical		1893	b			English
41	Ehrenfeld, St. Matthew's	Synodical		1893	b			German
42	Munson, St. John's	Synodical		1893	d			German
43	Bridgeville, Zion	Synodical			d			German
44	Red. Hill, W. Va., St. Paul's	Synodical		1885	d			Ger.-Eng.
45	Sand Hill, St. John's	Synodical		1885	d			Ger.-Eng.
46	Bradenville, Zion	Synodical		1895	b			English
47	Brier Hill, O., St. John's	Synodical		1895	c			German
48	New Kensington, St. Paul's	Synodical		1900	b			English
49	Ford City, Trinity	Synodical		1900	b			English
50	Vandergrift, Trinity	Synodical		1902	b			English
51	Dunkirk, N. Y., Grace	Synodical		1902	n			English
52	Erie, Redeemer	Synodical		1907	b			Eng.-Ger.
53	Suterville, St. Paul's	Synodical		1907	b			English
54	Edmon, Grace	Synodical		1911	b			English
55	Cambridge Springs	Synodical		1914	b			English
56	Rochester, St. Paul's	Synodical		1868	1870	$ 275	$ 2275	German
57	Pittsburgh, S. S., Grace	Synodical		a	1873	360	3033	English
58	Greenville, Trinity	Synodical		a	1873	2111	5111	Eng.-Ger.
59	Martins Ferry, St. John's	Synodical		a	1873	626	4050	Eng.-Ger.
60	Kittanning, St. John's	Synodical		a	1879	1429	3912	English
61	Wayne Twp, Jerusalem	Synodical		a	1880	251	651	Eng.-Ger.
62	Natrona, St. John's	Synodical		1872	1881	151	651	German
63	Beaver Falls, First	Synodical		a	1883	112	1412	German
64	Butler, First	Synodical		a	1884	3719	7987	English
65	Ridgway, First	Synodical		1872	1885	549	10701	Ger.-Eng.
66	McDonald, First	Synodical		1870	1887		618	German
67	Franklin, Grace	Synodical		a	1889	1303	2974	Eng.-Ger.
68	Pittsburgh, Christ	Synodical		1869	1890	1291	14454	English
69	Chartiers, Mt. Calvary	Synodical		a	1890	1433	4948	English
70	Rochester, Grace	Synodical		a	1890	2009	15415	English
71	Youngstown, O., Grace	Synodical		1873	1891	2371	8156	English
72	Dubois, St. Paul's	Synodical		1881	1892	1306	4397	English
73	Renovo, Zion	Synodical		1881	1892	1019	2981	English
74	Boquet, St. John's	Synodical		a	1892	255	959	English
75	Penn Station	Synodical		1892	1894	763	2994	English
76	Manor, Unity	Synodical		1891	1894	192	983	English
77	Glenfield, St. Paul's	Synodical		a	1895	16	180	Ger.-Eng.
78	Pittsburgh, St. Thomas	Synodical		1887	1895			Ger. k
79	Chicago, Lake View	Synodical—General		1888	1896			Ger. f
80	Uniontown, St. Paul's	Synodical		1885	1898	1567	7474	English
81	Erie, Zion	Synodical	Parish	1895	1898	1174	4350	English
82	Meadville, Trinity	Synodical		a	1900	870	2347	Eng.-Ger.
83	McKees Rocks, St. John's	Synodical		1887	1900	90	1585	German
84	Jeannette, Holy Trinity	Synodical		1890	1900	1130	5564	English
85	Harrison City, Zion	Synodical		1888	1892	163	1332	English
86	Pittsburgh, N. S., Mt. Zion	Synodical		1876	1901	1297	5224	English
87	Shannondale, Zion	Synodical		a	1901	307	1465	English
88	Ohl, Bethlehem	Synodical		a	1901	252	626	English
89	Freedom, St. John's	Synodical		a	1902	551	2271	English
90	McKeesport, St. John's	Synodical		1887	1902	1225	5121	English
91	Washington, First	Synodical		a	1902	1115	10560	Eng.-Ger.
92	New Brighton, Trinity	Synodical		1888	1903	1772	6367	English
93	Scottdale, St. Paul's	Synodical		1892	1903	648	2582	English
94	Alverton, Zion	Synodical		a	1903	36	228	English
95	Derry, Trinity	Synodical		1884	1903	877	3149	English

96	Wilkinsburg, St. Paul's	Synodical	1896	1903	675	3691	English
97	Erie, St. Stephen's	Synodical—Parish	1898	1903	247	3853	Ger.-Eng.
98	Beaver Falls, Christ	Synodical	1886	1904	907	2975	English
99	New Castle, St. John's	Synodical	1895	1905	1334	6385	English
100	E. Liverpool, St. John's	Synodical	a	1906	686	3434	Eng.-Ger.
101	Pittsburgh, St. John's	Parish	1891	1907	300	4000	English
102	Monaca, Redeemer	Synodical	1868	1908	767	3117	English
103	St. Petersburg, St. Peter's	Synodical	a	1909	685	2140	English
104	Emlenton, St. John's	Synodical	1869	1909	348	1268	English
105	Warren, O., St. Paul's	Synodical	a	1909	575	3106	Eng.-Ger.
106	Ellwood City, Trinity	Synodical	1894	1910	595	3746	English
107	Mount Hope, Zion	Synodical	1875	1910	206	513	Eng.-Ger.
108	Lillyville, St. Mark's	Synodical	1872	1910	160	540	English
109	Cleveland, O., First	Synodical	1883	1910	765	3165	English
110	Natrona, St. Peter's	Synodical	1873	1911	151	2251	English
111	Freeport, Zion	Synodical	a	1911			German
112	Homestead, St. John's	Synodical	1874	1911	204	6529	English
113	Ford City, St. John's	Synodical	1890	1911	80	580	German
114	Morgantown, St. Paul's	Synodical	1897	1911	33	1033	English
115	Erie, Grace	Synodical—Parish	1905	1912	896	4054	English
116	Morris Cross Roads	Synodical—General	a	1913		100	English
117	Chalk Hill, Christ	Synodical	1875	1913	48	349	English
118	Ambridge, Zion	Synodical	1904	1913	1155	4519	Eng.-Ger.
119	Wall Rose, St. Matthew's	Synodical	a	1913	77	664	Eng.-Ger.
120	Carrick, Redeemer	Synodical	1903	1913	506	4022	English
121	Cheat Haven, Trinity	Synodical—General	1898	1913		100	English
122	Reynoldsville, Trinity	Synodical	1880	1914	85	939	Eng.-Ger.
123	Emerickville, Grace	Synodical	1868	1914	74	245	English
124	Chestnut Grove, St. Paul's	Synodical	1875	1914	117	715	English
125	Hunker, St. Matthew's	Synodical	1905	1914	371	1126	English
126	Youngwood, St. Luke's	Synodical	1901	1914	497	2150	English
127	Cleveland, First Hungarian	Synodical—General	1906	1914	600	10200	Hung.
128	Verona, Trinity	Synodical	1889	1914	829	3199	English
129	Johnsonburg, St. John's	Synodical	1888	1915	467	2045	Ger.-Eng.
130	Bellevue, Emmanuel	Synodical	1886	1915	1011	6477	Eng. p
131	Parkersburg, St. John's	Synodical	1893	1915	303	4022	Eng.-Ger.
132	Erie, St. Matthew's	Synodical—Parish	1905	1915	742	2407	Eng.-Ger.
133	Baden, Christs	Synodical	a	1915	882	2252	English
134	Conway, First	Synodical	1909	1915	995	2362	English
135	Corry, St. Paul's	Synodical—General	1871	1916	176	976	Ger.-Eng.
136	Drakes Mills, St. Paul's	Synodical—General	a	1917	326	936	English
137	Braddock, Trinity	Synodical—General	1887	1918	228	1866	English
138	Springdale, St. Mark's	Synodical—General	1868	*	311	1562	English
139	Woodlawn, House of Prayer	Synodical—General	1875	*	171	1422	English
140	Saltsburg, St. John's	Synodical—General	1876	*	250	966	English
141	Fennelton	Synodical—General	a	*	37	178	English
142	St. James	Synodical—General	a	*	80	265	English
143	Mill Creek, St. Peter's	Synodical—General	a	*	226	664	English
144	Franklin Center, St. John's	Synodical—General	1878	*	44	134	English
145	McKean, Trinity	Synodical—General	1897	*	57	460	Eng.-Ger.
146	Mt. Pleasant, Trinity	Synodical—General	1882	*	497	1874	English
147	Coudersport, St. Paul's	Synodical—General	1886	*	245	1166	Eng.-Ger.
148	Tarentum, Grace	Synodical—General	1886	*	414	2036	English
149	Pittsburgh, Spring Garden	Synodical—Local—Gen	1888	*	284	1168	English
150	Leetsdale, St. Matthew's	Synodical—General	1891	*	675	2085	Eng.-Ger.
151	North East, St. Peter's	Synodical—General	1896	*	296	2060	English
152	Bridgeport, O., Trinity	Synodical—General	1897	*	322	2110	English
153	Martins Ferry, O., Zion	Synodical—General	1897	*		848	Eng-Hung
154	Conneaut, Grace	Synodical—General	1901	*	140	876	English
155	Girard, St. John's	Synodical—General	a	*	58	423	Eng.-Ger.
156	Farrell, Grace	Synodical—General	1901	*	393	2539	Eng.-Ger.
157	Latrobe, Christ	Synodical—General	1903	*	150	681	German
158	Pitcairn, St. Paul's	Synodical—General	1903	*	302	965	English
159	Trafford, St. Mark's	Synodical—General	1911	*	201	585	English
160	Moundsville, Zion	Synodical—General	1905	*	54	304	Eng.-Ger.
161	Sewickley, St. Paul's	Synodical—General	1907	*	391	1447	English
162	Wellsville, Zion	Synodical—General	1908	*	180	540	English
163	Osage, Good Hope	Synodical—General	a	*	57	309	English
164	Annapolis, St. Paul's	Synodical—General	a	*	91	387	English
165	Ashtabula, First	Synodical—General	1908	*	155	1158	English
166	Denmark Center, St. Paul's	Synodical—General	1914	*	93	694	English
167	Struthers, St. James	Synodical—General	1909	*		300	English
168	Youngstown, O., Honterus	Synodical—General	1910	*	22	156	German
169	Wheeling, Christ	Synodical—Gen.—Par.	1910	*	411	1374	English
170	Pittsburgh, Epiphany	Synodical—General	1911	*	498	2265	English
171	Erie, Christ	Synodical—Gen—Local	1913	*	255	1619	English
172	Smithton, Memorial	Synodical—General	1916	*	286	956	English

173	Wesleyville, Messiah	General	1916	*	96	543	English
174	Salem, O., Holy Trinity	General	1917	*	112	437	English
175	Niles, O., Christ	General	1917	*	17	146	English
					$ 61589	$304832	

* Still a mission in 1919
a Established before 1868
b Disbanded
c Withdrew to Joint Synod of Ohio
d Withdrew to Missouri Synod
e Withdrew to General Synod
f Withdrew to Indiana Synod
g Withdrew to Evangelical Synod
h Withdrew to Nova Scotia Synod
i Merged with St. John's Church
j Merged with Trinity Church
k Withdrew to Buffalo Synod
l Withdrew to be independent.
m Absorbed the Hoffman Church
n Withdrew to N. Y. & N. E. Synod
o Present status not known
p Removed from Manchester
r Withdrew to Eng. D. Synod of Ohio

It will be noted from the above table that these thirty-two years of mission effort netted the synod 117 churches with 19,435 confirmed members. In addition to these there were 23 churches transferred to other Evangelical Lutheran Synods, which had a membership of 5350 in the year of merger. Sixty per cent of the congregations of the synod entering into the merger of 1919 were home mission products of this period; and many others had been brought to self-support before 1868. The 117 mission churches carried into the new synod an annual giving power of $304,832, of which amount, $61,589, were given to the benevolent treasuries of the Church. To create this benevolent force, the synod was not required to make a total local home mission investment of more than $329,672. The greatness of the material dividends can be readily calculated.

But our Lutheran educators point out the fact that it requires something more than a home mission investment to create a large Christian constituency. Much greater sums must be invested in the institutions that train the missionaries, or the work in the end will fail. The fathers of the Pittsburgh Synod were painfully conscious of this fact, as they bent their energies to the task of supplying the congregations of the territory with pastors. Many promising churches were permitted to disband because missionaries could not be provided. During the previous period of the synod's history, 1845-1867, academies were started at Zelienople, Greensburg, Leechburg, and Worthington, but these had failed to meet the needs of the Church. In 1865, A. Louis Thiel of Pittsburgh placed a fund of $5,500 in the hands of Doctor W. A. Passavant, with a request that it be used for some good cause. With the approval of Mr. Thiel, he decided to use this fund for the cause of Christian Education, and bought the old sanitarium at Water Cure, or Phillipsburg, now Monaca. This property was remodelled at slight expense, and opened as Thiel Hall in the fall of 1867, under the principalship of Rev. Ewald Friedrich Giese. Five pupils matriculated on the opening day, but this number was gradually augmented until it became necessary to employ Rev. William Kopp as an assistant teacher. When

ADMINISTRATION BUILDING
THIEL COLLEGE OF THE EVANGELICAL LUTHERAN CHURCH
GREENVILLE, PA.

Professor Giese accepted a call to New York in July, 1868, he was succeeded by Rev. Henry Eyster Jacobs, who remained at the head of the institution until August 3, 1870. In 1869 there were six freshmen, one sophomore and a larger number of preparatorians in the school, of whom thirteen had the ministry in view. The assistant of Professor Jacobs was Professor Feitshans. Thiel Hall was presented to the Pittsburgh Synod, October 18, 1869, on condition that the property or its proceeds should always be used in the interests of Christian Education in the Evangelical Lutheran Church, and that it should always be regarded as the institution of the Pittsburgh Synod. The gift was accepted on these terms, a vote of thanks extended to Mr. Thiel, and the board of trustees authorized to incorporate. The first board was composed of Rev. H. E. Jacobs, Rev. W. A. Passavant, Rev. Jonathan Sarver, Rev. Samuel Laird, Rev. J. K. Plitt, Rev. J. L. Smith, Rev. H. W. Roth, Rev. Henry Reck, Rev. F. C. H. Lampe, Rev. J. K. Melhorn, Rev. Herman Gilbert, A. L. Thiel, T. H. Lane, Lewis Kim, Henry Jarecki, Lewis Trauger, George Black, G. D. Kughler, A. Hertzel, Oliver Saeger, Lewis Nielander, E. J. Schmauk, and John Keck. At first it was decided to conduct a Junior College, with Rev. H. E. Jacobs, Rev. W. F. Ulery, and Rev. David McKee as the professors. After the resignation of Professor Jacobs in 1870, Rev. Henry W. Roth became "First Professor", and eventually the first president of Thiel College. [26]"Thiel College of the Evangelical Lutheran Church" was incorporated by Act of Legislature approved April 14, 1870, but amendments were secured in 1873, 1879 and 1916. When the question of permanent location was considered by the board of trustees, propositions were received from Butler, Enon, Rochester, Sharon, Zelienople, and Greenville, and that of the last named was accepted, July 6, 1871. The citizens of Greenville proposed to donate five acres of ground and a building fund of $20,000; and Thiel College was reopened in the old Academy, September 7, 1871. The enrollment for the year, 1871-1872, was 7 sophomores, 4 freshmen and 17 preparatorians. Advanced students were advised to go to Muhlenberg [27]Some fears were expressed that the removal of the school from Phillipsburg to Greenville might undermine its strict Lutheran character; but an authorized committee of the citizens of Greenville assured the board that all recognized the fact that "Thiel College is to be an institution under the control of the Evangelical Lutheran Church, and carried on in its spirit, and that the Word of God, the Catechism of Luther, the Augsburg Confession, Sacred and Church History, shall be a regular part of the

26—Minutes of the Pittsburgh Synod, 1870, p. 34.
27—Minutes of the Pittsburgh Synod, 1872, p. 37.

instruction." D. B. Packard and Samule Ridgway donated eight acres of land, and 14½ acres additional were bought by the board for $3,132. The cornerstone of Greenville Hall was laid, August 15, 1872, and the building dedicated, June 25, 1874. It was a three-story brick structure, 76x53, containing 32 rooms, which cost $23,125. The first graduating class, consisting of Theophilus B. Roth, George L. Rankin, John B. Schaeffer, James M. Mowl, Frederick C. E. Lemcke, and John B. Bott, received their diplomas on dedication day. An attempt was made to found the "Bassler Synodical Professorship of Biblical Literature and Church History" by the sale of scholarships. This effort was completed with much enthusiasm on the floor of the Pittsburgh Synod, August 24, 1882, and was supposed to provide a fund of $20,000; but not more than $11,000 was paid in, and the troublesome outstanding scholarships were cancelled. The adjoining Ridgway farm was bought for $9,500, April 1, 1876, and many of the students boarded in the old farm house for a time at two dollars a week. A new boarding hall was opened in 1882, when Rev. D. M. Kemerer did effective work as the field secretary. The beautiful avenue of maples, known as "Brother Martin's Walk", was planted by professors and students, November 10, 1875. The Ridgway farm originally contained sixty acres, fourteen of which were bought by the college trustees at the beginning. Several lots had also been plotted and sold by the original owners. Twenty-five acres of this farm laid west of College Avenue and were not desired for campus purposes, so they were plotted and sold by the trustees, 1880-1902, for something over $6,000. By this means the net cost of the present beautiful campus of thirty-four acres was reduced to $6,500. Another change in college land was made in 1923, when the State Highway Department was permitted to survey the main Pittsburgh-Erie road across the northwest corner of the campus, adding much to both the beauty and value of the college location. In 1878 the temporary trustees of the Thiel estate turned over to the college board property of various kinds, with an estimated value of $82,264. These supposed values shrank in 1880 to $58,395, and that figure may be fairly accepted as the amount of the original Thiel endowment. Inasmuch as free tuition was granted the sons and daughters of Lutheran pastors and teachers this endowment was inadequate, and the board was harassed by growing deficits at every meeting. Memorial Hall was erected at a cost of $7,453, and dedicated, November 10, 1886. This building, used for chapel, class room and society hall purposes, was destroyed by fire, May 20, 1902. Mr. Jesse Daily of Greenville donated $5,000 for the erection of a girl's dormitory in 1889, and Daily Hall was erected at a cost of $7,000. The Pittsburgh Synod came to the rescue

of the overburdened institution in 1902, by raising $8,418 of the debt. A crucial event in the history of the school occurred in 1903, when the board of trustees was offered $100,000 for the removal of Thiel College to Greensburg. With the approval of the synod, the board attempted to effect this removal; but the effort was successfully contested in the courts by the citizens of Greenville, with the result that the school was reopened at Greenville, September 12, 1907. While the buildings had been kept in a fair condition during the litigation, the student body had been widely scattered, and it became necessary to make an entirely new start. The friends of Greensburg showed a fine spirit after the final decision, and once more became ardent supporters of the school. The synod resolved at once to raise a fund of $100,000, and redouble its efforts to make the institution a success. The cornerstone of the administration building was laid, September 12, 1912, and the finished structure dedicated, September 3, 1913. It was a three-story building of brick and stone, admirably adapted to the needs of the institution, and cost $76,358. When the synod raised a Quadri-Centennial Fund in 1917, Thiel College received a timely gift of $23,631. From 1915 to 1920, the District Synod of Ohio co-operated with the Pittsburgh Synod in the management and support of the institution. Beginning with the last year of the World War, when a Student Army Training Corps of 93 members was maintained, greater fields opened for Thiel. Doctor E. F. Ritter did highly successful work from 1918 to 1925 in the field, and the synodical merger of 1919, together with the semi-centennial campaign, gave great impetus to the work. The cash received from this campaign was about $137,000. A fine gymnasium was erected on the campus at a cost of $112,000, the citizens of the town agreeing to raise $100,000 for the purpose. Year by year the standards of the institution were raised, and it was placed upon the list of accredited colleges in 1922. At that time the annual budget had reached $62,000, of which about $12,000 was contributed by the Pittsburgh Synod and the Board of Education of the United Lutheran Church. The following table will show the development of the college during this period:

THIEL COLLEGE OF THE EVANGELICAL LUTHERAN CHURCH

1870-1919

School Year	President	Faculty	Students	Graduates	Expenses	Endowment	Value of Buildings and Grounds	Debt
1870-1871	a Rev. Henry W. Roth, D.D.	3	38	....	$ 2,231	$	$	$ .....
1871-1872	a Rev. Henry W. Roth, D.D.	3	55	....	3,414	.....	26,425	.....
1872-1873	a Rev. Henry W. Roth, D.D.	4	61	....	3,962	.....	.....	.....
1873-1874	a Rev. Henry W. Roth, D.D.	4	73	6	3,757	.....	30,000	12,427
1874-1875	a Rev. Henry W. Roth, D.D.	4	83	8	4,306	.....	.....	10,000
1875-1876	Rev. Henry W. Roth, D.D.	4	68	5	4,581	.....	40,000	20,000
1876-1877	Rev. Henry W. Roth, D.D.	7	79	2	4,479	..	.....	20,000
1877-1878	Rev. Henry W. Roth, D.D.	7	100	2	4,469	c82,264	.....	1,168
1878-1879	Rev. Henry W. Roth, D.D.	5	96	10	6,122	c82,264	.....	2,952
1879-1880	Rev. Henry W. Roth, D.D.	5	81	5	4,772	e58,395	.....	16,474
1880-1881	Rev. Henry W. Roth, D.D.	5	81	6	7,697	.....	.....	3,424
1881-1882	Rev. Henry W. Roth, D.D.	5	85	9	4,086	.....	.....	6,153
1882-1883	Rev. Henry W. Roth, D.D.	7	98	10	5,236	.....	.....	8,103
1883-1884	Rev. Henry W. Roth, D.D.	7	91	7	6,137	.....	.....	11,420
1884-1885	Rev. Henry W. Roth, D.D.	7	86	11	7,649	.....	.....	10,637
1885-1886	Rev. Henry W. Roth, D.D.	7	84	12	7,673	.....	.....	11,280
1886-1887	Rev. Henry W. Roth, D.D.	7	104	22	8,779	.....	.....	8,306
1887-1888	b Rev. David McKee	8	84	8	11,101	.....	.....	5,494
1888-1889	Rev. William A. Beates, A.M.	8	114	10	6,518	.....	.....	3,603
1889-1890	Rev. William A. Beates, A.M.	10	127	19	8,022	.....	.....	10,412
1890-1891	b Rev. A. G. Voigt, D.D., LL.D.	11	105	12	8,618	65,656	53,333	12,287
1891-1892	Rev. F. A. Muhlenberg, D.D., LL.D.	11	114	15	9,060	65,949	.....	12,074
1892-1893	Rev. F. A. Muhlenberg, D.D., LL.D.	11	111	14	14,653	66,484	.....	15,421
1893-1894	Rev. Theophilus B. Roth, D.D.	12	164	17	11,914	66,484	.....	6,306
1894-1895	Rev. Theophilus B. Roth, D.D.	14	178	6	14,120	67,444	.....	15,553
1895-1896	Rev. Theophilus B. Roth, D.D.	....	113	12	8,720	59,497	.....	13,912
1896-1897	Rev. Theophilus B. Roth, D.D.	12	171	11	12,940	59,999	.....	10,129
1897-1898	Rev. Theophilus B. Roth, D.D.	10	116	7	12,593	.....	.....	11,910
1898-1899	Rev. Theophilus B. Roth, D.D.	9	136	7	10,598	.....	.....	12,843
1899-1900	Rev. Theophilus B. Roth, D.D.	9	137	8	10,373	.....	.....	13,721
1900-1901	Rev. Theophilus B. Roth, D.D.	9	150	14	8,413	.....	.....	13,636
1901-1902	Rev. Theophilus B. Roth, D.D.	11	148	20	9,594	61,035	.....	14,042
1902-1903	Rev. Theophilus B. Roth, D.D.	....	76	10	10,927	61,200	.....	13,184
1903-1907	School Closed	....	....	....	.....	.....	.....	....
1907-1908	d Prof. O. F. H. Bert	6	71	....	5,818	61,177	.....	11,120
1908-1909	d Prof. O. F. H. Bert	8	90	....	8,164	61,202	.....	22,251
1909-1910	Rev. C. Theodore Benze, D.D.	9	103	2	11,568	61,202	..	24,043
1910-1911	Rev. C. Theodore Benze, D.D.	11	114	9	13,769	61,202	79,800	22,168
1911-1912	Rev. C. Theodore Benze, D.D.	12	109	10	12,435	61,202	155,858	25,074
1912-1913	Rev. C. Theodore Benze, D.D.	12	115	11	10,624	61,202	.....	28,487
1913-1914	b Prof. F. B. Sawvel, Ph.D.	14	123	11	15,055	61,202	.....	27,269
1914-1915	Prof. F. B. Sawvel, Ph.D.	14	105	10	12,562	61,202	.....	31,207
1915-1916	Prof. F. B. Sawvel, Ph.D.	15	144	13	13,172	61,404	.....	33,019
1916-1917	Rev. H. W. Elson, Ph.D., Litt.D.	12	153	13	14,783	62,287	.....	34,940
1917-1918	Rev. H. W. Elson, Ph.D., Litt.D.	13	165	22	17,083	62,287	.....	39,029
1918-1919	Rev. H. W. Elson, Ph.D., Litt.D.	13	263	14	31,771	64,614	250,000	18,089

a. "First Professor."
b. Acting President.
c. Estimated original endowment.
d. Dean of the Faculty.
e. Actual original endowment.

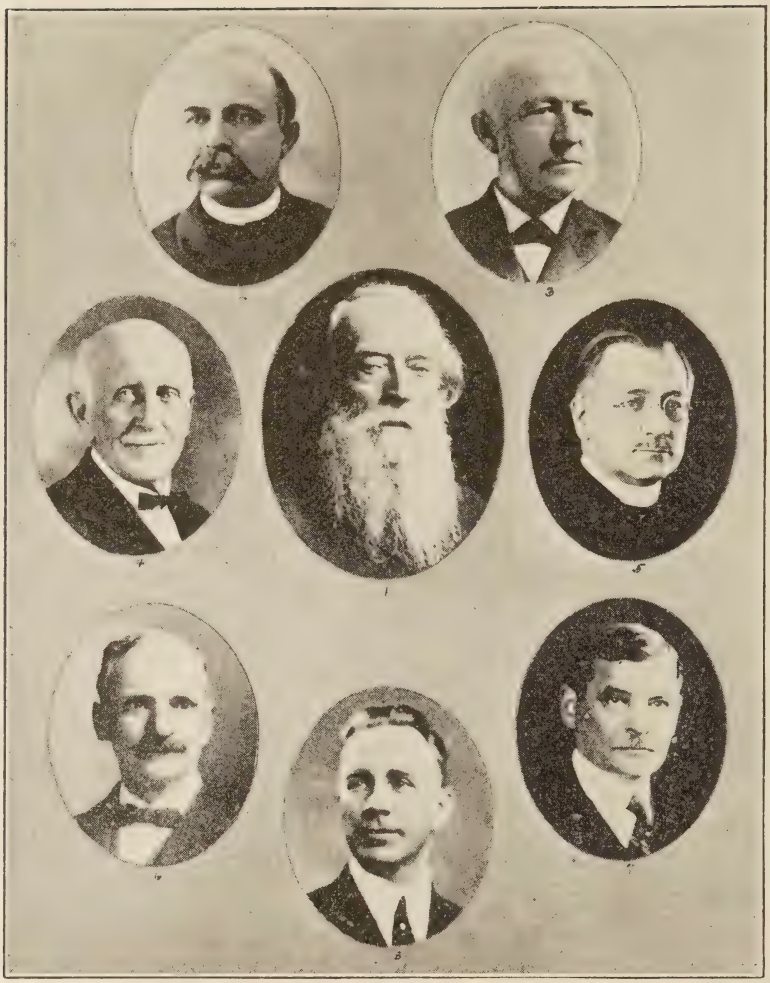
Of the 420 young people graduated from Thiel during the period under review, about 130 elected to enter the gospel ministry in the Lutheran Church. All the beneficiaries of the synod were sent to Thiel for their classical course, and usually to Philadelphia or Chicago for theology. The synod's work of ministerial education was under the supervision of a committee of three ministers, 1868-1895, after which it was placed under the care of the Executive Committee. The records show that 145 young men received aid from the synod during the period, of

whom two died in school and twenty-nine others failed to complete the prescribed course. The successful candidates were:

Albert, John S.	Hankey, Benjamin F.	Reinartz, John G.
Ash, Jacob	Hankey, Jacob M.	Robb, Jonas K.
Baker, Isaac Oliver	Hansen, Joseph	Roth, John D.
Baker, W. Howard	Haworth, Frederick F.	Rupp, Lewis W.
Baker, Lewis Jacob	Heckert, John F.	Sachse, Henry
Beisecker, Ludwig	Ischinger, Robert H.	Scheffer, John Amos
Benko, Matthew	Knauer, John L.	Schmid, Herman J.
Bierdeman, Gustav A.	Johnson, L. H.	Selcer, A. E.
Blethen, Charles E.	Juras, Peter	Shanor, Henry K.
Boerstler, Adam	Keck, Albert H.	Shirey, Fred W.
Boord, James Albin	Klinger, Ezekiel	Sigurdson, Thorkell O.
Booth, J. Richard	Kuhn, Samuel W.	Sipes, Hiram H.
Born, Ernest	Kunkle, C. E.	Slabej, Martin
Bossart, F. P.	Lemcke, F. C. E.	Snyder, Frank Carl
Brosius, Howard E.	Lintwed, Charles B.	Spiggle, Charles Krauth
Catlin, Roy E.	Lomen, Knut O.	Stahlman, D. B.
Critchlow, George W.	Ludwig, William	Stahlman, C. D.
Cronk, E. C.	Lund, Emil G.	Stough, F. E.
Daugherty, E. H.	McCreary, Charles K.	Stough, William L.
Deck, John B.	McIntosh, Aden B.	Strobel, Franklin E.
Debendarfer, D. L.	McMurray, Hugo L.	Sumons, Adam C.
Delo, Joshua Howe	Metzenthin, W. E.	Sumstine, David R.
Dockter, Albert W.	Miller, Daniel Dawson	Swingle, W. M.
Dozer, Charles E.	Morentz, Paul I.	Tope, Homer W.
Durst, Robert Ream	Mueller, John	Ulrich, George L.
Elson, Samuel R.	Murray, Waldo Emerson	Wallace, Ira W.
Fischer, J. Leonard	Myers, John Wesley	Weiskotten, C. P.
Freesman, C. A.	Myers, John J.	Weiskotten, T. F.
Frey, William E.	Myers, Solomon D.	Welfley, E. S.
Frick, Darrel C.	Nicklaus, Victor A.	Wenzel, Bernard
Frischkorn, John A.	Obenauf, H. F.	Wetzler, Paul L.
Gauger, Charles	Paulson, Stephen	Whitmore, Frank E.
Gebhardt, H. K.	Pearch, Loren O.	Whitteker, John E.
Gehr, G. Franklin	Peters, Hiram	Zahn, J. A. J.
Genzmer, Arel A.	Piel, C. Alton	Zahn, Louis J.
Goehring, Norman D.	Potts, Edward M.	Zimmerman, Robert M.
Graf, John Henry	Reed, Charles E.	Zundel, John A.
Graham, Ernest O.	Rees, Gomer C.	Zundel, William A.

The large number of institutions, in which the Pittsburgh Synod has had a direct or indirect interest, were chiefly due to the genius and spirit of Doctor William A. Passavant. When he visited the Kaiserswerth institution of the Fatherland in 1846, he at once saw the possibilities of such work in the Lutheran Church of America, and secured from Pastor Theodore Fliedner the promise of four deaconesses for the establishment of a hospital in Pittsburgh. The details of the founding of this pioneer institution are given in a previous chapter. Inasmuch as the Pittsburgh Synod of 1849 was too weak to carry out his large and far reaching plans for institutional work, Doctor Passavant secured a charter for "The Institution of Protestant Deaconesses", May 3, 1850, and placed his work upon an intersynodical basis. The objects of the "Institution", as stated in the charter, are "the relief of the sick and insane, the care of the orphans, the education of youth and the exercise of mercy to the unfortunate and destitute".

The first board of managers consisted of Rev. W. A. Passavant, director; Rev. Gottlieb Bassler, vice-director; Rev. J. Vogelbach; Mr. E. Rahn, treasurer; and Sister Elizabeth Hup-



PRESIDENTS OF THIEL COLLEGE

2. William A. Beates
3. F. A. Muhlenberg
4. Theophilus B. Roth
1. Henry W. Roth
5. C. Theodore Benze
6. F. B. Sawvel
8. C. A. Sundberg
7. Henry W. Elson

perts, directing sister. Doctor William A. Passavant, Jr., his son, then took up the work with a commendable spirit and served until called by death, July 1, 1901; since August 1, 1902, Doctor Herman L. Fritschel has filled the position as director. It was not the purpose of the founder to depend upon German deaconesses for this work of mercy, but to build up a strong American diaconate. In this he was deeply disappointed. All but one of the four deaconesses from Kaiserswerth withdrew before 1851, but American deaconesses were slow in coming forward to fill their places. The first American woman to offer herself for this work was Sister Louisa Marthens of First Church, Pittsburgh, who was consecrated by Doctor Passavant in 1849. As late as the year 1863 the group of sisters numbered but nine. Some of the sisters rendered valuable service in the war hospitals of Virginia. Not until near the close of his life was Doctor Passavant permitted to see the organization of a motherhouse. This was effected by Doctor J. F. Ohl at Milwaukee in 1893, Sister Martha Gensike serving as the directing sister. A complete course of instruction was then introduced, and the number of sisters gradually increased to fifty-two in 1923. These sisters came from the following synods: Iowa Synod, 25; United Lutheran Church, 11; Wisconsin Synod, 6; Joint Synod of Ohio, 4; Missouri Synod, 2; Scandinavian Synods, 2; Germany, 2. Of the institutions connected with this "Colony of Mercy", the Passavant Hospital of Pittsburgh was opened as the Pittsburgh Infirmary, July 13, 1849.

The two orphans admitted to the Infirmary, April 15, 1852, were the first fruits of a work that resulted in the establishment of the Zelienople Orphan's Home and Farm School in 1854, and the Girls'Orphan's Home at Rochester in 1862. The Wartburg Orphanage of Mount Vernon, N. Y., was started in 1866 with boys from the Zelienople Home, but later became a separate corporation. The Jacksonville Orphange was started in 1870 with girls from the Rochester Home, but this work was soon discontinued. The Milwaukee Hospital, which now ministers annually to more than 3,000 patients at a cost of $160,000, was founded by Doctor Passavant in 1863, and was the first Protestant Hospital of America west of Pittsburgh. When the site of this institution was selected by Doctor Passavant, it was nothing more than a corn field on a hill outside the city limits; today it is recognized as the finest hospital site in the city. Broad streets lead up to its spacious grounds and there stop and pay respect to the keen foresight of its founder. The Passavant Hospital of Chicago was founded in 1865; the Jacksonville Hospital in 1875; but both of these institutions were managed as separate corporations. The Layton Home for Invalids was erected on the grounds of the Milwaukee Hospital in 1907.

"The Passavant Memorial Homes for the Care of Epileptics" was established by Rev. W. A. Passavant, Jr., in 1896, making use of the buildings of the Rochester Orphanage after the girls of that institution had been transferred to Zelienople. These buildings are located on the hills above Rochester, commanding a wide view of the beautiful Ohio Valley, and include Elizabeth Hall, administration building, farm buildings, a men's cottage and a beautiful stone chapel. The first director was Rev. Jacob Ash, who served from 1896 to 1898. Since 1903, when the trustees of the original association transferred the Homes to the Institution of Protestant Deaconesses, they have been under the care of Rev. F. W. Kohler. About one hundred afflicted persons are cared for in this institution every year; and the sisters render a daily service of mercy that appeals to the deepest feelings of the Christian heart. Many of the churches of the Pittsburgh Synod make an annual contribution for its support, and the number of helpful friends is being steadily increased.

The beginnings of orphan work in Zelienople are traced to September 1, 1852, when twenty-five acres of ground were bought from Joseph Ziegler. Here a substantial brick cottage was built in 1853, which was occupied by Rev. Gottlieb Bassler as the first director in the early spring of 1854. This is the building that stands nearest the entrance to the grounds. On May 8, 1854, the actual work of the Home was begun with eight boys brought from the Pittsburgh Infirmary. With the possible exception of that of Doctor Muhlenberg of New York, which was inspired by the same source, this was the first Protestant Orphange of America. The cornerstone of the central building was destroyed by fire, December 6, 1862. The second central building met a similar fate, May 7, 1887, but the Insurance Company promptly paid the loss, and no permanent material damage resulted. Hospitable homes in Zelienople were opened to the children, and their distress was temporary. By legacies received from Rev. Charles Avery, John A. Roebling, and Mrs. Zelie Passavant, the original farm was increased to 400 acres. While title to this property vested in the Institution of Protestant Deaconesses after the enabling Act of May 1, 1861, pastors and congregations of the synod regarded the Home as their own and provided generous support. A board of visitors held annual meetings at the Home, and gave its work wide publicity among the churches. Not until 1922 was the charter of the "Institution" so amended as to give the management and control of the Home to a Pittsburgh Synod Board. The Rochester Orphans' Home was opened, May 14, 1862, when the girls were transferred from Pittsburgh under the care of Rev. Henry Reck and Sister Elizabeth Hupperts. Two separate orphanages were maintained until 1895, when the boys and girls were reunited at Zeli

enople. In 1895 there were 53 boys and 24 girls in the Home, supported at a cost of $5,692; in 1919 there were 70 boys and 46 girls whose maintenance cost $16,286. The estimated value of buildings and grounds in the merger year was $300,000. In the spring of 1924, churches of the synod conducted an enthusiastic campaign, which yielded the greater part of a fund of $80,000 for the erection of a modern school building. From one to four sisters of the Milwaukee Motherhouse have regularly served here. The directors of the Home have served in the following order: Rev. Gottleib Bassler, 1854-1868; Rev. D. L. Debendarfer, 1868-1877; Rev. John A. Kribbs, 1877-1909; Rev. C. W. White, 1909 to the present.

"The Bethesda Home of the Pittsburgh Synod of the Evangelical Lutheran Church" was established, February 6, 1919, when the Crawford County farm of William S. Wise was donated for the purpose. A board of directors was elected by the synod, which held its first meeting in Meadville, August 6, 1919, and effected a permanent organization. The Home was opened with six children, November 24, 1920, but Mae Beaumont was taken into the Saegertown home of the superintendent ten days earlier. The first superintendent was Rev. Ralph W. Yeany, who was installed by the president of the board on the first Visitors' Day, September 23, 1920. The first children were cared for in the farm house, since the first permanent building was not erected and dedicated until September 4, 1922. This first building was a two-story structure of brick and stone, erected at an approximate cost of $53,000, a large part of which was secured in a synodical campaign. To the original farm of 200 acres Mr. Wise added Sunset Lodge, which contained eight acres. Fifty-four acres were also secured by purchase from others. The need of the Home was proven by the fact that twenty-one children were cared for during the first year, while as many more applications were denied. The enrollment of children in 1923 was forty-nine. Special attention has been given to delinquents; and the Home is making successful pioneer experiments in this new and important phase of orphanage work. The children attend the services of the Saegertown Church.

"The Old Peoples' Home of the Pittsburgh Synod of the Evangelical Lutheran Church" was incorporated, October 14, 1905. The desirability of such an institution was first presented to the synod in 1894 by the Ministerial Relief Association. A special committee was appointed, which recommended that a fund for the purpose be established under the care of the association, but nothing definite was done until 1903, when it was decided to locate the Home at Zelienople if suitable grounds could be secured. At first it was decided to lease the Orphans' Home triangle from the Institution of Protestant Deaconesses

for a nominal sum; but this plan was abandoned, and eight acres adjoining were bought for $1,857. To this Mrs. Jane R. Passavant then added the beautiful ten-acre grove of native oaks, which add such charm to the present institution. This grove was then valued at $10,000. A constitution for the proposed Home was approved by the synod in 1905, under which the following members of the board of managers were elected; Rev. Edmund Belfour, Rev. J. L. Smith, Rev. D. M. Kemerer, Rev. R. R. F. Boethelt, Rev. A. L. Yount, Rev. W. J. Miller, William Steinmeyer, John B. Kaercher, James Sheafer, Joseph S. Seaman, C. S. Passavant, Fred Lingenfelser, W. E. Bonzo, and W. H. Blank. The Muntz homestead in Zelienople was rented for temporary quarters, and here the institution was opened with Sister Katherine Foerster as matron, April 1, 1907. The first aged couple was admitted, May 8, 1907, and eight guests were accommodated during the first year. Two cottages were built for $10,737, and two sections of the main building completed at a cost of $23,682, which were occupied, May 1, 1908. Only thirteen guests could be accommodated in these limited quarters, and Joseph S. Seaman of Pittsburgh then agreed to give $20,000, if the synod would raise $30,000 for their enlargement. The offer was accepted, and the synodical effort yielded $41,082. The total cost of the administration building and its left wing was $61,207, not including furnishings, and the service of dedication was held, September 19, 1918. In addition to his generous gift to the building fund, Mr. Seaman placed a fund of $50,000 in trust, the income of which is to be used in the support of the Home so long as it remains under the control of the Pittsburgh Synod. This trust fund amounted to $51,517 in 1924. Of the eighty-four guests admitted to the Home during the first seventeen years, all but twelve were members of the Lutheran Church. The following table shows its gradual development:

OLD PEOPLES HOME OF THE PITTSBURGH SYNOD 1907-1923

Year	Matron	Admitted	Discharged	Died	Guests Enrld.	Expenses	Endowment	Value of Buildings and Grounds	Per Diem Maintenance
1907-1908	Sister Katherine Foerster	8	3	....	5	$ 1,514	$	$ 42,000	$1.42
1908-1909	Sister Katherine Foerster	2	3	....	4	1,382	.....	48,568	.86
1909-1910	Sister Katherine Foerster	9	1	.....	12	2,656	.....	50,001	.69
1910-1911	Sister Katherine Foerster	3	...	...	15	3,200	.....	54,624	.68
1911-1912	Sister Katherine Foerster	....	....	1	14	2,831	.....	55,024	.60
1912-1913	Sister Katherine Foerster	....	...	1	13	2,970	.....	55,024	.56
1913-1914	Sister Katherine Foerster	1	....	1	13	3,445	.....	55,024	.72
1914-1915	Sister Katherine Foerster	1	...	2	12	3,089	.....	55,791	.62
1915-1916	Sister Katherine Foerster	4	....	2	14	3,227	.....	55,791	.68
1916-1917	Sister Katherine Foerster	....	....	....	14	3,805	50,000	62,582	.72
1917-1918	Sister Katherine Foerster	1	...	2	13	5,130	50,050	110,038	1.03
1918-1919	Sister Katherine Foerster	10	3	2	18	6,736	53,546	119,285	.97
1919-1920	Sister Katherine Foerster	12	3	3	24	7,734	55,113	124,934	.95
1920-1921	Sister Katherine Foerster	9	2	3	28	9,923	57,997	127,107	.96
1921-1922	Sister Katherine Foerster	8	2	8	26	10,464	59,940	127,305	1.03
1922-1923	Sister Katherine Foerster	9	4	2	29	11,701	63,051	129,618	1.19

THE OLD PEOPLES HOME, ZELIENOPLE

"The Lutheran Home for the Aged of Erie, Pa." was incorporated in 1906. It was founded by members of St. John's Church as a testimonial to Pastor G. A. Benze. The constitution of the Home places its management and control under a board of directors, to which all members of the Pittsburgh Synod congregations of Erie are eligible. The Old Ladies' Home, then located on St. John's property, was selected as the place in which to begin the work, and the first guests were received, March 1, 1906. The building was enlarged at a cost of $6,000 in 1907, and again in 1909 at an expense of $5,000, so that it now has 50 rooms. Valuable ground to the west of Erie was secured in 1917 at a cost of $12,500, and here the permanent institution will be located. The first matron was Mrs. H. F. Kalbe, 1906-1911, and her successor Sister Frieda of the Philadelphia Motherhouse. Eleven guests were admitted during the first year, and the average number accommodated during recent years has been about thirty. The sum of $1,000 was set aside as endowment in 1907, and this has since been increased to $19,500. While the Home is not officially connected with the Pittsburgh Synod, it is given the hearty support of all the Lutherans of Erie County.

In harmony with its institutional spirit, the synod has provided fertile soil for the Inner Mission. Beginnings in this field of work are traced to a resolution of the Erie Conference, which was considered by the synod in 1905. A committee was appointed, which recommended the opening of a city mission in Pittsburgh and the calling of a superintendent at a salary of $1,500. As the idea grew in favor, the desirability of placing the work upon an intersynodical basis became more apparent; and "The Lutheran Inner Mission Society of Pittsburgh" was organized with 160 members, April 18, 1907. It included members of the General Council, General Synod, Joint Synod of Ohio and Augustana Synod. It was fourth among the eighteen Inner Mission Societies of America in point of time, but is now first in point of membership. A rented home on the corner of Amber street and Friendship avenue was dedicated as a hospice, November 11, 1907, with Rev. A. J. D. Haupt as the first superintendent. The work was that of a family hospice, but there were never more than ten guests accommodated at one time. The North Avenue hospice was bought for $25,000 in 1917, and renovated at an additional cost of $3,000. Mrs. Lewis Hay has served as matron from the beginning, looking after the welfare of 32 regular guests. The Bayard street student house was bought for $25,000 in 1892, and renovated at an additional cost of $10,000. Mrs. Shaw was the first matron, caring for about 28 Lutheran students. The Lutheran Training School began, January 10, 1921, and has been conducted as a night school under devoted teachers.

The average enrollment for the first three years was about 100 students. The summer camp at Zelienople, under the management of Rev. Frank W. Richter, has been a great success. Hospital visitation, family welfare, institutional service and open air meetings also have a place on the program of the society, which now has an annual budget of $40,000. The following men have served as superintendent: Rev. R. J. D. Haupt, 1907-1910; Rev. John Mueller, 1911-1913; Rev. Ambrose Hering, 1914-1925.

The solving of the problem of aged and disabled pastors was undertaken by the Pittsburgh Synod as early as 1851, when the "Widows' Fund" was established. After a few years this was supplanted by the "Disabled Pastors' and Widows' Fund". Neither of these plans was fully satisfactory, and the "Ministerial Relief Association of the Pittsburgh Synod of the Evangelical Lutheran Church" was formed by the adoption of a constitution, August 27, 1888. The annual dues were fixed at ten dollars, with an additional assessment of four dollars when a death occurred, while the benefits were limited to such monthly allowances as circumstances required. At first the receipts were small, but a certain percentage of receipts was placed in a permanent fund, which amounted to $9,605 in 1919. After the synodical merger the association ceased to function, and its funds were transferred to the Board of Ministerial Relief of the United Lutheran Church. Another "Emergency Relief Fund" was created by the synod in 1917, and placed at the disposal of the officers, the interest on which has given much comfort to needy ministers and their families in times of protracted distress. This fund amounted to more than $4,000 in 1919. The interest on the Lewis Trauger trust fund is also administered by the officers of the synod through this channel.

In the financial development of the synod the laymen filled a large and important place. Largely because of an accumulated synodical debt of $15,000, the Laymen's Movement of the Pittsburgh Synod was organized in 1909, with David H. Rankin of Penn Station as its president. With a praiseworthy devotion he organized the laymen of many parishes and created a widespread interest in all the benevolent interests of the church. The celebration of jubilee years was also used as a means of developing the benevolent powers of the synod. The first jubilee of the synod was fittingly celebrated at the convention of 1895, when a fund of $18,000 was gathered. At the Eighth Jubilee of the Reformation in 1917, a well organized campaign yielded $138,600, which was distributed on a percentage basis to a number of benevolent causes. Of every $1500, Thiel College received 750, General Council Missions 250, Ministerial Relief 150, Old Peoples' Home 100, Orphans' Home 100, Home for Epileptics 50,

Philadelphia Seminary 25, Chicago Seminary 25, Passavant Hospital 25, and general needs 25.

In synodical government, the original constitution of 1845, with a few scattered amendments, served the synod until January 15, 1895, when it was displaced by a new constitution modelled after that of the Ministerium of Pennsylvania. This constitution was revised and republished in 1915. The doctrinal basis was:

"The Pittsburgh Synod of the Evangelical Lutheran Church confesses that the Canonical Books of the Old and New Testaments are the Word of God, given by inspiration of the Holy Ghost, and are the clear, only, and sufficient rule of faith and life; that the three General Creeds, the Apostles', the Nicene and the Athanasian, exhibit the faith of the Church Universal, in accordance with this rule; that the Unaltered Augsburg Confession is, in all parts, in harmony with the rule of faith, and is a correct exhibition of doctrine; and that the Apology, the two Catechisms of Luther, the Smalcald Articles and the Formula of Concord, are a faithful development and defense of the doctrines of God's Word and of the Augsburg Confession. All questions concerning the faith of the Church, its Ministers or Congregations, and the administration of the Word and Sacraments, shall be judged and decided acording to this Rule and these Confessions."

The question of making the president of synod a salaried officer was warmly debated for several years, and finally adopted by a close vote in 1913. The first salaried president was Rev. G. Franklin Gehr, D.D., who served from 1913 to 1919. During the period under review the synod had the following presidents: Rev. Gottlieb Bassler, 1867-1868; Rev. Henry W. Roth, D.D., (Acting), 1868; Rev. George A. Wenzel, D.D., 1868-1870; Rev. Henry W. Roth, D.D., 1871-1873; Rev. Samuel Laird, D.D., 1874-1876; Rev. William F. Ulery, 1877-1879; Rev. William A. Passavant, D.D., 1880-1882; Rev. Edmund Belfour, D.D., 1883-1884; Rev. J. K. Melhorn, 1885-1887; Rev. J. A. Kunkelman, D.D., 1888-1890; Rev. James Q. Waters, 1891-1893; Rev. J. C. Kunzmann, D.D., 1894-1896; Rev. A. L. Yount, D.D., 1897-1899; Rev. Edmund Belfour, D.D., (second term), 1900-1902; Rev. David H. Geissinger, D.D., 1903-1904; Rev. William J. Miller, D.D., 1905-1907; Rev. C. Theodore Benze, D.D., 1908-1909; Rev. George J. Gongaware, D.D., 1910-1912; Rev. G. Franklin Gehr, D.D., 1913-1919. One of the notable features of the government of the synod during this period was the long service of Doctor D. M. Kemerer as secretary. He transcribed the proceedings of no less than thirty-four conventions during

his three terms: 1872-1876; 1884-1888; 1893-1919. The following table will show the steady development of the synod through the course of the years:

TABLE OF PROGRESS
PITTSBURGH SYNOD OF THE EVANGELICAL LUTHERAN CHURCH
1868-1919

Year	Pastors	Churches	Confirmed Members	Mission Cong.	Contributed to Synodical Miss.	Contributed to General Council Missions	Min. Students	Contributed to Min. Education	Total Benevolence	Total Contributions
1868	58	103	8,605	22	$ 1,483	.....	5	$ 820	$ 7,818	$ 30,166
1869	56	101	8,729	20	2,274	.....	8	880	7,217	53,221
1870	56	97	10,343	27	2,725	.....	8	1,293	7,027	41,037
1871	57	103	10,846	33	2,576	.....	10	1,284	7,522	51,192
1872	59	113	9,167	30	2,421	.....	12	1,412	9,960	57,104
1873	55	115	10,958	34	2,266	.....	9	1,797	7,110	58,426
1874	56	114	9,858	33	2,422	.....	9	1,463	8,157	24,680
1875	59	120	9,967	29	2,354	.....	9	1,440	6,489	30,138
1876	64	135	10,759	26	2,025	.....	9	1,389	6,297	15,572
1877	65	138	11,225	30	2,361	.....	5	953	3,978	21,165
1878	69	128	11,807	26	2,347	.....	5	1,000	4,483	19,100
1879	70	129	11,703	26	2,599	.....	8	1,075	4,906	30,849
1880	71	137	12,309	27	2,168	.....	8	1,229	4,514	15,909
1881	75	142	12,876	29	2,271	.....	9	946	5,550	16,644
1882	77	146	13,605	29	2,061	.....	9	1,240	9,117	25,289
1883	81	158	14,685	30	2,630	.....	8	1,392	12,846	64,808
1884	83	160	15,901	29	2,479	.....	8	1,286	11,636	79,479
1885	88	167	16,189	28	2,161	.....	9	1,176	10,735	55,600
1886	94	185	17,598	30	1,655	693	10	1,070	11,789	36,682
1887	99	183	18,000	35	5,972	714	11	2,550	14,113	50,922
1888	107	185	19,000	35	6,648	609	10	2,194	11,673	40,137
1889	116	191	20,368	44	8,615	1,061	11	1,600	30,253	233,873
1890	118	195	21,229	41	8,275	1,996	11	1,379	22,572	83,975
1891	125	197	22,177	40	8,622	1,534	15	1,931	19,053	143,583
1892	127	201	22,629	46	9,462	1,544	16	2,352	18,609	137,827
1893	125	202	23,989	39	7,317	1,489	22	2,830	19,352	171,801
1894	125	204	24,058	27	8,379	2,879	17	3,210	29,829	179,125
1895	125	212	25,178	30	7,192	1,505	16	2,209	19,696	137,734
1896	136	220	25,083	29	7,031	1,758	16	2,204	15,766	152,773
1897	142	220	25,586	30	7,831	1,505	19	2,575	19,986	223,372
1898	139	203	26,686	31	7,876	2,225	17	1,831	24,846	191,933
1899	138	205	27,077	39	6,110	1,935	13	1,323	24,696	185,629
1900	140	204	28,206	38	9,982	3,367	13	1,735	25,408	197,780
1901	136	193	28,000	43	8,873	2,523	10	1,088	32,567	201,243
1902	141	205	28,635	45	7,100	2,102	11	1,251	31,642	209,799
1903	133	177	27,066	44	9,143	4,561	8	1,141	42,080	289,006
1904	131	187	28,209	40	10,175	2,500	9	1,015	30,185	257,044
1905	137	185	28,461	41	9,434	4,044	9	1,225	31,656	255,679
1906	136	186	29,194	40	8,845	2,159	9	1,119	40,415	220,848
1907	138	190	31,392	48	9,173	2,620	6	650	35,200	264,805
1908	148	193	31,328	43	13,138	2,563	3	310	64,751	297,888
1909	148	179	29,117	43	12,745	2,269	6	645	36,872	247,668
1910	153	202	31,940	43	12,466	2,944	10	1,390	39,992	270,282
1911	150	195	32,699	44	15,371	4,161	9	1,050	62,261	342,867
1912	150	190	31,276	52	10,412	1,414	8	975	27,949	152,325
1913	149	192	32,485	57	12,648	869	11	1,065	44,445	249,114
1914	149	188	31,609	53	10,281	4,989	12	1,315	42,847	256,141
1915	152	191	32,691	48	13,367	3,674	14	1,587	44,821	285,775
1916	158	187	35,172	35	12,048	5,409	12	1,732	69,200	355,687
1917	157	192	37,621	36	1,066	15,188	9	1,275	155,936	484,903
1918	156	196	38,055	34	336	16,445	10	1,625	180,600	521,304
1919	155	199	39,981	31	460	15,287	8	1,460	129,564	515,240
					$329,672	$120,535		$ 74,986	$1,585,986	$8,535,143

CHAPTER VI

THE GENERAL SYNOD STREAM

1867-1919

"And Israel rebelled against the House of David to this day."

HEN the minority party met in convention at Worthington, December 4, 1867, it was but a shadow of the Pittsburgh Synod of former days. Of the sixty-six pastors enrolled at Greenville, but eleven responded to the first roll-call at Worthington. The following table indicates their strength:

Pastors	Parishes	Delegates	Churches	Members
Samuel B. Barnitz	Wheeling, First	George Fricker	1	95
A. M. Strauss	Fryburg	Rudolph Amsler	4	165
Jacob H. Wright	Elderton		3	226
John G. Goettman	Allegheny, Trinity		1	210
Ananias S. Miller	North Washington	Jacob Daubenspeck	5	212
Henry Gathers	Leatherwood	A. Hoover	3	71
S. F. Breckenridge	Westmoreland	John Hawk	2	164
William E. Crebs	Licking	Christopher Fox	4	167
John A. Earnest	Kittanning		3	323
George F. Ehrenfeld	Brookville			
J. H. W. Stuckenberg				
	Worthington	William Meals	2	123
	Apollo	Jacob Kepple	3	110
	Lamartine	George Kribbs	5	315
	Leechburg, Hebron	John Hill	1	90
			37	2270

It was a small but earnest body, with a deep conviction of the justice of their cause. No effort was made to secure a new constitution or charter, since the body regarded itself as the "Original Pittsburgh Synod". A number of statements to this effect are found in the printed minutes of the synod; and the annual conventions are numbered consecutively from 1845. When the "Pittsburgh Synod of the Evangelical Lutheran Church" adopted a resolution in 1876: "That synod write a concise statement of the status of the Pittsburgh Synod, and of the so-called Pittsburgh Synod of the General Synod, and have it in sheet form, or otherwise, for distribution, that the churches may be enlightened and protected against such disturbers of the peace of our congregations", it was answered by an almost identical resolution: "That a committee of five, of which the president shall be chairman, be appointed to write a concise statement of the status of the Pittsburgh Synod, and of the so-called Pittsburgh Synod of the General Council, and have it in sheet form, or otherwise, for distribution, that the churches may be enlightened and protected against such disturbers of the peace of our congregations".

A committee was appointed to collect the laws of the synod as early as 1869, but this committee made no report until 1880, when the synod authorized the publication of a pamphlet, containing the original constitution of 1845, such amendments as had been made during the course of the years, the constitutions of the Home Mission and Education Societies, resolutions concerning union with the General Synod, the Testimony of the Pittsburgh Synod of 1856, and certain standing rules. This pamphlet was the only code of laws recognized by the synod until October 15, 1897, when a new constitution was adopted under the name, "The Pittsburgh Synod of the Evangelical Lutheran Church". The doctrinal basis of the synod, under the new constitution, was the same as that of the General Synod: "We receive and hold, with the Evangelical Lutheran Church of our fathers, the Canonical Scriptures of the Old and New Testaments to be the inspired Word of God, and our only infallible rule of faith and practice; and the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word." In later years the stronger confessional statements of the General Synod were endorsed; but the foregoing statement remained the doctrinal basis of the synod until the year of the merger. As for a charter, the synod made no attempt to secure one for many years. Business judgment finally prevailed over sentiment ;and the synod was incorporated, February 3, 1902, under the cumbersome title, "Pittsburgh Synod of the General Synod of the Evangelical Lutheran Church of the United States of America". But the seal of the new corporation bore the legend: "Org. Jan. 15, A. D. 1845". The minority party at Greenville was composed largely of young men, who were able to carry heavy burdens with comparative ease. Doctor H. H. Hall thus describes the convention that was held in the Lamartine Church in 1868:

[28]"It was chestnut time, and the woods abounded in those nuts. The ministers went to the church and attended the synodical sessions with their pockets full, and one of the scenes I have before me now is Rev. Samuel F. Breckenridge, sitting in a front seat, eating chestnuts and pausing to take part in a discussion. The floor was littered each day with the shells, and the sexton swept a peck of them out every morning. The leading men of the Synod were: Rev. J. H. W. Stuckenberg, Rev. J. G. Goettman, Rev. S. B. Barnitz, Rev. S. F. Breckenridge, Rev. J. A. Earnest, Rev. J. W. Schwartz and Rev. A. MacLaughlin. They enjoyed themselves, and were thoroughly devoted to their work. I remember them as follows: Stuckenberg was profound; Goettman was a sort of a father to the synod; Barnitz was father to the orphans; Earnest was what his name always implies; Schwartz was geniality itself, and it is no wonder that so lovable a man is so long a pastor in his first field in the synod; Breckenridge was keen and logical; McLaugh-

28—See Historical Collections of the Pittsburgh Synod, Library of the Historical Society, Gettysburg Seminary.

lin was the wit of the synod, and brought up more money to the member for benevolence than any other man."

From 1867 to 1871 the recuperative power of the synod was remarkable. The number of pastors increased from 11 to 23, the number of churches from 37 to 49, and the number of members from 2270 to 3603, during the first four years following the rupture. Then came fourteen years of comparative stagnation, during which the increase of the synod was only 4 pastors, 3 churches and 896 members. Some of the leaders were greatly depressed; and one expressed to Doctor Charles S. Albert the conviction that there was no future for the General Synod in western Pennsylvania. The general depression appears in the report of President George W. Leisher in 1884, and also in the reports of the Advisory Committee on Home Missions in 1884 and 1885:

[29]"Your Advisory Committee on Home Missions respectfully report: We have no missions within our bounds, and consequently have no interests in that direction to represent; but in relation to Messiah Church of Pittsburgh, to the condition of which your Missionary President was directed by action of synod at its last convention, we may say that, in consultation with the President of Synod in relation thereto, it was deemed advisable to commend the interests of our Church in Pittsburgh to the consideration of the Board of Home Missions; which was done, with the earnest request that they send their Secretary as early as possible to visit in Pittsburgh, in connection with the President of Synod and the Missionary President, with the view of investigating the state of affairs as they existed in that church, in order to ascertain whether it would be advisable to undertake the establishment of a mission instead of the former organization, with as many of the members of that organization as would unite to form the nucleus of a mission church, under the control of the Missionary Board. The request of our committee was promptly complied with, and Rev. J. A. Clutz, the Secretary of the Board, accompanied by Rev. Leisher, President of Synod, visited in Pittsburgh amongst the membership there during the period of three days, with the following result as reported to your Committee by the Secretary: 'Under the peculiar circumstances, nothing could be done. The congregation was too much demoralized to make it worth while to attempt to gather them in a new place, which was absolutely necessary if any thing at all were done; besides, we could not learn of a single room or hall that would have been suitable for services. Since then the Sunday School has disbanded, and a number of the most active members of the church have joined other churches; and, therefore, Messiah Lutheran Church of Pittsburgh is a thing of the past'."

Messiah Church was regarded as a center of General Synod hopes in the Pittsburgh district, and the news of disbandment was depressing. To add to the gloom, the Monongahela Church collapsed about the same time. From 1881 to 1885 there was not a General Synod mission in western Pennsylvania. The synod contributed about $3,000 for home missions during that period, but not one dollar was spent on her own territory. This failure was charged to defective synodical organization. A salaried officer was needed in the field; and the pastors believed

29. Minutes of the Pittsburgh Synod, 1884, pp. 27-28.

that they were too weak to support one. With this purpose in view, Doctor John G. Goettman was sent to the convention of the Alleghany Synod, September 1, 1886, when he made an effective appeal for the transfer of the Indiana County churches of the Alleghany Synod to the Pittsburgh Synod. The action of the Alleghany Synod at the time was:

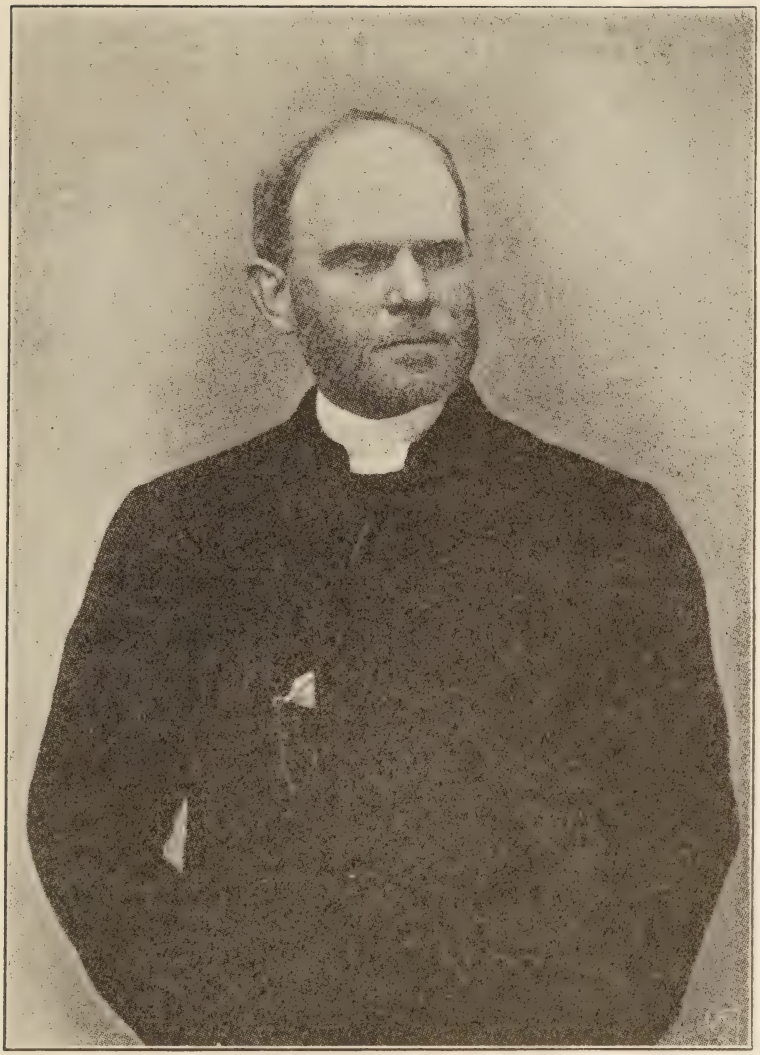
"Resolved, That a committee, consisting of the members of the Conemaugh Conference, be appointed to act upon the advisability of attaching part of this synod to the Pittsburgh Synod; and, as the said attachment seems to be for the best interests of the Church at large, it is hereby suggested that such division be made."

The Conemaugh Conference referred the question to its constituent congregations, which voted with commendable unanimity for the change. When the Pittsburgh Synod met in First Church, Apollo, September 29, 1887, the following pastors and churches were gladly welcomed:

Pastor	Parishes	Churches	Members
Rev. Michael Colver	Blairsville	1	112
Rev. Lewis Hay	Indiana	1	200
Rev. J. W. Reese	Homer City	3	125
Rev. Reuben Smith	Grove Chapel	3	355
Rev. F. H. Crissman	New Florence	2	65
Rev. C. L. Streamer	Smicksburg	3	283
Vacant	Cookport	4	117

The coming of these six pastors and their seventeen churches put an end to missionary inefficiency in the synod, and prepared the way for the election of their first salaried missionary president on the following day. The first man to fill this office was Rev. Isaiah Irvine, whose salary was fixed at $700. At the close of the first year the synod faced a deficit of $150; at the end of the second year the deficit was even larger; but in both instances the necessary funds were quickly made up on the floor of the convention by the interested pastors, who now began to see the far-reaching results of having such an officer in the field. A work was then begun, which grew in extent and importance every year, and created one of the most energetic synods in the fellowship of the General Synod. The following men filled the office of Missionary President during the period:

Rev. Isaiah Irvine	Oct. 4, 1887-Oct. 12, 1889
Rev. Horace B. Winton	Oct. 13, 1889-Oct. 10, 1892
Rev. Cleason B. King, D.D.	Oct. 24, 1892-Jan. 1, 1893
Rev. Jacob E. Maurer	Jan. 1, 1893-Apr. 1, 1895
Rev. Silas D. Daugherty	Apr. 1, 1895-Oct. 21, 1895
Rev. Andrew J. Bean	Nov. 1, 1895-Oct. 17, 1898
Rev. Cleason B. King, D.D.	Oct. 18, 1898-Oct. 15, 1900
Rev. S. J. McDowell, D.D.	Jan. 1, 1901-Nov. 1, 1902
Rev. Samuel T. Nicholas, D.D.	Nov. 1, 1902-Jan. 1, 1905
Rev. J. Elmer Bittle, D.D.	Jan. 1, 1905-Nov. 19, 1919



DOCTOR JOHN GEORGE GOETTMAN

The work of these missionary presidents was uniformly successful; and they were given the hearty support of the churches. At the beginning of this period, the Advisory Board of Home Missions was a standing committee of three pastors, appointed annually by the president of the synod; but the busy missionary presidents opened up the great field so quickly that it soon became necessary to enlarge both its numbers and duties. The following action was taken by the synod in 1894:

"Resolved, That, for the coming year, the Advisory Committee of Home Missions shall consist of three ministers and two laymen, who shall meet not less than once per month to consult with the Missionary President and direct his work; and that the Missionary President shall act as Secretary of that Committee, and that the Treasurer of Synod pay the salary of the Missionary President monthly."

From that time the plan of holding monthly meetings of the board was strictly adhered to, the meeting place at first being in Trinity Church, and later in the Book Rooms. The two laymen added to the board at that time were Charles F. Stifel and William Pore, who served continuously until the time of the merger, rarely missing a meeting, and setting an example of incalculable service to the synod. Fresh impetus was given to this important work at Clarion in 1898, when the following action was taken:

"In view of the fact that the apportionment for Missionary President has not been paid in full by many of our congregations ,and since the Board of Home Missions cannot at present assist any new missions on our territory; therefore, we recommended that synod require the Missionary President during the coming year to solicit and obtain one thousand dollars, to be used in mission work within our bounds, under the direction of our Advisory Board, this not to interfere in any manner with the regular apportionment."

By this action, what was known as the "Emergency Fund" was created for the purpose of supplementing the work of the General Board. It furnished the money needed to canvass new fields and prepare the way for organizing new missions, as well as to do sustentation work among the older rural parishes. It frequently happened that a mission would be sustained for several years by the "Emergency Fund" before it was accepted by the General Board. Some were brought to self-support in this manner without any other assistance. It was asking much of a missionary president to raise an additional fund of $1,000, when the churches were already having trouble in raising his salary; but Doctor C. B. King was equal to the task, raising $1,313 the first year, and $1,540 the second. After that the "Emergency Fund" grew steadily in favor; and succeeding officers found it comparatively easy to raise from $2,500 to $3,500 annually for the cause. The laying of this "added burden" upon the churches proved a blessing, for it served by concrete examples of success to interest them in all the benevolent work of the Church. The

Lutheran Monthly, first established as a parish paper of Trinity Church, was taken over by the Advisory Board in 1919, and conducted in the interest of the mission work. It created and fostered a bond of union between the missions and the established churches, making it possible for the missionaries at all times to appeal to sympathetic supporters, and for the entire synod to carry on concerted work. On Sunday morning, November 5, 1905, Doctor John G. Goettman was called to his reward. The history of the synod throughout this period would be incomplete without a reference to his work. For many years the judgment of this leader of men was sought by all the pastors working on the field. When hearts were discouraged and funds were low, the Stockton avenue home of Doctor Goettman was the most inviting place in the city; for there many a young pastor found a solution for his troubles and new zeal for his work. His memory is blessed. During this missionary period of the synod's life, 1887-1919, the following churches were founded or given missionary assistance:

TABLE OF HOME MISSION WORK
OF THE PITTSBURGH SYNOD OF THE GENERAL SYNOD
1887-1919

No.	Church	Assisting Boards	Date or Org.	Self-Support	Members in 1919	Benevolence in 1919
1	Pittsburgh, Bethany	None	1888	1888	791	$4056
2	Sharpsburg, First	General	1887	1892	260	1321
3	Freeport, Emmanuel	General	a	1893	191	363
4	Avonmore, Hebron	General	1891	1895	152	231
5	Punxsutawney, First	General	1888	1896	278	417
6	Grube, Mount Zion	General	a	1896	185	429
7	Pittsburgh, Mount Zion	General	1888	1896	460	1921
8	Fay, Salem	Local	a	1897	36	.....
9	Wilkinsburg, Calvary	None	1897	1897	508	1217
10	Vandergrift, First	None	1897	1897	500	3084
11	Turtle Creek, Alpha	General	1893	1897	396	2004
12	Pittsburgh, St. Mark's	General	1889	1897	244	326
13	Pittsburgh, Grace	Trinity	1893	1900	620	1604
14	Braddock, First	General	1886	1900	319	1197
15	Connellsville, Trinity	General	1884	1900	987	4770
16	Pittsburgh, Redeemer	Bethany	1900	1900	490	1834
17	Pittsburgh, Bethel	General	1893	1901	521	2893
18	Broughton, North Zion	General and Local	a	1901	45	474
19	Vandergrift, St. Paul's	Local	1902	1902	319	1425
20	Duquesne, First	General and Local	1892	1902	292	919
21	Venango, First	Local	a	1902	10	.....
22	New Lebanon, Mt. Zion	Local	a	1902	b	.....
23	Pittsburgh, St. Stephen's	General	1891	1903	892	1453
24	Butler, Grace	General	1890	1903	584	2699
25	New Kensington, First	General	1891	1904	873	2320
26	Pittsburgh, St. Luke's	General and Local	1900	1904	512	3569
27	Etna, Emmanuel	Local	1900	1904	415	1096
28	Pittsburgh, St. Paul's	Local	1898	1904	226	.....
29	Aspinwall, First	Local	1895	1904	139	653
30	East Pittsburgh, Hebron	General and Local	1903	1906	330	725
31	Wheeling, Trinity	General and Loccal	1899	1907	c	..
32	Tarentum, Trinity	General and Local	1894	1907	306	1637
33	Hyde Park, Bethel	Local	1899	1909	78	132
34	Wickboro, Trinity	Local	1908	1909	b	.....

35	Kittanning, St. Paul's	None	1910	1910	113	638
36	Monongahela, Grace	General and Local	1869	1913	260	842
37	Crafton, St. Matthew's	Women's Board	1903	1913	239	513
38	Jeannette, St. Mark's	Local	1908	1915	217	361
39	New Florence, St. John's	General and Local	a	1918	50	9
40	Germany, Zion	General and Local	a	1918	55	.....
41	Garfield, St. James'	General and Local	1901	1918	50	.....
42	Lockport, Grace	General and Local	1905	1918	20	.....
43	Cookport	Local	a	1918	89	.....
44	Antioch	Local	a	1918	23	.....
45	New Bethlehem, Trinity	Local	1905	1918	25	.....
46	Squirrel Hill, St. John's	Local	a	1918	31	.....
47	Kellersburg, Salem	Local	a	1918	36	.....
48	Eddyville, St. Mark's	Local	a	1918	25	.....
49	Brush Valley	Local	a	1918	16	.....
50	Strongstown, St. Paul's	Local	a	1918	b	.....
51	Heilwood, Mt. Zion	Local	a	1918	b	.....
52	New Castle, Bethany	General and Local	1904	1919	224	329
53	Pittsburgh, Temple	General and Local	1904	1919	112	426
54	Wilmerding, Christ's	General and Local	1899	1919	154	582
55	Millvale, Christ's	General and Local	1900	1919	230	566
56	McKeesport, Trinity	General and Local	1893	1919	200	482
57	Emsworth, St. James'	General and Local	1909	1919	117	659
58	Pittsburgh, Mt. Olivet	General and Local	1899	1919	99	211
59	Denmark Manor	Local	a	b	.....	.....
60	Elrama, Trinity	Local	1906	b	.....	.....
61	Josephine, St. Paul's	Local	1907	b	.....	.....
62	Clarion, Grace	General and Local	1890	*	94	187
63	Rural Valley, First	Local	1901	*	57	102
64	Pleasant Union	Local	a	*	51	40
65	Charleroi, Christ's	General and Local	1901	*	221	94
66	Swissvale, St. John's	General and Local	1902	*	271	694
67	East McKeesport, St. John's	General and Local	1903	*	106	.....
68	Donora, Trinity	General and Local	1903	*	127	199
69	Monessen, St. Paul's	General and Local	1903	*	167	215
70	Homestead, Messiah	General and Local	1904	*	179	264
71	Pittsburgh, St. James'	General and Local	1906	*	198	122
72	Pittsburgh, Holy Trinity	General and Local	1907	*	110	332
73	Carnegie, St. Andrew's	General and Local	1910	*	88	161
74	Glassport, St. John's	General and Local	1910	*	75	135
75	Butler, Trinity	Women's Board	1912	*	111	428
76	Franklin Road, Hope	Women's and Local	1916	*	45	94
77	Pittsburgh, Messiah	General and Local	1908	*	125	400
78	Pittsburgh, Luther Mem.	Local	1916	*	194	600
79	Monessen, Italian	Local and Immigrant	1918	*	60	.....
					16663	$54454

a. Established church.
b. Disbanded.
c. Dismissed.
* A mission in 1919.

The question as to whether mission work pays will be answered by the above table. Apart from immeasurable spiritual returns, the mission investments of the synod have yielded large dividends that can be expressed in terms of finance. The compartively small annual investments yielded an annual benevolent income to the synod of $54,454 in 1919. The total home mission investments of the synod from 1887 to 1903 were $49,422; the benevolent contributions of the churches founded or nurtured by this work are now annually greater than the total original investment. During the entire period, 1887-1918, the synod gave the General Synod Home Mission Board $103,926; during the same years the General Synod Board expended $105,603 on the field; so that it is fair to say that all mission funds were raised on the local field. It is also worthy of note that 74 of the 124 churches entering the merger of 1919 were home mission products. Inasmuch as the activities of the synod centered about its

MISSIONARY SUPERINTENDENTS, PITTSBURGH SYNOD, GENERAL SYNOD, 1887-1919

1. Jonathan Elmer Bittle 2. Horace Bradley Winton 3. Isaiah Irvine
4. Jacob Evan Maurer 5. Samuel Trauger Nicholas 6. Andrew Jacob Bean
7. Cleason Becker King 8. Samuel James McDowell

Advisory Board of Home Missions, much care was given to the selection of its members.

This Board was enlarged to ten members in 1902, and the term of service made three years. Such was the spirit of the synod during those years that every pastor regarded it a mark of honor to serve as a missionary, no less than 141 being engaged at some time in the service. Some pastors accepted calls from weak missions, and remained with them until they developed into great churches of recognized influence.

Missions among foreign-speaking peoples were not undertaken until well toward the close of the period. A large influx of foreign labor into the mining and manufacturing districts led to repeated demands from pastors and congregations that something be done for them. The field that made the strongest appeal at first was that of the Slovaks, since many of them were already Lutherans, but this was given up because of lack of trained ministers. In 1917 Rev. Fortunatto Scarpitti of the United Presbyterian Church volunteered for service among the Italians, and he was admitted to the synod and sent to Monessen. Here he organized St. Paul's Italian Lutheran Church in the following year. A similar mission was understaken in Monongahela, but this was not successful. In the administration of this home mission work, three local funds were established; the fund for the salary of the missionary superintendent, the Emergency Fund, and the Church Property and Loan Fund. The last named fund was started in the First Church, Vandergrift, in 1901, when an offering was received at one of the evening sessions of the synod. It was created for the purpose of securing desirable building lots for missions in new towns. It also provided the money for the purchase of portable chapels. At the time of the merger this fund amounted to about $3,000. Its first bequest came from Mrs. Dorothy Heckman of Armstrong County. The Young People's Societies and the Woman's Home and Foreign Missionary Society gave valuable assistance in this local home mission work. Their contributions were regular and unfailing. The leaders were always conscious of the fact that their missionary successes were largely due to the educational work of other synods. When capable young men were needed for the mission fields, the West Pennsylvania, Maryland and other eastern synods could be trusted to furnish them. Had the Pittsburgh Synod of the General Synod been compelled to furnish her own missionaries, much of her mission work would necessarily have been left undone. While the number of her parishes steadily increased, comparatively few young men were educated for the ministry until late in the period. From 1867 to

1919 the following students were assisted in their course of study:

Allbeck, Willard D.	Hamm, George L.	Mohney, S. A. Earl
Barnett, Charles W.	Harman, J. Paul	Peschau, F. W. E.
Berger, William F.	Harrah, Clinton P.	Rice, J. M.
Britt, Charles A.	Harris, A. C.	Sachs, Harry W.
Brown, William H.	Hauser, J. Ray	Seel, Henry A.
Bricker, Joseph M.	Held, Charles E.	Shaffer, Clyde W.
Boyer, Franklin W.	Heilman, Lee M.	Shaffer, James W.
Burrell, Luther A.	Hershiser, Jacob F.	Shaner, Braden E.
Carlson, Oscar W.	Hill, John J.	Shoaf, Harry I.
Claney, W. Blair	Himes, Elder	Smith, Frank Edwin
Crawshaw, J. C.	Howard, Herbert W.	Staib, Frank A.
Crouser, William E.	Kapp, Jacob W.	Streamer, Charles R.
Daubenspeck, L. M.	King, William B.	Teichart, Alvin E.
Daubenspeck, F. H.	Kniseley, John B.	Thomas, J. N.
Daugherty, Silas D.	Kolb, Ferdinand E.	Trout, J. H. L.
Evans, W. W.	Leitzell, Charles W.	Uber, James M.
Fasold, John Calvin	Lerch, John E.	Uber, Thomas B.
Fischer, M. Hadwin	MacDonald, J. E.	Wagner, F. R.
Fitzgerald, W. R.	MacLaughlin, C. P.	Wagner, W. J.
Flick, H. H., Jr.	Maguire, H. W.	Weeter, J. W.
Fry, Edward N.	Maxwell, David E.	Will, Fred L.
Furst, Gordon F.	McCauley, J. W.	Wingard, J. W.
Gilbert, H. S.	Minto, Joseph	Yund, Roy L.
Gunderman, Louis	Miller, Carl F.	Zimmer, J. N.

In addition to the seventy-two young men above named there were at least eighteen others who failed to complete the prescribed course of study. Some died at school; others gave up because of ill health; still others were caught in the maelstrom of the World War and never returned to college or seminary life.

A peculiar feature of the work of this branch of the Pittsburgh Synod is that all its work was done without local institutions. While their General Council brethren were overburdened with such institutions, they were care free. While the synod was represented in governing boards of several eastern institutions, and their cooperation was eagerly sought, the General Synod erected no institutions in western Pennsylvania. An effort was made to establish an orphanage at Fay in 1914; but the effort failed, and the synod built a dormitory on the grounds of the Tressler Orphans' Home at Loysville. The greater part of the $20,000 needed for this enterprise was raised within a few weeks by a tour of the Boys' Band of that institution. Such harmony of interest was established by the constituent synods of the General Synod, that the pastors were satisfied to have their church institutions located in any part of the country, provided they were reasonably accessible. The following table will show the development of this part of the Pittsburgh Synod during the period of separation:

TABLE OF DEVELOPMENT OF THE PITTSBURGH SYNOD OF THE GENERAL SYNOD

1867-1919

Year	Pastors	Churches	Members	Churches in Missions	Contributed to Home Missions	Students	Contributed to Min. Education	Contributed all Benevolence	Total Contributions
1867	11	37	2,270	.....	.....	.....	.....	.....	.....
1868	17	41	2,780	5	$ 860	1	$ 330	$ 1,266	$ 6,741
1869	20	47	2,952	6	554	2	351	3,384	8,765
1870	24	49	3,481	6	860	3	343	3,066	15,578
1871	23	49	3,603	6	837	6	952	3,690	30,190
1872	22	50	3,625	3	377	5	280	1,663	36,569
1873	21	47	3,549	2	353	5	943	3,090	28,354
1874	24	47	3,679	2	597	3	385	2,734	13,010
1875	26	40	3,095	4	464	2	594	3,637	21,325
1876	25	48	3,703	5	332	3	420	2,516	15,723
1877	24	52	4,027	1	393	2	526	8,239	28,044
1878	26	55	4,410	1	431	1	362	2,308	19,424
1879	26	54	4,457	1	510	.....	256	2,612	13,929
1880	27	54	4,485	1	516	4	323	3,906	22,323
1881	28	55	4,619	.....	473	3	413	4,031	17,549
1882	24	57	4,720	.....	608	2	502	3,862	21,428
1883	26	53	4,614	.....	645	2	538	4,799	17,093
1884	27	52	4,684	.....	711	2	392	3,284	20,823
1885	27	52	4,499	.....	810	2	386	3,273	24,229
1886	28	58	4,902	4	963	3	475	4,626	21,706
1887	38	75	6,290	6	765	4	524	4,290	26,926
1888	44	75	6,777	6	1,190	4	727	6,792	64,674
1889	42	76	7,249	8	1,131	8	722	6,039	49,137
1890	42	77	7,713	10	1,096	5	688	9,292	60,864
1891	44	80	7,018	12	1,199	4	788	13,229	56,018
1892	49	76	8,098	11	1,146	3	687	11,179	70,148
1893	55	86	8,686	15	2,020	3	733	10,994	70,814
1894	57	86	9,174	16	1,613	5	655	13,773	88,147
1895	57	89	9,700	18	1,504	6	624	11,047	79,651
1896	56	91	10,186	15	1,570	6	537	9,768	81,237
1897	59	92	10,576	13	1,546	6	579	11,895	88,488
1898	63	94	11,323	10	1,659	6	637	13,050	82,610
1899	68	100	11,434	14	1,880	6	584	14,357	102,807
1900	75	103	11,938	22	2,196	5	638	15,442	102,055
1901	76	106	12,432	24	2,134	7	810	16,685	115,434
1902	84	109	13,356	25	2,576	7	711	19,754	129,500
1903	86	114	14,384	23	2,898	4	643	34,778	195,711
1904	89	114	14,992	23	3,409	4	632	25,791	175,620
1905	88	117	*17,960	22	3,855	3	669	26,798	181,830
1906	77	119	19,186	24	4,360	7	987	30,389	173,250
1907	81	122	19,946	23	4,234	9	988	29,085	176,293
1908	85	125	20,724	25	4,596	11	1,035	31,115	178,014
1909	83	127	21,366	33	6,821	9	1,169	32,010	209,294
1910	83	127	22,262	32	7,128	11	1,541	33,550	225,565
1911	94	128	22,736	27	7,377	10	1,552	35,994	268,074
1912	97	127	22,753	28	7,450	13	1,493	36,611	241,614
1913	91	126	23,730	30	7,683	13	1,792	41,883	242,972
1914	92	127	25,331	27	8,621	10	1,858	42,819	269,989
1915	86	126	25,771	34	8,383	13	2,465	43,055	289,128
1916	87	128	27,059	34	8,758	19	3,270	50,267	305,541
1917	85	124	26,711	31	9,571	19	5,294	54,055	298,163
1918	87	124	26,172	32	10,057	11	3,164	86,241	340,298
1919	86	124	*24,891	32	9,739	12	3,444	81,512	372,858

* From 1905 to 1919, confirmed members are given.

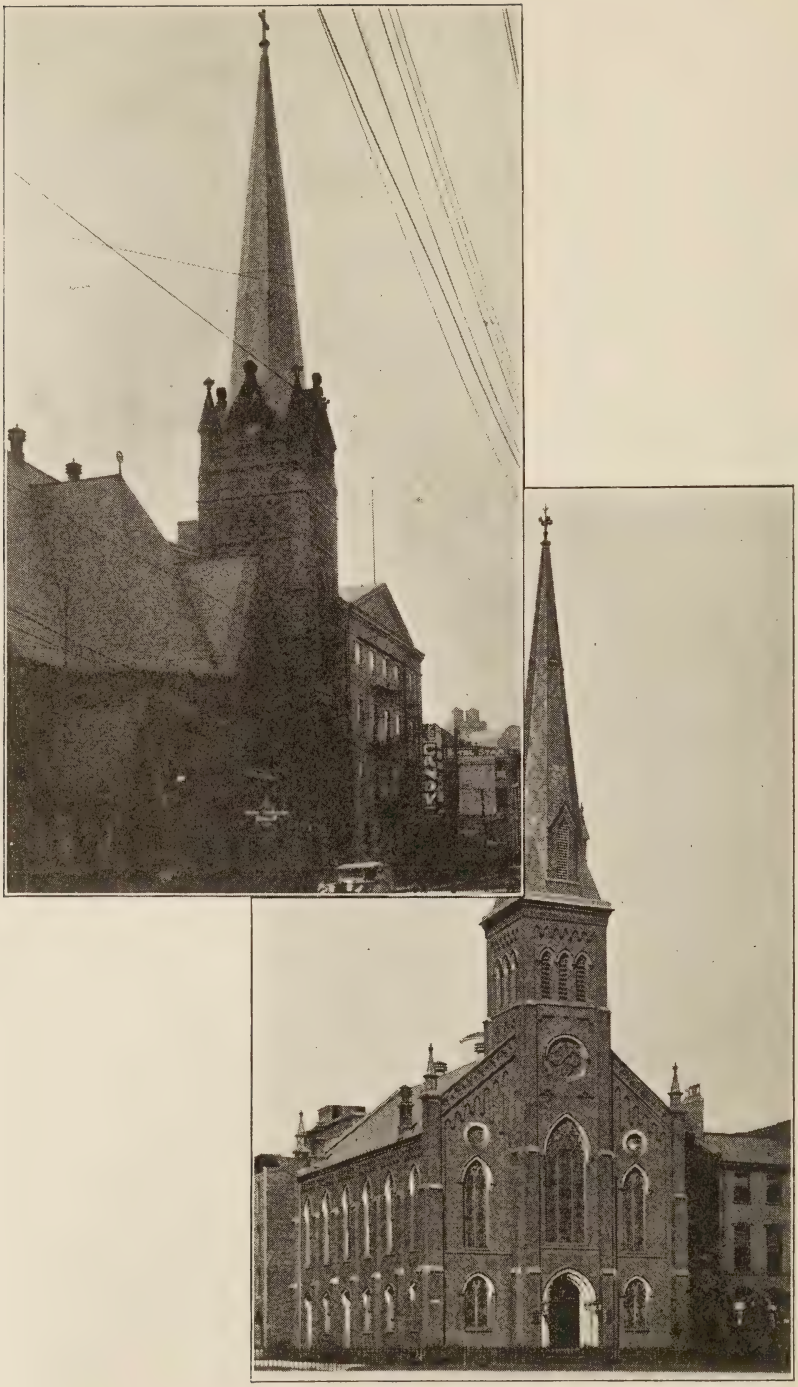
CHAPTER VII

THE MERGER

1919

"Ephraim shall not envy Judah, and Judah shall not vex Ephraim".

TO the minds of the pastors of 1870-1880, the wounds of the Greenville convention were beyond the power of healing. In some sections of the synod, notably Armstrong County, laymen shared the conviction of their pastors, that the division of 1867was permanent and that policies of their synod should be shaped accordingly. Sharp competition became the order of the day; and altars were set up against altars wherever conditions seemed to promise synodical advantage. This practice was continued as late as the year 1900, and even later, creating deep personal resentments not easily forgotten. The promise of a better order of things did not appear until near the close of the nineteenth century, when many young men from eastern synods, to whom the story of Greenville seemed an idle tale, accepted calls to General Synod missions in the Pittsburgh district. Many of these young pastors came from sections of the General Synod in which synodical controversy was comparatively unknown; and they were ready to establish ministerial friendships with the younger pastors of both synods. As these friendships multiplied and deepened, the spirit of competition was modified and many pastors of the two synods began to think much of a common heritage. The laymen were as quick to sense the new order of things as their pastors, and many were as much at home in churches of the General Council as in those of the General Synod. Not a few of them protested against the expenditure of home mission money for the purpose of establishing rival congregations, saying that it was a waste of effort that the future Church would condemn. When the Pittsburgh Synod of the General Council undertook the establishment of an Inner Mission Society in Pittsburgh in 1907, leading pastors of the committee saw the need and advantage of organizing it on an intersynodical basis; and the soundness of this policy has since been proven in many ways. When the Pittsburgh Synod of the General Synod met in Trinity Church, Pittsburgh, in 1906, a pastor presented the following resolution:



CHURCHES OF THE MERGER

FIRST CHURCH, PITTSBURGH TRINITY CHURCH, PITTSBURGH

"Resolved, That it is the sense of this body that there should be closer relations between the Pittsburgh Synod of the Evangelical Lutheran Church, in connection with the General Council, and our own synod, and to this end we would respectfully invite the former synod to exchange fraternal delegates."

To the apparent surprise of all assembled the resolution was unanimously adopted, and Pastor Burgess was asked to carry the first olive branch of peace to the Pittsburgh Synod of the General Council in Holy Trinity Church, Greenville, June 22, 1908. His official report was:

"Your visitor would report that his mission of fraternity has been discharged. Arriving in the little city of Greenville at noon on June 22, we were soon made to realize that our mission was not that of a trifler. The sign 'Doctor Martin's Office', seen on Main street, flooded our heart with historic memories. Could it be possible that in God's providence out of the same church, whence flowed the gall of bitterness forty years ago, should flow the balm of reconciliation and healing? The great guns in the little park before the church frowned upon our approach, but within the welcome tendered was such as men can give only to those whom they recognize as their brethren in Christian faith. Never in our experience as a Lutheran pastor have our words been listened to with keener interest, and never have we coveted more earnestly the gift of persuasive speech. The Pittsburgh Synod of the General Council returns our fraternal regard in kind. The sentiment is almost unanimous that the studied policies of the leaders of both synods, which forbade all fraternal intercourse in the past, have been responsible for much of our contention and strife. The interests of men who persist in remaining strangers are bound to clash. As we learn to know one another better the interests of both bodies will be better conserved. Our sister synod is a prosperous body, has many truly lovable men in its personnel, is building some fine churches in western Pennsylvania, is full of the spirit of missions and charity, desires to co-operate with us in all our practical work, and is worthy of our highest regard. The Rev. George J. Gongaware, pastor of the First English Lutheran Church of Pittsburgh, was duly elected to convey the return greeting to this synod."

The custom of exchanging fraternal delegates, established at that time, was continued to the year of merger, although there were times when sharp differences of opinion as to missionary rights threatened rupture. Jeannette, Kittanning, and Erie furnished the chief danger spots. When Doctor William J. Miller was received as the fraternal delegate of the Pittsburgh Synod of the General Council by the Pittsburgh Synod of the General Synod in 1911, it was only after an understanding was reached, that a joint-committee of the two synods should be appointed with power to arbitrate all such disputes, that he consented to speak. After that there was comparatively little friction. In harmony with this growing fraternal spirit, "The Evangelical Lutheran Ministers' Association of Pittsburgh" was organized with 68 members, March 9, 1908, including pastors of every synod at work on the territory with the exception of Missouri. As many as one hundred pastors attended the meetings of this

association, when matters of Lutheran doctrine and practice were debated. The Lutheran Brotherhood of Western Pennsylvania and the Lutheran Woman's League also made large contributions to the spirit of Lutheran unity. As the people of the divided synods became personally acquainted, they were ready more than ever to cooperate in common labors.

In due time came the Quadri-Centennial of the Reformation, during the preparations for which the United Lutheran Church in America was conceived and born. When the three general bodies, General Synod, General Council, and United Synod of the South, were merged in New York City in 1918, the movement had the united support of both Pittsburgh Synods. While there may have been a few pastors who objected to this general merger, no opposition ever appeared upon the surface in any of the synodical conventions. This general merger opened the way for synodical mergers in all parts of the country; and the Pittsburgh Synods were first to adjust themselves to the logic of changed conditions and reunite their forces. The Pittsburgh Synod of the General Synod was the first of these bodies to have the opportunity to take official action, adopting the following resolution, November 26, 1918:

"Resolved, That it is the sense of this synod that the two Pittsburgh Synods, occupying substantially the same territory, ought to be united into one synod; that a committee of three pastors and two laymen be appointed to meet a like committee of the Pittsburgh Synod, G. C., in case this meets the approval of that body, to draw up a plan of union, to fix the boundaries of the new synod, and arrange a meeting of the two synods whereby this union may be affected; that the secretary be instructed to send a copy of this resolution to the president of the Pittsburgh Synod, G. C., so that action may be taken by that body at its earliest convenience."

This resolution was brought to the attention of the Pittsburgh Synod of the Evangelical Lutheran Church at a special session in First Church, Pittsburgh, February 6, 1919, when the following action was taken:

"In view of the fact that the United Lutheran Church is now a reality, and that on the territory of our synod there are other synods belonging with us to that general body, be it resolved,

1. That it is the sense of this body that a merger should be effected with the Pittsburgh Synod, G. S., and if expedient with other synods on our territory, in harmony with the direction of the Executive Board of the United Lutheran Church in America.

2. That a committee, consisting of the President of Synod, two pastors and two laymen, be elected by the synod at this convention, who, with the committee of the Pittsburgh Synod, G. S., and the committee from other synods, shall constitute a Ways and Means Committee on Merger.

3. That the Ways and Means Committee shall be charged with the duty and given full power to draft a proposed charter and constitution

for the uniting synods, and to arrange the mode of procedure to be followed in perfecting the merger of the synods concerned; for this purpose to employ such legal counsel as it may deem necessary; and further, this committee shall be a committee of conciliation and advice to the congregations.

4. That the expenses of this committee be borne conjointly by the synods joining in the merger.

5. That a nominating committee be appointed at this session, who shall present suitable nominations for this committee to be elected at this convention."

This committee was composed of President G. Franklin Gehr, Doctor C. P. MacLaughlin, Rev. W. E. Frey, Professor O. F. H. Bert, and Ralph W. Smith, Esq., of the General Council, and President T. L. Crouse, Doctor J. E. Bittle, Doctor Thomas A. Himes, Charles F. Stifel, and Robbin B. Wolf, Esq., of the General Synod. After his election as president of his synod, Doctor G. Arthur Fry took the place of Rev. T. L. Crouse. No less than eleven meetings were held by the Ways and Means Committee, preparing the way of the merger. Many interests were involved and it was necessary to devote much time to their consideration, as well as to the preparation of a satisfactory constitution. In harmony with the wishes of many pastors of both bodies, it was agreed to merge the two synods under a special Act of Assembly of the State of Pennsylvania for the consolidation of religious corporations, by which the charter rights and privileges of both were preserved. In order to accomplish this it was first necessary to amend the charter of the Pittsburgh Synod of the General Synod, and this was duly authorized by that body, October 15, 1919. Both synods were then asked to adopt the following:

"Resolved, That the Pittsburgh Synod of the Evangelical Lutheran Church doth hereby decide to consolidate and merge into one body with the Pittsburgh Synod of the General Synod of the Evangelical Lutheran Church in the United States of America (and vice versa) under the name, style and title of the 'Pittsburgh Synod of the Evangelical Lutheran Church', and the proper officers of this synod are hereby directed to join with the proper officers of the said Pittsburgh Synod of the General Synod of the Evangelical Lutheran Church in the United States of America (and vice versa) in application to the Court of Common Pleas of Allegheny County, Pennsylvania, for a decree to that effect in accordance with the Act of Assembly in such case made and provided. And

Resolved, Further: That this synod doth hereby authorize a joint-convention of the two synods aforesaid at such place and time as the Joint-Committee on Ways and Means may determine for the purpose of approving and adopting a proposed Constitution and By-Laws, electing officers, and to take such other action as may be necessary or advisable in the premises."

The final decree of the court, merging the two synods, was made, November 12, 1919, and the United Synod thereby given legal standing was none other than the Pittsburgh Synod of

SYNODICAL MEMORIAL IN HAROLD'S CEMETERY

THE EVANGELICAL LUTHERAN CHURCH, organized in 1845, chartered in 1846, separated in 1867, reunited in 1919. The two synods held their first joint-meeting in First Church, Pittsburgh, Tuesday morning, November 18, 1919, and received the Sacrament of the Altar. Doctor Alonzo J. Turkle was elected temporary president, and Rev. John J. Myers temporary secretary. The constitution presented by the Ways and Means Committee was then adopted, excepting the article on amendments, it being the desire of members of both bodies to give more time to the consideration of the document, with the right to make desired changes by a majority vote. The constitution of the new body was not finally adopted until 1923. On Wednesday, November 19, 1919, the sessions of the synod were held in Trinity Church, Pittsburgh, where the by-laws were adopted and the following permanent officers elected: Rev. Ellis B. Burgess, D.D., president; Rev. John J. Myers, recording secretary; Rev. George H. Schnur, D.D., secretary of statistics and beneficence; Rev. G. L. Rankin, treasurer; and Rev. J. Elmer Bittle, D.D., missionary superintendent. No doctrinal differences marred the harmony of the merger convention, since the doctrinal standards of the United Lutheran Church had already been unanimously endorsed by both bodies concerned. The doctrinal basis of the new constitution read:

"The PITTSBURG SYNOD OF THE EVANGELICAL LUTHERAN CHURCH holds and confesses that the canonical Scriptures of the Old and New Testaments are the inspired word of God and the only infallible rule of faith and life; that the three General Creeds, the Apostles, the Nicene and the Athanasian, set forth the faith of the Church universal in accordance with the canonical Scriptures; that the unaltered Augsburg Confession in all its parts is a correct exhibition of the Word of God, and is in complete harmony therewith; that the Apology of the Augsburg Confesion, the Small and Large Catechism of Luther, the Smalkald Articles and the Formula of Concord are a faithful development and defense of the doctrines of the Word of God and of the Unaltered Augsburg Confession. All questions of the faith of the Church; its ministers and congregations, and of the administration of the Word and Sacraments, shall be decided and judged according to this doctrinal statement."

On questions of church practice the new body showed a fine spirit of Christian charity, knowing that these would adjust themselves in harmony with its sound doctrinal standards. Following strict Lutheran usage in all her official work, her constitution safeguarded the rights of the individual parishes. The hardest problem was the readjustment of institutional support, but even this yielded under the logic of merger principles.

The merger of the Women's Missionary Societies was effected in Bethany Church, Pittsburgh, November 19, 1919, when a new charter was secured and Mrs. C. L. Herbster chosen

as the first president. The first Women's Missionary Society on this territory was organized by Mrs. G. W. Leisher in Bethel Church of Armstrong County in the summer of 1878. The following prophetic statement concerning this important work is found in the report of the Committee on Foreign Missions to the Pittsburgh Synod of the General Synod of 1878:

"The organization of Children's and Women's Foreign Missionary Societies has inaugurated a new period in the history of missionary work. That was a happy thought which expressed itself in the selection of a children's missionary. The hope of evangelizing the heathen world rests mainly in the training and Christian education of the heathen youth, and who better than our children can be enlisted in such a cause? Besides, who as much as woman can feel the wrongs of heathen women, oppressed by heathen tyranny and crushed by a slavery unalleviated by the Christian's hope? The Foreign Missions Committee would urge the pastors of this Synod to organize Women's and Children's Societies in every congregation if possible. Wheeling, Worthington, and Apollo report Children's Missionary Societies prosperous. Venango and Amity report Women's Missionary Societies, and the Kittanning charge two Women's Missionary Societies, also Children's Missionary Societies in each of its four congregations. The Women's Missionary Society of Bethel congregation of this charge has transmitted to synod a memorial endorsed by the Women's Missionary Society of Emmanuel congretion. We suggest that these papers be read, and according to their request the committee offer the following resolutions:

Resolved, That Synod at this meeting organize a Synodical Women's Missionary Society, to which all the societies of congregations of Synod shall be auxiliary. Also

Resolved, That the Conferences of this Synod at once arrange for meetings in the congregations in their bounds, whereby our people may be both instructed and impelled to organize Women's and Children's Missionary Societies."

The action of the synod was favorable, but the organization was not effected until October 24, 1879, in Hebron Church, Leechburg. The following women constituted the first convention: Mrs. K. C. Schwartz and Miss Annie Earhart of Worthington, Mrs. Jane George and Mrs. Harriet Darbaker of Bethel, and Miss Lucetta Heilman and Mrs. Kate R. Leisher of Emmanuel. An outstanding feature of this society was its steady and unfailing progress. No synodical footsteps ever turned backward, whatever the fate of a few of the weaker auxiliaries may have been. Its local specials were the mission churches of Crafton and Butler. At the time of the merger the society reported 117 auxiliaries, 3796 members, and contributions of $10,124. The presidents of the organization were: Mrs. Kate R. Leisher, 1879-1880; Mrs. Jennie Reamer, 1880-1883; Mrs. Kate R. Leisher, 1883-1885; Mrs. R. B. Starks, 1885-1889; Mrs. Isaiah Irvine, 1889-1890; Mrs. Sophie Caw, 1890-1891; Mrs. Eli Miller, 1891-1892; Mrs. Alexander MacLaughlin, 1892-1895; Mrs. S. D. Daugherty, 1895-1896; Mrs. I. M. Derrick, 1896-1898; Mrs. Lewis Hay, 1898-1901; Mrs. Margaret B. Culp.

1901-1902; Mrs. R. H. Hay, 1902-1905; Mrs. Lewis Hay, 1905-1906; Mrs. C. P. Wiles, 1906-1908; Mrs. J. W. Schwartz, 1908-1910; Mrs. H. C. Reller, 1910-1913; Mrs. T. L. Crouse, 1913-1916; Mrs. G. W. Englar, 1916-1919.

The General Council women were thirty years later in getting their work organized, but it had a quick development as soon as the synodical society was established. The sentiment for such an organization crystallized in the Thiel Summer School; and the society was organized in First Church, Pittsburgh, October 29, 1909, when 317 delegates and visitors were present. Such missionary zeal characterized this first meeting that a large number of auxiliaries were organized within a few months. At the merger convention the society enrolled 127 auxiliaries, 3755 members, and contributions of more than $10,000. The Spring Garden Mission was one of their most popular specials. Their presidents were: Miss Zoe I. Hirt, 1909-1915; Mrs. C. L. Herbster, 1915-1919.

The Merger Pittsburgh Synod began its work with 244 pastors, 318 churches, and 64,582 confirmed members; but this large reunited constituency did not by any means include all the Lutherans of western Pennsylvania and the Ohio Valley. Missouri and Ohio still retained strong organizations, and separate synods were also maintained for the Slovaks, Swedes, Finns, and Danes. Many of the irregularities arising from the competitive days of 1868-1919 remained, and there was still some overlapping of synods on the western, eastern and southern borders of the Pittsburgh Synod. Because of the strength needed to maintain the institutions of the synod, no attempt was made at the moment to effect readjustments. In the following table of the Evangelical Lutheran Churches of the territory all the churches of 24 counties of western Pennsylvania are given, in addition to such Pittsburgh Synod churches as are beyond these borders:

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
1	Adamsburg	E. H. Daugherty	50	Pittsburgh	English	Westmoreland	1
2	Addison, St. Johns	C. W. Baker, Jr.	109	Alleghany	English	Somerset	2
3	Allegheny Twp., St. John's	W. G. Slonaker	53	Alleghany	English	Somerset	3
4	Allegheny Twp., Olivet	W. G. Slonaker	62	Alleghany	English	Somerset	4
5	Altoona, St. James	C. L. Boecele	400	Pittsburgh	English-German	Blair	5
6	Ambridge, Zion	H. D. Whitteker	333	Pittsburgh	English	Beaver	6
7	Anandale, Ev. Lutheran	Paul J. Tau	68	Pittsburgh	English	Butler	7
8	Anapolis, O., St. Paul's	J. C. F. Rupp	24	Pittsburgh	English	Jefferson	8
9	Anita, Elim.	F. A. Alford	68	Augustana	English-Swedish	Jefferson	9
10	Ansonville, Tabor	Anton Linder		Augustana	English-Swedish	Clearfield	10
11	Antioch, Ev. Luthrean	Vacant	23	Pittsburgh	English	Indiana	11
12	Apollo, First	M. L. Clare	525	Pittsburgh	English	Armstrong	12
13	Arona, St. Mark's	G. L. Courtney	175	Pittsburgh	English	Westmoreland	13
14	Ashtabula, O., First	C. L. V. Dozer	52	Pittsburgh	English	Ashtabula	14
15	Aspinwall, First	E. S. Rudisill	170	Pittsburgh	English	Allegheny	15
16	Avalon, Trinity	G. B. Tejan	334	Ohio	English	Allegheny	16
17	Avonmore, Hebron	R. N. Stumpf	155	Pittsburgh	English	Westmoreland	17
18	Baden, Christ	F. W. Richter	95	Pittsburgh	English	Beaver	18
19	Bakersville, Mt. Zion	H. M. Petrea	225	Alleghany	English	Somerset	19
20	Balm, Emmanuel	M. L. Basceler	83	Ohio	English-German	Mercer	20
21	Barrons, St. Paul's	J. M. Stover	146	Alleghany	English	Somerset	21
22	Beaver, St. Paul's	A. M. Hahn	214	Pittsburgh	English	Clarion	22
23	Beaver Falls, Christ	F. P. Cook	291	Pittsburgh	English	Beaver	23
24	Beaver Falls, First Ger.	John Scheer	300	Pittsburgh	English-German	Beaver	24
25	Bellevue, Emmanuel	B. F. Hankey	272	Pittsburgh	English	Allegheny	25
26	Bens Creek, Ev. Lutheran	R. L. Lubold	58	Alleghany	English	Somerset	26
27	Berlin, Trinitiy	C. P. Bastian	591	Alleghany	English	Somerset	27
28	Bessemer, Ev. Lutheran	A. Kononen	42	Suomi	Finnish	Lawrence	28
29	Bethel	D. K. Fetterly	123	Pittsburgh	English	Armstrong	29
30	Bethlehem	H. F. Obenauf	154	Pittsburgh	English	Washington	30
31	Blairs Corners, St. Paul's	G. W. Busch	41	Ohio	English	Clarion	31
32	Blairsville, Hebron	J. M. Lotz	284	Pittsburgh	English	Indiana	32
33	Boquet, St. John's	N. Scheffer	135	Pittsburgh	English	Westmoreland	33
34	Boswell, St. Andrew's	Vacant	236	Alleghany	English	Somerset	34
35	Braddock, First	C. H. Stein	285	Pittsburgh	English	Allegheny	35
36	Braddock, Trinity	S. K. Herbster	170	Pittsburgh	English	Alegheny	36
37	Braddock, Bethel	S. L. Hanson	400	Augustana	English-Swedish	Allegheny	37
38	Braddock, Emmanuel	F. Engelbert	350	Missouri	English-German	Allegheny	38
39	Braddock, St. Paul's	C. V. Molnar	700	Pittsburgh	Slovak	Allegheny	39

40	Bradford, Immanuel	C. N. Clemens	140	Augustana	English-Swedish	McKean	40
41	Bradys Bend, Zion	C. F. W. Brecht	44	Ohio	English-German	Armstrong	41
42	Brandts, Trinity	P. G. Klingler	130	Pittsburgh	English	Allegheny	42
43	Brady Twp., Salem	Th. Gerzwein	92	Missouri	English-German	Jefferson	43
44	Brentwood, Zion	F. O. Schuh	310	Ohio	English	Allegheny	44
45	Brick Church, St. Michael's	R. W. Yeany	179	Pittsburgh	English	Armstrong	45
46	Bridgeport, O., Trinity	Vacant	140	Pittsburgh	English	Belmont	46
47	Bridgeville, Zion	G. A. Mueller	60	Missouri	English-German	Allegheny	47
48	Brookline, St. Mark's	L. O. Burry	84	Ohio	English	Allegheny	48
49	Brookston, Ev. Lutheran	A. S. Pearson	10	Augustana	English-Swedish	Forest	49
50	Brookville, Grace	J. E. Lowe, Jr.	117	Pittsburgh	English	Jefferson	50
51	Broughton, North Zion	Supplied	42	Pittsburgh	English	Allegheny	51
52	Broughton, Grace	C. G. Mayer	44	Ohio	English	Allegheny	52
53	Brush Creek, Salem	E. H. Daugherty	300	Pittsburgh	English	Westmoreland	53
54	Brush Valley, Ev. Luth.	Vacant	16	Pittsburgh	English	Indiana	54
55	Buckstown, St. Paul's	C. E. Berkey	45	Alleghany	English	Somerset	55
56	Buffalo Twp. St. Matthew's	H. A. Rinard	47	Pittsburgh	English	Armstrong	56
57	Burkhouse, Bethlehem	J. A. Boord	114	Pittsburgh	English	Jefferson	57
58	Butler, First	F. C. Oberly	439	Pittsburgh	English	Butler	58
59	Butler, Grace	E. Victor Roland	606	Pittsburgh	English	Butler	59
60	Butler, Trinity	J. R. Nicholas	106	Pittsburgh	English	Butler	60
61	Butler, St. Mark's	E. Cronenwett	750	Ohio	English-German	Butler	60
62	Callensburg, Mt. Zion's	Vacant	105	Alleghany	English	Somerset	62
63	Callensburg, Mt. Zion's	Vacant	46	Pittsburgh	English	Clarion	63
64	Canonsburg, St. Paul's	Vacant	30	Ohio	English-German	Washington	64
65	Carnegie, St. John's	E. F. A. Dittmer	305	Ohio	English-German	Allegheny	65
66	Carnegie, St. Andrew's	E. B. Boyer	88	Pittsburgh	English	Allegheny	66
67	Carrick, Redeemer	John A. Waters	295	Pittsburgh	English	Allegheny	67
68	Casebeer, Christ	G. E. McCarney	333	Alleghany	English	Somerset	68
69	Castle Shannon, Emmanuel	C. G. Meyers	136	Ohio	English	Allegheny	69
70	Chalk Hill, Christ	R. H. Williams	17	Pittsburgh	English	Fayette	70
71	Chandlers Valley, Hessel	J. A. Carlstrom	163	Augustana	English-Swedish	Warren	71
72	Charleroi, Christ	J. W. Bressler	186	Pittsburgh	English	Washington	72
73	Charleroi, St. John's	A. B. Svasko	529	Slov. Zion	Slovak	Washington	73
74	Cheat Haven, Trinity	C. L. Hunt	20	Pittsburgh	English	Fayette	74
75	Chicora, First	H. H. Flicck	227	Pittsburgh	English	Butler	75
76	Chicora, St. Paul's	C. F. W. Brecht	187	Ohio	English	Butler	76
77	Churchville, St. John's	Vacant	54	Pittsburgh	English	Clarion	77
78	Clarendon, Ev. Luth.	A. S. Pearson	30	Augustana	English-Swedish	Warren	78
79	Clarion, Grace	Joseph Arnold	83	Pittsburgh	English	Clarion	79
80	Clearfield, English	C. W. Baker	396	Alleghany	English	Clearfield	80
81	Cleveland, O., First	C. D. Miller	340	Pittsburgh	English	Cuyahoga	81
82	Cleveland, O., First Hungarian	Stephen Ruzsa	364	Pittsburgh	Magyar	Cuyahoga	82
83	Coalport, First	D. W. Lecrone	43	Alleghany	English	Clearfield	83
84	Conneaut, O., Grace	F. P. Welkner	44	Pittsburgh	English	Ashtabula	84
85	Confluence, Trinity	C. W. Baker, Jr.	138	Alleghany	English	Somerset	85

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
86	Connellsville, St. Peter's	Martin Tomaschka	425	Indpt.	Slovak	Fayette	86
87	Connellsville, St. John's	George Dietz	500	Pittsburgh	German	Fayette	87
88	Connellsville, Trinitiy	E. B. Burgess	1022	Pittsburgh	English	Fayette	88
89	Conway, First	F. W. Richter	81	Pittsburgh	English	Beaver	89
90	Cookport, Ev. Lutheran	Vacant	89	Pittsburgh	English	Indiana	90
91	Cool Spring, St. Paul's	J. M. Axe	50	Pittsburgh	English	Jefferson	91
92	Coral, Luther Chapel	J. W. Shaffer	31	Pittsburgh	English	Indiana	92
93	Coraopolis, Zion	R. H. Long	277	Ohio	English-German	Allegheny	93
94	Corry, St. Paul's	William Hall	75	Pittsburgh	English	Erie	94
95	Coudersport, St. Paul's	Vacant	81	Pittsburgh	English	Potter	95
96	Crafton, St. Matthew's	Vacant	250	Pittsburgh	English	Allegheny	96
97	Cranberry Twp., St. John's	Luther Spoehr	70	Ohio	English	Butler	97
98	Crows Run, House of Mercy	W. F. Arnholt	49	Pittsburgh	English	Beaver	98
99	Curwensville, Grace	I. W. Hawkins	50	Alleghany	English	Clearfield	99
100	Dagus Mines, Maria	J. A. Rinell	128	Augustana	English-Swedish	Elk	100
101	Darlington, St. Paul's	Theodore Buch	27	Pittsburgh	English	Westmoreland	101
102	Davidsville, Ev. Lutheran	R. L. Lubold	179	Alleghany	English	Somerset	102
103	Delmont, Salem	C. K. Spiggle	209	Pittsburgh	English	Westmoreland	103
104	Dempseytown, Trinity	Vacant	12	Ohio	English	Venango	104
105	Denmark, O., St. Paul's	C. L. V. Dozer	37	Pittsburgh	English	Ashtabula	105
106	Derry, Trinity	Vacant	242	Pittsburgh	English	Westmoreland	106
107	Donegal, Mt. Zion	Jesse Dunn	191	Pittsburgh	English	Westmoreland	107
108	Donora, Trinity	W. H. Brown	121	Pittsburgh	English	Washington	108
109	Dormont, Bethany	L. O. Burry	25	Ohio	English	Allegheny	109
110	Drakes Mills, St. Paul's	M. R. Kunkelman	109	Pittsburgh	English	Crawford	110
111	DuBois, St. Paul's	R. D. Roeder	265	Pittsburgh	English	Clearfield	111
112	DuBois, Trinity	W. H. B. Carney	332	Alleghany	English	Clearfield	112
113	DuBois, Lebanon	F. A. A. Alford	250	Augustana	English-Swedish	Clearfield	113
114	DuBois, Immanuel	H. G. Overmann	63	Missouri	English-German	Clearfield	114
115	Duquesne, First	Elmer F. Rice	314	Pittsburgh	English	Allegheny	115
116	Duquesne, Zion	Emil Benzon	130	Augustana	English-Swedish	Allegheny	116
117	Duquesne, Ev. Lutheran	Andrew Boda	120	Missouri	Slovak	Allegheny	117
118	Dutch Hill, Bethel	Herman H. Flick	52	Pittsburgh	English	Indiana	118
119	Dutch Hill, Mt. Calvary	Vacant	50	Pittsburgh	English	Clarion	119
120	E. Liverpool, O., St. John's	J. G. Reinartz	209	Pittsburgh	English-German	Columbiana	120
121	E. McKeesport, St. John's	Vacant	82	Pittsburgh	English	Allegheny	121
122	East Pittsburgh, Hebron	C. D. Russell	338	Pittsburgh	English	Allegheny	122
123	East Pittsburgh, Reformation	J. Schmalenbach	109	Ohio	German	Allegheny	123
124	Economy, St. John's	Vacant	135	Pittsburgh	German	Beaver	124

125	Eddyville, St. Mark's	J. M. Axe	25	Pittsburgh	English	Armstrong	125
126	Elk Lick, St. John's	Charles Lambert	196	Alleghany	English	Somerset	126
127	Ellwood City, Trinity	Ludwig Beisecker	199	Pittsburgh	English	Lawrence	127
128	Ellwood City, Siebenburger	Ludwig Beisecker	218	Pittsburgh	German	Lawrence	128
129	Elton, Dunmeyer	Simon Snyder	123	Alleghany	English	Cambria	129
130	Emlenton, St. John's	W. R. Goff	35	Pittsburgh	English	Venango	130
131	Emsworth, St. James'	Wilbur C. Mann	119	Pittsburgh	English	Allegheny	131
132	Erie, St. John's	G. A. Benze	1380	Pittsburgh	English-German	Erie	132
133	Erie, Luther Memorial	E. C. Herman	973	Pittsburgh	English	Erie	133
134	Erie, Zion	W. E. Frey	510	Pittsburgh	English	Erie	134
135	Erie, St. Stephen's	L. O. Benze	253	Pittsburgh	English-German	Erie	135
136	Erie, Grace	G. H. Schnur	224	Pittsburgh	English	Erie	136
137	Erie, St. Matthew's	H. B. Ernest	198	Pittsburgh	English	Erie	137
138	Erie, Christ	Vacant	61	Pittsburgh	English	Erie	138
139	Erie, Messiah	C. E. Read	44	Pittsburgh	English	Erie	139
140	Erie, Bethania	G. E. Forsberg	358	Augustana	Danish-Swedish	Erie	140
141	Erie, Trinity	P. H. Schwandt	310	Missouri	English-German	Erie	141
142	Erie, Ev. Lutheran	M. Pesonen	36	Suomi	Finnish	Erie	142
143	Etna, Emmanuel	B. H. Pershing	426	Pittsburgh	English	Allegheny	143
144	Evans City, St. Peter's	W. C. Beck	339	Pittsburgh	English	Butler	144
145	Farrell, Grace	H. F. Gruhn	150	Pittsburgh	English-German	Mercer	145
146	Farrell, Holy Trinity	Martin Slabej	160	Pittsburgh	Slovak	Mercer	146
147	Fay, Salem	Vacant	36	Pittsburgh	English	Lawrence	147
148	Fennelton, Ev. Lutheran	A. W. Trumpeter	20	Pittsburgh	English	Westmoreland	148
149	Ford City, St. John's	Emil Jestinsky	65	Pittsburgh	English-German	Armstrong	149
150	Forks, Zion	D. K. Fetterly	143	Pittsburgh	English	Armstrong	150
151	Franklin, Grace	W. G. D. Hudson	140	Pittsburgh	English	Venango	151
152	Franklin Center, St. John's	Vacant	11	Pittsburgh	English	Erie	152
153	Franklin Road, Hope	J. R. Nicholas	40	Pittsburgh	English	Butler	153
154	Freedom, St. John's	W. E. Arnholt	186	Pittsburgh	English	Beaver	154
155	Freedom, Trinity	W. E. Schuldt	100	Missouri	English-German	Beaver	155
156	Freehold, Berea	J. A. Carlstrom	110	Augustana	English-Swedish	Warren	156
157	Freeport, Trinity	H. A. Rinard	305	Pittsburgh	English	Armstrong	157
158	Friedens	J. C. McCarney	387	Alleghany	English	Somerset	158
159	Fritz, St. Paul's	W. B. Claney	118	Alleghany	English	Somerset	159
160	Frogtown, Salem	Vacant	34	Pittsburgh	English	Clarion	160
161	Fryburg, St. John's	J. E. MacDonald	86	Pittsburgh	English	Clarion	161
162	Galeton, St. Paul's	G. S. Larson	48	Augustana	Swedish	Potter	162
163	Gallitzin, St. John's	B. R. M. Sheeder	105	Alleghany	English	Cambria	163
164	Garfield, Christ	Vacant	26	Pittsburgh	English	Indiana	164
165	Garrett, Mt. Tabor	W. B. Claney	214	Alleghany	English	Somerset	165
166	Gastown, Christ	I. F. Booher	50	Pittsburgh	English	Armstrong	166
167	German Hill, Zion	Vacant	40	Ohio	English	Forest	167
168	Germano, O., Zion	H. K. Shanor	50	Pittsburgh	English	Harrison	168
169	Germany, Mt. Zion	Vacant	49	Pittsburgh	English	Indiana	169
170	German Twp., Jacobs	C. L. Hunt	178	Pittsburgh	English	Fayette	170

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
171	Gibsonia, Trinity	W. E. Harsh	52	Ohio	English	Allegheny	171
172	Girard, St. John's	F. P. Welkner	61	Pittsburgh	English	Erie	172
173	Glasgow, Mt. Zion	D. W. Lecrone	152	Alleghany	English	Cambria	173
174	Glassport, St. John's	Vacant	75	Pittsburgh	English	Allegheny	174
175	Glenfield, St. Paul's	F. J. Fuerst	63	Pittsburgh	English-German	Allegheny	175
176	Grass Flat, Nebo	C. J. Youngberg	355	Augustana	English-Swedish	Clearfield	176
177	Greenoch, Peace	B. E. Rutzky	134	Ohio	English-German	Allegheny	177
178	Greensburg, First	F. C. Martin	947	Pittsburgh	English	Westmoreland	178
179	Greensburg, Zion	Vacant	702	Pittsburgh	English	Westmoreland	179
180	Greensburg, Salem	C. O. Bomgren	192	Augustana	English-Swedish	Westmoreland	180
181	Greenville, Holy Trinity	H. N. Miller	438	Pittsburgh	English	Mercer	181
182	Greenville Dist., Ev. Luth.	Charles Lambert	191	Alleghany	English	Somerset	182
183	Grove Chapel	H. H. Flick	109	Pittsburgh	English	Indiana	183
184	Grove City, Trinity	M. L. Basceler	51	Ohio	English-German	Mercer	184
185	Grubes, Mt. Zion	J. M. Weber	167	Pittsburgh	English	Jefferson	185
186	Hannahstown, St. Luke's	Th. Andres	304	Missouri	English-German	Butler	186
187	Harmony Grove, Ev. Luth.	E. F. Dickey	155	Pittsburgh	English	Indiana	187
188	Harrolds, Old Zion	I. K. Wismer	165	Pittsburgh	English	Westmoreland	188
189	Harrison City, Zion	N. Scheffer	125	Pittsburgh	English	Westmoreland	189
190	Hempfield, Zion	G. L. Courtney	178	Pittsburgh	English	Westmoreland	190
191	Hickory, Trinity	Vacant	35	Ohio	English	Washington	191
192	Highfield, St. Paul's	D. K. Fetterly	123	Pittsburgh	English	Armstrong	192
193	Highland, St. John's	P. G. Klingler	125	Pittsburgh	English	Allegheny	193
194	Hilemans, Emmanuel	J. G. Langham	140	Pittsburgh	English	Armstrong	194
195	Hills, Emmanuel	C. K. Spiggle	64	Pittsburgh	English	Westmoreland	195
196	Hoffman's, Zion	J. S. English	112	Alleghany	English	Somerset	196
197	Homer City, Ev. Lutheran	J. W. Shaffer	110	Pittsburgh	English	Indiana	197
198	Homestead, St. John's	E. L. T. Engers	257	Pittsburgh	English	Allegheny	198
199	Homestead, Messiah	Vacant	167	Pittsburgh	English	Allegheny	199
200	Homestead, Gethsemane	S. L. Hanson	28	Augustana	English-Swedish	Allegheny	200
201	Homestead, St. Peter and St. Paul	Andrew Boda	70	Missouri	Slovak	Allegheny	201
202	Hooversville, Ev. Lutheran	W. E. Sunday	150	Alleghany	English	Somerset	202
203	Horners, Ev. Lutheran	J. S. English	111	Alleghany	English	Somerset	203
204	Houtzdale, Bethel	Anton Linder	265	Augustana	English-Swedish	Clearfield	204
205	Houtzdale, St. John's	H. F. Wolber	113	Ohio	English-German	Clearfield	205
206	Hunker, St. Matthew's	E. O. Graham	101	Pittsburgh	English	Westmoreland	206
207	Hyde Park, Bethel	T. A. Himes	78	Pittsburgh	English	Westmoreland	207
208	Indiana, Zion	E. M. Gearhart	700	Pittsburgh	English	Indiana	208
209	Indian Head, Mt. Hope	Jesse Dunn	15	Pittsburgh	English	Fayette	209

210	Irwin, Holy Trinity	J. H. Miller	410	Pittsburgh	English	Westmoreland	210
211	Irwin, Immanuel	A. F. Andrea	172	Augustana	English-Swedish	Westmoreland	211
212	Irwin, Slovak	P. A. Putra	130	Slov. Zion	Slovak	Westmoreland	212
213	Jackson, St. Paul's	F. S. Shultz	75	Alleghany	English	Cambria	213
214	Jennerstown, Christ	Vacant	111	Alleghany	English	Somerset	214
215	Jenner Twp., St. James	Vacant	108	Alleghany	English	Somerset	215
216	Jeannette, Holy Trinity	W. S. Langhans	470	Pittsburgh	English	Westmoreland	216
217	Jeannette, St. Mark's	J. E. F. Hassinger	232	Pittsburgh	English	Westmoreland	217
218	Jewett, O., St. James	H. K. Shanor	132	Pittsburgh	English	Harrison	218
219	Johnsonburg, St. John's	August Gruhn	210	Pittsburgh	English-German	Elk	219
220	Johnsonburg, First	C. A. Barr	15	Augustana	English-Swedish	Elk	220
221	Johnstown, Zion	E. A. Tappert	2551	Pittsburgh	English-German	Cambria	221
222	Johnstown, St. Paul's	Carl R. Stolz	177	Pittsburgh	English-German	Cambria	222
223	Johnstown, Frist	H. W. Snyder	1350	Alleghany	English	Cambria	223
224	Johnstown, Trinity	S. N. Carpenter	900	Alleghany	English	Cambria	224
225	Johnstown, Grace	W. I. Good	400	Alleghany	English	Cambria	225
226	Johnstown, Moxham	H. C. Michael	546	Alleghany	English	Cambria	226
227	Johnstown, Holy Cross	J. A. Dinda	250	Missouri	Slovak	Cambria	227
228	Johnstown, Ev. Lutheran	John Pribula		Slov. Zion	Slovak	Cambria	228
229	Kane, Tabor	L. H. Beck	710	Augustana	English-Swedish	McKean	229
230	Kanesholm, Svensk	Morten Parson	73	Augustana	English-Swedish	McKean	230
231	Karthaus, Trinity	Vacant	30	Alleghany	English	Clearfield	231
232	Keewaydin, St. John's	Vacant	34	Alleghany	English	Clearfield	232
233	Keim, St. Paul's	Charles Lambert	64	Alleghany	English	Somerset	233
234	Kellersburg, Salem	Vacant	26	Pittsburgh	English	Armstrong	234
235	Kingwood, Zion	J. M. Stover	19	Alleghany	English	Somerset	235
236	Kittanning, St. John's	Bernard Fetterly	539	Pittsburgh	English	Armstrong	236
237	Knob, St. Peter's	W. E. Schuldt	50	Missouri	German	Beaver	237
238	Knox, Emmanuel	A. M. Hahn	151	Pittsburgh	English	Clarion	238
239	Knoxdale, St. Matthew's	J. E. Lowe, Jr.	74	Pittsburgh	English	Jefferson	239
240	Kossuth, St. Mark's	L. H. Rehmeyer	103	Pittsburgh	English	Clarion	240
241	Kregar, St. Paul's	Jesse Dunn	30	Pittsburgh	English	Westmoreland	241
242	Lamartine, Salem	W. R. Goff	200	Pittsburgh	English	Clarion	242
243	Lambertsville, St. John's	W. E. Sunday	54	Alleghany	English	Somerset	243
244	Lanse, Gustav Adolph	David Fridland	60	Augustana	English-Swedish	Clearfield	244
245	Latrobe, Trinity	L. J. Baker	516	Pittsburgh	English	Westmoreland	245
246	Latrobe, Christ	Richard Schluttig	37	Pittsburgh	German	Westmoreland	246
247	Laurel, Emmanuel	John Erler	61	Alleghany	English	Somerset	247
248	Laurel Hill, Mt. Zion	Vacant	131	Alleghany	English	Somerset	248
249	Lavansville, Mt. Calvary	H. M. Petrea	102	Alleghany	English	Somerset	249
250	Leechburg, Hebron	E. E. Blint	688	Pittsburgh	English	Armstrong	250
251	Leechburg, First	F. A. Reiter	606	Pittsburgh	English	Armstrong	251
252	Leechburg, Grace	T. A. Himes	166	Pittsburgh	English	Armstrong	252
253	Leetonia, O., St. John's	J. H. Graf	66	Pittsburgh	English	Columbiana	253
254	Leetsdale, St. Matthew's	Vacant	109	Pittsburgh	English	Allegheny	254
255	Ligonier, St. James'	Theodore Buch	240	Pittsburgh	English	Westmoreland	255

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
256	Lilly, St. LukeQ's	H. W. Bender	155	Alleghany	English	Cambria	256
257	Lillyville, St. Mark's	Ira J. Goehring	61	Pittsburgh	English	Beaver	257
258	Limestone, St. Mark's	Vacant	251	Pittsburgh	English	Armstrong	258
259	Lineville, St. Luke's	Vacant	95	Ohio	English	Clarion	259
260	Listie, Ev. Lutheran	I. C. McCarney	74	Alleghany	English	Somerset	260
261	Little Germany, St. Matthew's	P. J. C. Glatzert	40	Pittsburgh	English	Butler	261
262	Lockport, St. James'	Vacant	53	Pittsburgh	English	Westmoreland	262
263	Ludlow, Moria	A. S. Pearson	330	Augustana	English-Swedish	McKean	263
264	Luthersburg, St. Peter's	Wilson Selner	100	Alleghany	English	Clearfield	264
265	Mahaffey, Christ	I. P. Hawkins	56	Alleghany	English	Clearfield	265
266	Manor, Unity	E. H. Daugherty	140	Pittsburgh	English	Westmoreland	266
267	Manorville, Grace	J. G. Langham	289	Pittsburgh	English	Armstrong	267
268	Mansville, Bethel	W. E. Bauer	95	Pittsburgh	English	Westmoreland	268
269	Marron, St. John's	Vacant	9	Alleghany	English	Clearfield	269
270	Mars, St. John's	E. G. Spoehr	90	Ohio	English-German	Butler	270
271	Martins Ferry, O., St. John's	H. K. Dietrich	190	Pittsburgh	English-German	Belmont	271
272	Martins Ferry, Zion	Jos. Korntheuer	125	Pittsburgh	English-Magyar	Belmont	272
273	Maysville, Ev. Lutheran	R. N. Stumpf	153	Pittsburgh	English	Armstrong	273
274	McDonald, Ev. Lutheran	J. H. Tarnedde	112	Pittsburgh	English-German	Washington	274
275	McKean, Trinity	Vacant	87	Pittsburgh	English	Erie	275
276	McKeesport, St. John's	I. H. Heckert	406	Pittsburgh	English	Allegheny	276
277	McKeesport, Trinity	F. J. Matter	233	Pittsburgh	English	Allegheny	277
278	McKeesport, Tabor	J. A. Bernhard	291	Augustana	English-Swedish	Allegheny	278
279	McKeesport, Trinity	A. Hemann	124	Missouri	English-German	Allegheny	279
280	McKees Rocks, Mt. Calvary	John J. Myers	316	Pittsburgh	English	Allegheny	280
281	McKees Rocks, St. John's	J. H. Tarnedde	234	Pittsburgh	English-German	Allegheny	281
282	McKees Rocks, St. Mark's	G. A. Muller	60	Missouri	English-German	Allegheny	282
283	Meadville, Trinity	S. H. Roth	148	Pittsburgh	English	Crawford	283
284	Mercer County, St. John's	Wilson Yeisley	225	Pittsburgh	English	Mercer	284
285	Mercer County, Good Hope	Wilson Yeisley	65	Pittsburgh	English	Mercer	285
286	Mercer County, Zion	Wilson Yeisley	40	Pittsburgh	English	Mercer	286
287	Mercer County, Salem	Wilson Yeisley	30	Pittsburgh	English	Mercer	287
288	Middle Church, St. John's	G. L. Himmelman	60	Pittsburgh	English	Westmoreland	288
289	Middle Lancaster, Zion	Ira J. Goehring	103	Pittsburgh	English	Butler	289
290	Middle Lancaster, Zion	Eugene Poppen	75	Ohio	English-German	Butler	290
291	Mill Creek, St. Peter's	Vacant	83	Pittsburgh	English	Erie	291
292	Millvale, Christ	John J. Hill	239	Pittsburgh	English	Allegheny	292
293	Millvale, St. Luke's	C. H. Oevermann	275	Pittsburgh	English-German	Allegheny	293
294	Millvale, St. John's	R. C. Franke	192	Missouri	English-German	Allegheny	294

295	Monaca, Redeemer	A. P. Lentz	162	Pittsburgh	English	Beaver	295
296	Monaca, St. Peter's	Robert Barner	127	Pittsburgh	German	Beaver	296
297	Monessen, St. Paul's	Paul A. Weidley	250	Pittsburgh	English	Westmoreland	297
298	Monessen, Italian	F. Scarpitti	51	Ohio	English-Italian	Westmoreland	298
299	Monessen, Christ	F. H. Albrecht	162	Ohio	English-German	Westmoreland	299
300	Monessen, Finnish	Irjo Joki	204	Suomi	Finnish	Westmoreland	300
301	Monongahela, Grace	Paul M. Kinports	278	Pittsburgh	English	Washington	301
302	Morgantown, W. V., St. Paul's	H. H. Bagger	191	Pittsburgh	English	Monnogalia	302
303	Morris Cross Roads	C. L. Hunt	16	Pittsburgh	English	Fayette	303
304	Mosiertown, Christ	M. R. Kunkelman	18	Pittsburgh	English	Crawford	304
305	Moundsville, W. Va., Zion	Vacant	40	Pittsburgh	English	Marshall	305
306	Mount Hope, Zion	Ludwig Beisecker	40	Pittsburgh	English	Lawrence	306
307	Mount Jewett, Nebo	Morten Parson	180	Augustana	English-Swedish	McKean	307
308	Mount Jewett, Zion	A. A. Wilfrid	200	Augustana	English-Swedish	McKean	308
309	Mount Pleasant, Trinity	R. L. Leatherman	148	Pittsburgh	English	Westmoreland	309
310	Mount Union, Ev. Lutheran	J. F. Booher	100	Pittsburgh	English	Armstrong	310
311	Munson, St. John's	J. Muhlauser	99	Missouri	English-German	Clearfield	311
312	Myersdale, Zion	J. L. Frantz	585	Alleghany	English	Somerset	312
313	Nanty Glo., Ev. Lutheran	Irjo Joki	39	Suomi	Finnish	Cambria	313
314	Natrona, St. John's	J. G. Amschler	185	Pittsburgh	English-German	Allegheny	314
315	Natrona, St. Peter's	R. R. Durst	200	Pittsburgh	English	Allegheny	315
316	New Bethelehem, Trinity	J. A. Boord	26	Pittsburgh	English	Clarion	316
317	New Brighton, Trinitiy	F. W. Kohler	258	Pittsburgh	English	Beaver	317
318	New Buffalo, O., Paradise	J. H. Graf	50	Pittsburgh	English	Mahoning	318
319	New Castle, St. Paul's	W. C. Miller	400	Pittsburgh	English-German	Lawrence	319
320	New Castle, St. John's	H. J. Behrens	280	Pittsburgh	English	Lawrence	320
321	New Castle, Bethany	W. R. Sammel	186	Pittsburgh	English	Lawrence	321
322	New Castle, Zion	Oscar Ostrom	40	Augustana	English-Swedish	Lawrence	322
323	New Castle, Ev. Lutheran	A. Kononen	112	Suomi	Finnish	Lawrence	323
324	New Centerville, Messiah	J. M. Stover	177	Alleghany	English	Somerset	324
325	New Florence, St. John's	Vacant	62	Pittsburgh	English	Westmoreland	325
326	New Kensington, First	T. B. Yeakley	873	Pittsburgh	English	Westmoreland	326
327	New Kensington, Trinity	Emil Jestinsky	117	Pittsburgh	German	Westmoreland	327
328	New Kensington, St. Paul's	D. Gorsz	115	Missouri	German	Westmoreland	328
329	New Milport, Salem	Vacant	34	Alleghany	English	Clearfield	329
330	New Rumley, O., St. Barthol	H. K. Shanor	43	Pittsburgh	English	Harrison	330
331	New Stanton, St. Mark's	I. K. Wismer	25	Pittsburgh	English	Westmoreland	331
332	North East, St. Peter's	C. E. Read	108	Pittsburgh	English	Erie	332
333	North East, St. Paul's	J. Neeb	325	Missouri	English-German	Erie	333
334	North Lima, Good Hope	J. H. Graf	117	Pittsburgh	English	Mahoning	334
335	North Washington, Ev. Luth.	Paul J. Tau	36	Pittsburgh	English	Butler	335
336	Oak Grove, Ev. Luth.	G. J. Diener	177	Pittsburgh	English	Beaver	336
337	Oak Hill, Ev. Lutheran	Vacant	32	Alleghany	English	Clearfield	337
338	Oakmont, Redeemer	A. F. Lindemeyer	132	Missouri	English	Allegheny	338
339	Oil City, Good Hope	A. P. Ebert	474	Ohio	English-German	Venango	339
340	Oil City, Zion	J. E. Nelson	75	Augustana	English-Swedish	Venango	340

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
341	Oil City, Christ	C. H. Wischmeyer	200	Missouri	English-German	Venango	341
342	Olanta, Ev. Lutheran	Vacant	15	Alleghany	English	Clearfield	342
343	Osage, O., Good Hope	J. C. F. Rupp	41	Pittsburgh	English	Jefferson	343
344	Paint Boro, Mt. Zion	R. L. Lubold	140	Alleghany	English	Somerset	344
345	Paradise	Th. Geszwein	50	Missouri	English-German	Jefferson	345
346	Paradise	Wilson Selner	6	Alleghany	English	Jefferson	346
347	Parkersburg, W. Va., St. John's	J. L. Fischer	210	Pittsburgh	English	Wood	347
348	Patton, Hebron	David Fridlund	80	Augustana	English-Swedish	Cambria	348
349	Penn, Ev. Lutheran	F. W. Ash	273	Pittsburgh	English	Westmoreland	349
350	Perrysville, St. John's	Walter Ebert	186	Ohio	English-German	Allegheny	350
351	Petersville, St. John's	Eugene Poppen	84	Ohio	English	Butler	351
352	Pine Hill, St. Michael's	W. B. Claney	118	Allegheny	English	Somerset	352
353	Pine Twp., Zion	Vacant	16	Pittsburgh	English	Indiana	353
354	Pitcairn, St. Paul's	W. H. Baker	104	Pittsburgh	English	Allegheny	354
355	Pitcairn, Trinitiy	G. J. Muller	120	Missouri	English-German	Allegheny	355
356	Pittsburgh, St. Thomas'	Ivan Dietrich	300	Buffalo	English-German	Allegheny	356
357	Pittsburgh, Gustav Adolph	Olof Lundgren	235	Augustana	English-Swedish	Allegheny	357
358	Pittsburgh, Bethel	W. C. Barnett	539	Pittsburgh	English	Allegheny	358
359	Pittsburgh, N. S., Grace	I. C. Nicholas	620	Pittsburgh	English	Allegheny	359
360	Pittsburgh, Spring Garden	G. E. Swoyer	280	Pittsburgh	English	Allegheny	360
361	Pittsburgh, N. S., Memorial	Vacant	194	Pittsburgh	English	Allegheny	361
362	Pittsburgh, N. S., Mt. Zion	C. W. Becker	378	Pittsburgh	English	Allegheny	362
363	Pittsburgh, St. Luke's	G. Arthur Fry	550	Pittsburgh	English	Allegheny	363
364	Pittsburgh, St. Mark's	T. G. Shuey	260	Pittsburgh	English	Allegheny	364
365	Pittsburgh, Trinity	A. J. Turkle	600	Pittsburgh	English	Allegheny	365
366	Pittsburgh, Mt. Olivet	W. C. Mann	94	Pittsburgh	English	Allegheny	366
367	Pittsburgh, Bethany	G. W. Englar	821	Pittsburgh	English	Allegheny	367
368	Pittsburgh, E. E., Christ	J. I. Shaud	344	Pittsburgh	English	Allegheny	368
369	Pittsburgh, Epiphany	I. M. Wallace	901	Pittsburgh	English	Allegheny	369
370	Pittsburgh, First	C. P. MacLaughlin	396	Pittsburgh	English	Allegheny	370
371	Pittsburgh, S. S., Grace	C. B. Foelsch	147	Pittsburgh	English	Allegheny	371
372	Pittsburgh, Holy Trinitiy	W. A. Berkey	121	Pittsburgh	English	Allegheny	372
373	Pittsburgh, E.E., Memorial	F. E. Smith	210	Pittsburgh	English	Allegheny	373
374	Pittsburgh, Messiah	S. G. Dornblaser	135	Pittsburgh	English	Allegheny	374
375	Pittsburgh, E. E., Mt. Zion	H. E. Harman	481	Pittsburgh	English	Allegheny	375
376	Pittsburgh, E. E., Redeemer	Robert W. Woods	505	Pittsburgh	English	Allegheny	376
377	Pittsburgh, St. James'	G. F. Hegele	154	Pittsburgh	English	Allegheny	377
378	Pittsburgh, St. John's	John A. Yount	220	Pittsburgh	English	Allegheny	378
379	Pittsburgh, St. Paul's	C. A. Boory	231	Pittsburgh	English	Allegheny	379

380	Pittsburgh, St. Stephen's	H. F. Baughman	590	Pittsburgh	English	Allegheny	380
381	Pittsburgh, Temple	C. E. Liebegott	104	Pittsburgh	English	Allegheny	381
382	Pittsburgh, Woods Run	F. J. Fuerst	150	Pittsburgh	English-German	Allegheny	382
383	Pittsburgh, Bethlehem	F. Beiswenger	390	Ohio	English-German	Allegheny	383
384	Pittsburgh, Zion	Adolph Ebert	293	Ohio	English-German	Allegheny	384
385	Pittsburgh, St. John's	Otto Ebert	422	Ohio	English-German	Allegheny	385
386	Pittsburgh, N. S., St. John's	Leonard Hess	1027	Ohio	English-German	Allegheny	386
387	Pittsburgh, N. S., St. Paul's	C. J. Loehr	361	Ohio	English-German	Allegheny	387
388	Pittsburgh, N. S., Christ	G. D. Simen	282	Ohio	English	Allegheny	388
389	Pittsburgh, Corliss, Christ	C. H. Eisenbach	214	Ohio	English	Allegheny	389
390	Pittsburgh, S. S., Christ	W. H. Lehman	350	Ohio	English	Allegheny	390
391	Pittsburgh, N. S., St. Paul's	W. E. Schram	650	Ohio	English	Allegheny	391
392	Pittsburgh, S. S., Trinity	W. H. Dale	444	Missouri	English	Allegheny	392
393	Pittsburgh, St. Andrew's	H. P. Eckhardt	550	Missouri	English	Allegheny	393
394	Pittsburgh, Greenfield	K. H. Ehlers	92	Missouri	English	Allegheny	394
395	Pittsburgh, Grace	A. C. M. Wahl	116	Missouri	English	Allegheny	395
396	Pittsburgh, I. St. Paul's	C. F. Brand	750	Missouri	English-German	Allegheny	396
397	Pittsburgh, II. St. Paul's	G. Bornemann	340	Missouri	English-German	Allegheny	397
398	Pittsburgh, I. Trinity	William Broecker	567	Missouri	English-German	Allegheny	398
399	Pittsburgh, Zion	C. W. Roper	500	Missouri	English-German	Allegheny	399
400	Pittsburgh, Holy Cross	H. Lindke	285	Missouri	English-German	Allegheny	400
401	Pittsburgh, St. Mattehw's	J. K. E. Horst	500	Missouri	English-German	Allegheny	401
402	Pittsburgh, Emmanuel	J. M. Marcis	300	Missouri	Slovak	Allegheny	402
403	Pittsfield, St. Paul's	Carl Jacobsen	11	Augustana	English-Swedish	Warren	403
404	Pleasant Union, Ev. Luth.	W. S. Hinman	52	Pittsburgh	English	Armstrong	404
405	Plum Creek, St. John's	E. F. Dickey	65	Pittsburgh	English	Armstrong	405
406	Portage, First	B. R. M. Sheeder	126	Alleghany	English	Cambria	406
407	Port Allegheny, Gethsemane	G. S. Larson	260	Augustana	Swedish	McKean	407
408	Princeton, Jerusalem	Peter Riffer	30	Pittsburgh	English	Lawrence	408
409	Prospect, Emmanuel	J. V. Sappenfield	117	Pittsburgh	English	Butler	409
410	Punxsutawney, First	J. M. Weber	278	Pittsburgh	English	Jefferson	410
411	Punxsutawney, Martin Luth.	H. G. Overmann	127	Missouri	English-German	Jefferson	411
412	Rankin, Ev. Lutheran	Irjo Joki	14	Suomi	Finnish	Allegheny	412
413	Rehoboth	W. E. Arnholt	104	Pittsburgh	English	Beaver	413
414	Renovo, Zion	L. M. C. Weicksel	184	Pittsburgh	English	Clinton	414
415	Riders, Ev. Lutheran	W. E. Watts	76	Pittsburgh	English	Butler	415
416	Ridgway, First	Oscar J. Warnath	230	Pittsburgh	English	Elk	416
417	Ridgway, Bethlehem	J. J. Younggren	353	Augustana	English-Swedish	Elk	417
418	Ringgold, St. James	John M. Axe	120	Pittsburgh	English	Jefferson	418
419	Rochester, Grace	Robert W. Doty	810	Pittsburgh	English	Beaver	419
420	Rochester, St. Paul's	Robert Barner	223	Pittsburgh	German	Beaver	420
421	Rockton, St. John's	Wilson Selner	65	Alleghany	English	Clearfield	421
422	Rockville, St. Matthew's	Ralph W. Yeaney	98	Pittsburgh	English	Armstrong	422
423	Rockwood, St. Luke's	John Erler	191	Alleghany	English	Somerset	423
424	Rose Twp. St. John's	J. E. Lowe, Jr.	18	Pittsburgh	English	Jefferson	424
425	Roxbury, St. Matthew's	C. E. Berkey	53	Alleghany	English	Somerset	425

No.	CHURCH	PASTOR	Con. Mbrs.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
426	Ruffsdale, Zion	G. L. Himmelman	121	Pittsburgh	English	Westmoreland	426
427	Rummel, Grace	Simon Snyder	103	Alleghany	English	Somerset	427
428	Rupps, Christ	J. G. Langham	216	Pittsburgh	English	Armstrong	428
429	Rural Valley, First	W. S. Hinman	49	Pittsburgh	English	Armstrong	429
430	Saegertown, Twelve Apostles	M. R. Kunkelman	82	Pittsburgh	English	Crawford	430
431	Salem, O., Holy Trinity	C. F. Frank	60	Pittsburgh	English	Columbiana	431
432	Saltsburg, St. John's	A. W. Trumpeter	120	Pittsburgh	English	Indiana	432
433	Sanners, St. John's	John Erler	81	Alleghany	English	Somerset	433
434	Sardis, Christ	Oscar Woods	144	Pittsburgh	English	Westmoreland	434
435	Sarver, St. Paul's	Herbert Martens	91	Pittsburgh	English	Butler	435
436	Saxonburg, St. Luke's	Herbert Martens	138	Pittsburgh	English	Butler	436
437	Scalp Level, Mt. Zion	Simon Snyder	325	Alleghany	English	Somerset	437
438	Scenery Hill, Mt. Calvary	H. F. Obenauf	49	Pittsburgh	English	Washington	438
439	Scottdale, St. Paul's	J. O. Glenn	250	Pittsburgh	English	Westmoreland	439
440	Seanors, St. Paul's	I. K. Wisner	87	Pittsburgh	English	Westmoreland	440
441	Sewickley, St. Paul's	Vacant	100	Pittsburgh	English	Allegheny	441
442	Shade Twp., Mt. Zion	Vacant	63	Alleghany	English	Somerset	442
443	Shanksville, Trinity	C. E. Berkey	60	Allgehany	English	Somerset	443
444	Shannondale, Zion	J. A. Boord	154	Pittsburgh	English	Clarion	444
445	Sharon, St. Paul's	C. Heminghaus	70	Ohio	English-German	Mercer	445
446	Sharon, St. Peter and Paul	A. Hvisdak	80	Missouri	Slovak	Mercer	446
447	Sharpsburg, Ev. Lutheran	H. W. Sander	488	Missouri	English-German	Allegheny	447
448	Sharpsburg, First	T. L. Crouse	260	Pittsburgh	English	Allegheny	448
449	Shawmut, Zion	J. A. Rinell	10	Augustana	English-Swedish	Elk	449
450	Sheffield, Bethania	A. S. Pearson	265	Augustana	English-Swedish	Warren	450
451	Shippenville, Emmanuel	G. W. Busch	128	Ohio	English	Clarion	451
452	Shippenville, Mt. Zion	L. H. Rehmeyer	194	Pittsburgh	English	Clarion	452
453	Shotts, St. John's	Ralph W. Yeany	51	Pittsburgh	English	Armstrong	453
454	Sidman, Trinity	W. W. Frey	85	Alleghany	English	Cambria	454
455	Smethport, Ansgarius	David Fridlund	80	Augustana	English-Swedish	McKean	455
456	Smicksburg, Salem	R. R. Richard	177	Pittsburgh	English	Indiana	456
457	Smithton, Memorial	D. D. Miller	86	Pittsburgh	English	Westmoreland	457
458	Snydertown, Jerusalem	John M. Axe	50	Pittsburgh	English	Armstrong	458
459	Somerset, Trinity	I. Hess Wagner	875	Alleghany	English	Somerset	459
460	Somerset Twp., Samuel's	J. M. Stover	119	Alleghany	English	Somerset	460
461	South Bend, St. Jacob's	I. F. Booher	67	Pittsburgh	English	Armstrong	461
462	South Fork, Trinity	W. A. H. Streamer	101	Alleghany	English	Cambria	462
463	Springs Church	M. L. Clare	83	Pittsburgh	English	Armstrong	463
464	Springdale, St. Mark's	G. G. Ruff	84	Pittsburgh	English	Allegheny	464

465	Squirrel Hill, St. John's	Vacant	31	Pittsburgh	English	Clarion	465
466	Starr, Zion	Vacant	20	Ohio	English-German	Mercer	466
467	Stone Church, St. John's	J. V. Sappenfield	63	Pittsburgh	English	Butler	467
468	Stony Creek, Glade	C. E. Berkey	58	Alleghany	English	Somerset	468
469	Stoyestown, Ev. Lutheran	J. S. English	253	Alleghany	English	Somerset	469
470	St. Petersburg, St. Peter's	W. R. Goff	81	Pittsburgh	English	Clarion	470
471	Strongstown, St. Paul's	Vacant	24	Pittsburgh	English	Indiana	471
472	Struthers, O., St. James'	Vacant	33	Pittsburgh	English	Mahoning	472
473	Sugar Ck. Twp., Mt. Pleasant	H. H. Flick	130	Pittsburgh	English	Armstrong	473
474	Summerhill, Ev. Lutheran	F. S. Shultz	160	Alleghany	English	Cambria	474
475	Summit, Zion	Vacant	24	Missouri	German	....	475
476	Summit Twp., Center	W. B. Claney	142	Alleghany	English	Somerset	476
477	Swissvale, St. John's	P. H. R. Mullen	286	Pittsburgh	English	Allegheny	477
478	Swissvale, Ev. Lutheran	A. F. F. Bartling	64	Missouri	English-German	Allegheny	478
479	Swopes, Zion	J. O. Glenn	30	Pittsburgh	English	Westmoreland	479
480	Tarentum, Trinity	E. E. Oney	272	Pittsburgh	English	Allegheny	480
481	Tarentum, Grace	L. W. Rupp	159	Pittsburgh	English	Allegheny	481
482	Tarentum, St. Paul's	J. G. Amschler	110	Pittsburgh	German	Allegheny	482
483	Tarentum, St. John's	Joseph Kolarik	124	Missouri	Slovak	Allegheny	483
484	Tidioute, Salem	Carl Jacobson	12	Augustana	English-Swedish	Warren	484
485	Titusville, Emmanuel	I. E. Nelson	250	Augustana	English-Swedish	Crawford	485
486	Trade City, Mt. Zion	R. R. Richard	183	Pittsburgh	English	Indiana	486
487	Trafford, Ger. Lutheran	G. J. Muller	20	Missouri	German	Westmoreland	487
488	Trafford, St. Mark's	W. H. Baker	34	Pittsburgh	English	Westmoreland	488
489	Trauger, St. Paul's	C. E. Dozer	326	Pittsburgh	English	Westmoreland	489
490	Troutville, St. Paul's	Wilson Selner	42	Alleghany	English	Clearfield	490
491	Turtle Creek, Alpha	W. A. Logan	394	Pittsburgh	English	Allegheny	491
492	Unamis, St. Paul's	C. W. Baker, Jr.	93	Alleghany	English	Somerset	492
493	Uniontown, St. Paul's	R. H. Williams	432	Pittsburgh	English	Fayette	493
494	Ursina, Trinity	C. W. Baker, Jr.	66	Alleghany	English	Somerset	494
495	Vandergrift, First	H. G. Snyder	507	Pittsburgh	English	Westmoreland	495
496	Vandergrift, St. Paul's	I. W. Shearer	333	Pittsburgh	English	Westmoreland	496
497	VanOrmer, Trinity	D. W. Lecrone	32	Alleghany	English	Cambria	497
498	Venango, First	M. R. Kunkelman	28	Pittsburgh	English	Crawford	498
499	Verona, Trinity	F. E. Strobel	214	Pittsburgh	English	Allegheny	499
500	Wall Rose, St. Matthew's	H. D. Whitteker	81	Pittsburgh	English	Beaver	500
501	Walters, Amity	J. E. MacDonald	18	Pittsburgh	English	Clarion	501
502	Warren, First	Vacant	1048	Pittsburgh	English	Warren	502
503	Warren, Skandinavia	Carl Jacobson	436	Augustana	English-Swedish	Warren	503
504	Warren, Salem	S. C. Anderson	45	United Dan.	Danish	Warren	504
505	Warren, O., St. Paul's	F. C. Snyder	196	Pittsburgh	English	Trumbull	505
506	Washington, First	F. E. Jensen	395	Pittsburgh	English	Washington	506
507	Wellersburg, Zion	Charles Lambert	25	Alleghany	English	Somerset	507
508	Wellsville, O., Zion	J. C. F. Rupp	31	Pittsburgh	English	Columbiana	508
509	West Clymer, Emanuel	C. J. Youngberg	157	Augustana	Swedish	....	509
510	West Liberty, St. John's	J. V. Sappenfield	34	Pittsburgh	English	Butler	510

No.	CHURCH	PASTOR	Con. Mem.	SYNOD OF PASTORS	LANGUAGE	COUNTY	No.
511	Westmoreland, Bethesda	Oscar Woods	46	Pittsburgh	English	Westmoreland	511
512	West Newton, Christ	Jacob F. Scholl	428	Pittsburgh	English	Westmoreland	512
513	West Sunbury, Springdale	W. E. Watts	137	Pittsburgh	English	Butler	513
514	West Sunbury, Zion	W. E. Watts	107	Pittsburgh	English	Butler	514
515	West View, St. Luke's	Luther Spoehr	175	Ohio	English	Allegheny	515
516	Wheeling, W. Va., Zion	S. K. Strauss	645	Pittsburgh	English-German	Ohio	516
517	Wheeling, W. Va., Christ	Vacant	98	Pittsburgh	English	Ohio	517
518	White Oak, Mt. Carmel	Charles Lambert	134	Alleghany	English	Somerset	518
519	Wilcox, Nazareth	C. A. Barr	330	Augustana	English-Swedish	Elk	519
520	Wildwood, St. Paul's	W. E. Harsh	96	Ohio	English	Allegheny	520
521	Wilkinsburg, Calvary	H. H. Will	508	Pittsburgh	English	Allegheny	521
522	Wilkinsburg, St. Paul's	H. H. Will	136	Pittsburgh	English	Allegheny	522
523	Wills, St. John's	J. C. McCarney	116	Alleghany	English	Somerset	523
524	Wilmerding, Christ	J. M. Uber	160	Pittsburgh	English	Allegheny	524
525	Wilmore, Ev. Lutheran	F. S. Shultz	57	Alleghany	English	Cambria	525
526	Wilson, Bethlehem	Emil Benzon	36	Augustana	English-Swedish	Allegheny	526
527	Windber, Gustav Adolf	David Fridlund	24	Augustana	English-Swedish	Somerset	527
528	Winburne, Lebanon	David Fridlund	70	Augustana	English-Swedish	Clearfield	528
529	Wireton, Grace	R. H. Long	33	Ohio	English-German	Allegheny	529
530	Woodlawn, House of Prayer	C. E. Schweikert	74	Pittsburgh	English	Beaver	530
531	Worthington, Ev. Lutheran	Vacant	190	Pittsburgh	English	Armstrong	531
532	Yockeys, St. James'	A. W. Trumpeter	35	Pittsburgh	English	Westmoreland	532
533	Youngstown, St. James'	W. E. Bauer	297	Pittsburgh	English	Westmoreland	533
534	Youngstown, O., Grace	J. L. Miller	655	Pittsburgh	English	Mahoning	534
535	Youngstown, O., Honterus	George Schuster	260	Pittsburgh	German	Mahoning	535
536	Youngsville, Zaron	J. A. Carlstrom	57	Augustana	English-Swedish	Warren	536
537	Youngwood, St. Luke's	E. O. Graham	173	Pittsburgh	English	Westmoreland	537
538	Zearfoss, Mizpah	J. C. McCarney	118	Alleghany	English	Somerset	538
539	Zelienople, English	M. M. Allbeck	390	Pittsburgh	English	Butler	539
540	Zelienople, St. Paul's	Eugene Poppen	250	Ohio	English-German	Butler	540

SUMMARY BY SYNODS

Pittsburgh Synod	317 churches,	64,685 members
Alleghany Synod	81 churches,	13,931 members
Joint Synod of Ohio	46 churches,	9,193 members
Missouri Synod	39 churches,	8,557 members
Augustana Synod	45 churches,	7,514 members
Slovak Zion Synod	3 churches,	659 members
Suomi Synod	6 churches,	447 members
Buffalo Synod	1 church ,	300 members
United Danish Synod	1 church ,	45 members
Independent Pastor	1 church .	425 members
	540 churches,	105,756 members

CHAPTER VIII

PASTORS OF THE PITTSBURGH SYNOD

January 15, 1845 - June 15, 1924

"How beautiful upon the mountains are the feet of him that bringeth good tidings".

The outstanding weakness of the Evangelical Lutheran Church of western Pennsylvania has been her failure to provide an adequate ministry. The greater part of the pioneer missionary work was done by free lances, men without synodical connection or theological training. After the organization of the Pittsburgh Synod in 1845, in spite of the missionary zeal of many of its members, their educational work failed to meet the requirements of the times. Many pastors of the synod were young men from the churches of Ohio, Maryland, eastern Pennsylvania and the Fatherland. The academies at Zelienople, Leechburg, and Greensburg produced but a limited number of ministers. Thiel College was not incorporated until 1870; and then served only that part of the Church in connection with the General Council. The records show that 980 pastors were connected with the two synods for varying periods from January 15, 1845, to June 15, 1924. It is interesting to note that 429 of these pastors served in the General Council; 387 in the General Synod; and 75 in both General Council and General Synod during the period of division, 1868-1919. It was the last named class that did much to prepare the way for the merger of 1919. During the course of the years thirty-three names were stricken from the ministerial roll, thirteen by deposition. In consulting the appended table it must be remembered that names of parishes were frequently changed, and that large parishes were often divided. While long pastorates have not been the rule in the synod, it is worthy of note that thirty-four have exceeded twenty years. The record pastorate is that of Pastor Carl Ernst Cossman, who served the churches of Nova Scotia throughout his entire ministerial life of 62 years. Ten of these long pastorates had not been concluded in 1914, and are marked with an asterisk. Carl Ernst Cossman, Nova Scotia, 1835-1897, 62 years; John M. and Michael J. Steck, Greensburg Parish, 1791-1848, 57 years; Adolf L. and Gustave A. Benze, St. John's Church, Erie, 1872-1924*, 52 years; J. W. Schwartz, D.D., Worthington Parish, 1867-1919, 52 years; John G. Goettman, D.D., Trinity Church, Pittsburgh, 1863-1905, 42 years; John G. Amschler, Natrona German Parish, 1883-1924*, 41 years; John G. Reinartz, D.D.,

St. John's Church, East Liverpool, O., 1886-1924* 38 years; L. M. C. Weicksel, Zion Church, Renovo, 1887-1924*, 37 years; Ivan Dietrich, St. Thomas Church, Pittsburgh, 1887-1924* 37 years; Lewis Hay, Zion Church, Indiana, 1884-1915, 31 years; John H. Tarnedde, McKees Rocks, German Parish, 1894-1924*, 30 years; William E. Frey, Zion Church, Erie, 1895-1924*, 29 years; James W. Shaffer, Homer City Parish, 1889-1897, 1900-1919, 27 years; Jesse Leroy Miller, D.D., Grace Church, Youngstown, O., 1897-1924*, 27 years; Abraham Weills, Washington County Parish, 1836-1862, 26 years; Jacob H. Wright, Pleasant Union Church, 1862-1888, 26 years; John A. Waters, Christ Church, Chalk Hill, 1885-1911, 26 years; Claudius H. Oevermann, St. Luke's Church, Millvale, 1896-1922, 26 years; Ellis B. Burgess, D. D., Trinity Church, Connellsville, 1895-1920, 25 years; Michael Kuchler, Mercer County Parish, 1828-1839, 1860-1874, 25 years; Alonzo J. Turkle, D.D., Trinity Church, Pittsburgh, 1899-1924*, 25 years; Isaac O. Baker, D.D., Luther Memorial Church, Erie, 1881-1905, 25 years; F. C. E. Lemcke, Rochester German Parish, 1877-1902, 25 years; Frederick W. Kohler, Trinity Church, New Brighton, 1890-1900, 1907-1922, 25 years; John C. C. Scheer, First German Church, Beaver Falls, 1896-1920, 24 years; Robert W. Woods, Church of the Redeemer, Pittsburgh, 1900-1924*, 24 years; Ernst Goessling, Trinity Church, Woods Run, 1888-1912, 24 years; C. L. Streamer, Smicksburg Parish, 1858-1869, 1995-1897, 23 years; C. L. Boecele, St. James Church, Altoona, 1898-1920, 22 years; Gottlieb Bassler, Zelienople Parish, 1843-1864, 21 years; W. A. Passavant, D.D., Baden Parish, 1858-1879, 21 years; R. Morris Smith, D.D., Baden Parish, 1887-1907, 20 years; Herman C. Reller, First Church, Aspinwall, 1896-1916, 20 years.

Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
1	Aberly, John	1923				b Prof., Chicago Seminary	1
2	Acker, Henry	1866	Jacobs	N. Illinois Synod	187.	c	2
3	Ahl, Augustus William	1923				b Prof., Thiel College	3
4	Albrecht, John W.	1878	Williamsburg, O.	Ministerium of Pa.	1879	a Ordained, 1878	4
5	Allbeck, Montreville McHenry	1904	Monessen, Monongahela, Zelienople			c Secretary, 1908	5
6	Allbeck, Willard Dow	1922	Highland			d Ordained, 1922	6
7	Amick, George William Wallace	1921	Brick Church			b	7
8	Amschler, John George	1883	Freeport, Natrona, Tarentum			a	8
9	Angstadt, Thomas Miller	1885	Mahone Bay, N. Scotia	Not recorded	1897	a	9
10	Arnholt, Wallace Elias	1913	Scenery Hill, Freedom, Jeannette, St. Marks,			a	10
11	Arnold, Joseph	1916	Clarion, Kellersburg			b	11
12	Ash, Jacob	1876	Red Bank, St. Petersburg, Beaver, Forks, Ep. Home,	Dist. Synod of Ohio Died, February 17, 1917	1899 1917	a Ordained, 1876 Miss. Supt., 1893, 1895, 1896	12
13	Ash, Frank Welty	1910	Oak Grove, Saltsburg, Penn			a	13
14	Atkinson, Thomas	1869		Dropped from roll	1882	b Ordained, 1869	14
15	Axe, John McClellan	1900	Grove Chapel, Ringgold, Smicksburg, Knox			c	15
16	Bacher, William Frederick	1880	Emlenton	Ministerium of N. Y.	189(	a	16
17	Bachmann, Gustav	1867	Nashville, Tenn.	Returned to Germany	186(	a	17
18	Bachtell, William Bradshaw	1859	Salem, Shippenville, Venango	Suspended	1869	a	18
19	Bagger, Henry Horneman	1919 1921	Morgantown Butler, First	Synod of West Virginia	192(	a	19
20	Bair, Daniel Upton	1909	Homestead, Messiah Pittsburgh, Messiah	Synod of Maryland	1910	b	20
21	Baker, Isaac Oliver	1881	Erie, Luther Memorial	Ministerium of Pa.	190(	a Ordained, 1881	21
22	Baker, Edward Luther	1887	Irwin, Stone Creek, O.	Synod of Virginia	192(	a Prof., Thiel College	22
23	Baker, Lewis Jacob	1906	Zelienople, Latrobe			a	23
24	Baker, Wallace Howard	1918	Pitcairn, Salem, O.			a Ordained, 1918	24
25	Baker, Joseph Baer	1923	Indiana			b	25
26	Baker, Charles Wolf	1923	Springdale			b	26
27	Barner, Frederick Wilhelm Robert	1887	Harriotsville, Freeport, Kittanning, Rochester			a Ordained, 1887	27
28	Barnett, Charles Waldo	1910	Chicora, Pittsb'g, Bethel, Evans City			b Ordained, 1910 Secretary, 1917	28

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
29	Barnitz, Samuel Bacon	1863	Wheeling, First	Synod of Iowa	188	b Pres., 1872-1874; Sec., 1867	29
30	Barry, David Rittenhouse Porter	1875	Freeport	Alleghany Synod	1881	b	30
		1894	Supply	Central Penna. Synod	1905		
31	Bartholomew, Abram N.*	1872	Leesville, O., Chartiers	Died, September 22, 1898	1898	a	31
32	Bartholomew, Amos H.*	1874	Greensburg, Saegertown,			a	32
			Wheeling, Elm Grove,				
			Ligonier, Prospect				
33	Bartholomew, Joseph Henry George	1884	Franklin	Missouri Synod	1892	a	33
34	Bartsch, Carl Herbert	1916		Not recorded	1918	a Ordained, 1916	34
35	Bassler, Gottlieb	1845	Zelienople, Butler	Died, October 3, 1868	1868	a Pres., 1848-1850,56-58,65-67	35
			Director, Zel. Orphans			Ordained, 1845	
			Principal, Zel. Academy			First Pres. General Council	
36	Bastian, Call Piatt	1912	Charleroi	Alleghany Synod	1918	b	36
37	Bauer, William Ernest	1897	Saltsburg, Braddock,			a Ordained, 1897	37
			Spring Garden, Wilkinsburg,				
			Youngstown, Harrison City				
38	Baughman, Harry Fridley	1918	Pittsb'g, St. Stephens			b	38
39	Baumann, Casimer	1862	Ft. Wayne, Pittsburgh, St.	Died, February 13, 1887	1887	c e	39
			Peters,				
40	Bauman, John Albert	1876	Delmont	Ministerium of Pa.	1878	a	40
41	Bean, Andrew Jacob	1894	Pittsburgh, St. Stephens,			b Miss. Supt., 1895-1897	41
			Glenwood, McKeesport				
42	Beates, William Adam	1889		Dist. Synod of Ohio	1892	a Pres., Thiel College	42
43	Beck, Walter Clement	1905	Emlenton, Warren, Ev'ns C.	Ministerium of Pa.	1922	a Ordained, 1905	43
44	Beck, Willis	1903	Derry	Synod of North West	1905	a	44
45	Beck, Charles Gurney	1902	Mahone Bay, N. Scotia	Synod of Nova Scotia	1903	a	45
46	Becker, Carl William	1919	Pittsbg, N. S., Mt. Zion	Died, May 31, 1923	1923	a	46
47	Behrens, Henry John	1919	New Castle, Trauger			a	47
48	Beiderbecke, Charles Henry, Jr.	1922	Johnstown, St. Pauls	Died, March 30, 1924	1924	a	48
49	Beighey, John Andrew	1904	Sarver, Erie, Smithton			a	49
50	Beisecker, Ludwig	1897	Beaver, Delmont, Freedom,			a Ordained, 1897	50
			Youngwood, Ellwood City,				
51	Beistel, Frank Smith	1898	Jeannette, Holy Trinity	Synod of North West	1903	a Ordained, 1898	51
		1912		Pacific Synod	1918	Gen. Sec., Thiel College	
52	Beiswanger, George	1902	Vandergrift, St. Pauls	Kansas Synod	1907	b	52
53	Belfour, Edmund	1880	Pittsb'g, First, Memorial,	Died, July 5, 1923	1923	c Pres., 1883-1884; 1990-1902	53
54	Bell, Lewis Jacob	1855		Alleghany Synod	1855	b Licensed, 1855	54

55	Bell, Peter Good	1862	Tarentum	Alleghany Synod	1865	b	Lic., 1862-1863; Ordained, 1864	55
56	Benko, Matthej	1916		Synod of North West	1917	a	Ordained, 1916	56
57	Benze, Adolph Leopold	1865	Warren, Erie, St. Johns	Died, January 18, 1891	1891	a		57
58	Benze, Gustave Adolph	1889	Corry, Erie, St. Johns			a		58
59	Benze, Leopold Otto	1896	Zelienople, McKeesport, Erie, St. Stephens			a	Ordained, 1896	59
60	Benze, Charles Theodore	1897	Beaver Falls, Erie	Ministerium of Pa.	1916	a	Ord., 1897; Pres., Thiel Col. Prof., Phila. Seminary	60
61	Benze, Albert Louis	1898	North East, Meadville	Synod of N. Y. and N. E.	1903	a	Ordained, 1898	61
		1904	Cleveland, Wheeling, Zion	Dist. Synod of Ohio	1918		German Sec., 1910-1912	
62	Bergstresser, Fuller	1894	Pittsburgh, Bethel	Kansas Synod	1900	b	Ordained, 1894	62
63	Bergstresser, Peter	1903		Died, April 18, 1905	1905	b		63
64	Berkemeier, William Heinrich	1851	Pittsburgh, Wheeling	Ministerium of New York	1875	a	Licensed, 1851-1852, Ord., 1853	64
65	Berkey, Charles Elsworth	1900	Kellersburg	Wittenberg Synod	1903	b		65
66	Berkey, Harvey Edmund	1901	Sharpsburg, Monongahela	Maryland Synod	1909	b	President, 1913	66
67	Berkey, William Albert	1911	Homestead, Messiah	Rocky Mountain Synod	1916	b	Ordained, 1911	67
		1919	Pittsburgh, Holy Trinity					
68	Berlin, Solomon Jesse	1860		Alleghany Synod	1861	b	Licensed, 1860	68
69	Bermon, Jacques John Frederick	1923	New Brighton			a		69
70	Berry, William Henry	1913	Morgantown, W. Va.	East Penna. Synod	1919	c		70
71	Best, Elias Arnold	1883	Kellersburg	East Ohio Synod	1886	b		71
72	Bierdeman, Gustavus Adolphus	1886		Dist. Synod of Ohio	1886	a	Ordained, 1886	72
73	Billheimer, Thomas Charles	1874	Pittsburgh, Messiah	East Penna. Synod	1877	b	Miss. Supt., 1875-1877	73
74	Billheimer, William Asher	1901	Forks, Youngwood	Died, August 18, 1905	1905	a		74
75	Bittle, Jonathan Elmer	1893	Baidland, Turtle Creek			b	Ord., 1893; Pres., 1903 Sec., 1899-'00; Miss. Sup., 1905-	75
76	Blethen, Charles Edward	1903	Conneaut, O.	Synod of N. Y. and N. E.	1907	a		76
77	Blint, Edward Eugene	1906	Leechburg, Hebron			b		77
78	Bluehdorn, Otto Paul Ernst	1924	Pittsburgh, Memorial			a		78
79	Bockelmann, Friedrich Wilhelm Emil	1923	Pittsburgh, Woods Run			c		79
80	Body, Jan	1916	Charleroi, Johnstown, Slv.	Slovak Zion Synod	1921	a		80
81	Boecele, Charles Louis	1896	Benwood, Altoona			a		81
82	Boehner, Carl Frederick	1865	Erie, Lake Shore, Warren	Synod of Michigan	1873	a	Ger. Sec., 1868-1870	82
83	Boerstler, Adam	1923	New Florence			d	Ordained, 1923	83
84	Boerstler, Samuel	1924	Lawrence Park			d	Ordained, 1924	84
85	Boethelt, Richard Rudolf Fritz	1890	McDonald, New Castle Salt Peter, O., N. Ken.			a		85
86	Bohnen, Carl J.	1886	New Castle, St. Pauls	Name erased	1890	a		86
87	Bonnell, Walter Scott	1921	Springdale, Smicksburg			b		87
88	Booher, John F.*	1887	Annapolis, O.	Indiana Synod	1889	c		88
		1914	Hyde Park, Elderton	Synod of Ohio	1923			
90	Boord, James Albin	1892	Jacobs, Donegal, Bridgewater, Morgantown, West-Fay	Synod of Virginia	1902	c		90
		1904	Lamartine, Red Bank,	Synod of S. W. Virginia	1921			
91	Boory, Curtis Alberto	1900	Mt. Olivet, Millvale	East Ohio Synod	1905	b		91

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92	Booth, John Richard	1911	Pittsburgh, St. Pauls	Died, April 15, 1920	192		
93	Born, Peter	1923	St. Petersburg			d Ordained, 1923	92
		1868	Indiana, Roch., Dayton, O., E. Liverpool, Steubenville	Joint Synod of Ohio	189	a Lic., 1868-1871; Ord., 1872	93
94	Bortz, Roland George	1923		Ministerium of Pa.	192	d ....Ordained, 1923	94
95	Bossart, Frank Philip	1889	W. View, Pitts., St. Johns.	Ministerium of N. Y.	189	a	95
		1908	Trauger	Dist. Synod of Ohio	191		
96	Bowers, George Augustus	1879	Pittsburgh, Messiah	Kansas Synod	188	b	96
97	Bowers, Frederick Anspach	1892	Nova Scotia, Rochester	Ministerium of Pa.	190	a Ordained, 1892	97
98	Boyer, Edwin Butler	1916	Carnegie, Avonmore			b	98
99	Boyer, Franklin Webster	1919	Erie County			b Lic., 1919; Ord., 1920	99
100	Braschler, Henry	1858	McKeesport, German	Removed to Indiana	185	Licensed, 1858	100
101	Braun, Casper	1847	Beaver, N. Castle, German.	Texas Synod	185	First Pres., Texas Synod	101
		1854	Houston, Texas	Dismissed from Synod	185	Lic., 1847-1849; Ord., 1850	
102	Braun, Johann Ludwig	1898	Steubenville, Pitts., Ger.	Died, April 5, 1904	190	a	102
103	Brecht, Carl Friedrich Wilhelm	1855	Evans City	Joint Synod of Ohio	186	Lic., 1855-1856; Ord., 1857	103
104	Breckenridge, John Brown	1851	N. Washington, Licking	Died, Sept. 20, 1898	189	a Ordained, 1851	104
105	Breckenridge, Samuel Franklin	1865	Westmoreland	Wittenberg Synod	187	b	105
106	Breitenbach, John William	1883	Monongahela, Freeport	East Ohio Synod	188	b	106
107	Brenneman, Isaac	1860	Fryburg, Franklin, Ridgway	Demitted the ministry	187	a	107
108	Brenneman, Willis Raymond	1920	Clarion	East Penna. Synod	192	d Ordained, 1920	108
109	Bressler, John Walter	1919	Charleroi	Synod of Ohio	192	b	109
110	Brewer, Calvin Sylvester	1922	Ringgold			a	110
111	Bricker, Jacob Kinsell	1879	Fryburg, Licking	Susquehanna Synod	188	b	111
112	Brinkman, William Evan	1906	Warren, Morgant'n, W. Va	Pacific Synod	191	c	112
113	Britt, Charles Adrian	1886	Pittsburgh, Mt. Zion	Maryland Synod	189	b Lic., 1886; Ord., 1887	113
114	Brockmann, Carl A	1855	Erie, St. Johns	Deposed	186		114
115	Brown, Jeremiah H	1854	Mercer, Fay. Freeport	East Ohio Synod	186	b Lic., 1854-1855; Ord., 1856	115
116	Brown, Thomas Shannon	1895	Pittsbg, N. S., Mt. Zion	South Carolina Synod	190	c	116
117	Brown, William Edward	1904	Crafton	Maryland Synod	190	b	117
118	Brown, William Herschel	1912	Donora, Brookville, Sharon			b Lic., 1912; Ord., 1913	118
119	Brubeck, John Jacob	1895	S. Garden, McKeesport, Jeannette, Derry	Ministerium of Pa.	192	a	119
120	Bruegel, George Adolph	1872	Warren	Ministerium of Pa.	187	a Prof., Thiel College	120
		1894	Erie, St. Luke	Ministerium of Pa.	190		
121	Bruning, Herman Henry	1875	Erie, Luther Memorial	Ministerium of Pa.	1881	a	121
122	Buch, Theodore Frederick Emanuel	1914	Ligonier			a	122

123	Bucher, William Jacob	1893	Leatherwood, Clarion, Braddock, Blairsville	East Penna. Synod	1913	b	Ordained, 1893	123
							Pres., 1905; Sec., 1900	
124	Burgdorf, Johannes	1911	Ford C., N. Kensington	Ministerium of Pa.	1919	a		124
125	Burgess, Ellis Beaver	1893	Avonmore, Connellsville			b	Ord., 1893; Sec., 1897-1898	125
							Pres., 1901, 1919—; Hist., 1902—	
126	Burket, Jacob Neff	1851	St. James, Springs Church	Alleghany Synod	1853	b		126
127	Burnite, David Clark	1924	Warren, O.			b		127
128	Burrell, Luther Albertus	1878		N. Y. & N. Jersey Synod	1879	b	Licensed, 1878	128
129	Carpenter, Sanford Ner	1900	Pittsburgh, St. Stephens	N. Illinois Synod	1911	b	Ordained, 1900; Sec., 1905	129
130	Catlin, Roy George	1908		Chicago Synod	1908	a	Ordained, 1908	130
131	Christy, Van Buren	1868	Delmont, Irwin, Zelienople,	Dist. Synod of Ohio	1890	a		131
132	Claney, Wilkins Blair	1903	Kellersburg, Smicksburg, Chicora, Beechview	Alleghany Synod	1914	b	Ordained, 1903	132
		1921	Blairsville					
133	Clare, Henry Emanuel	1909	Wilkinsburg	Died, Dec. 26, 1918	1918	b		133
134	Clare, Martin Luther	1914	Apollo			b		134
135	Clemen, Friedrich Heinrich Paul			Synod of Iowa	1900	a	Ordained, 1899	135
136	Coates, Calvin Star	1874	Salem, Shippenville	English Iowa Synod	1877	b		136
		1879	North Zion	Died, March 13, 1882	1882			
137	Cole, Myron Ezra	1924	Sewickley			d		137
138	Collman, Albert Ernst Richard	1890	Kittanning, German	Texas Synod	1892	a		138
139	Colver, Michael	1865		Alleghany Synod	1865	b	Licensed, 1865	139
		1868	Apollo, Bethel, Sardis	Central Penna. Synod	1876		Secretary, 1872-1874	
		1887	Blairsville	N. Illinois Synod	1889			
140	Conrad, Victor Lafayette	1854		Miami Synod	1858	b	Ordained, 1854	140
141	Cook, Franklin Pierce	1896	Jewett, Beaver Falls	Died, Dec. 13, 1919	1919	a		141
142	Cossman, Carl Ernst	1873	Nova Scotia	Died, Sept. 22, 1897	1897	a		142
143	Courtney, George Lucius	1898	Homer City	East Ohio Synod	1900	b		143
		1918	Hempfield, Harrison City				Rockview Chaplain	
144	Crebs, William Elder	1866	Licking, Kellersburg	Maryland Synod	1873	b		144
		1882	Jefferson County	Alleghany Synod	1883			
		1887		Died, June 26, 1906	1906			
145	Cressler, Josiah Frederick	1872	Maysville, Chicora	East Ohio Synod	1879	b		145
146	Cressman, Emanuel	1882	Venango, Reynoldsville, Ridgway,	Died, October 6, 1898	1898	a		146
147	Crickenberger, David Philip Theodore	1901	Dubois, Bridgeport, O.	West Virginia Synod	1918	c		147
148	Criley, William Wallace	1905	Blairsville	Olive Branch Synod	1909	b		148
149	Crissman, Frederick Harry	1887	N. Florence, Blairsville, Brookville, Brushton, Wilkinsburg,	West Penna. Synod	1899	b	Secretary, 1889-1891	149
		1921	Frank. Road, Butler, Trin.					
150	Crist, Isaiah Benjamin	1881	Turtle Creek	East Penna. Synod	1883	b		150
151	Critchlow, George Washington	1880	Prospect, New Brighton	Synod of N. Y. and N. E.	1908	a	Ordained, 1880	151
			Saegertown, Pittsburgh, St. Johns,				Missionary to Virgin Islands	

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		1916	Mozart Park, Meadville				
152	Cronheim, Reinhard	1889	Greenoch, Lovi	Buffalo Synod	1895	a Ordained, 1889	152
153	Crouse, Theodore Luther	1907	Sharpsburg			b President, 1918	153
154	Csernecky, Julius	1907	Martins F., Cleveland, O.	Ministerium of Pa.	1910	a	154
155	Culler, Martin Luther	1890	Apollo	Alleghany Synod	1897	b President, 1894-1896	155
156	Curran, Andrew Calvin	1912	Glassport	Alleghany Synod	1919	b	156
157	Daubenspeck, Lloyd Mosheim	1912	Hempfield	Died, May 29, 1913	1913	b	157
158	Daubenspeck, Frederick Hutchison	1916		East Penna. Synod	1917	b Licensed, 1916	158
159	Daugherty, Edgar Harry	1901	S. Garden, Oak Grove, Brush Creek			a Ordained, 1901	159
160	Daugherty, Silas Davis	1890	Sharpsburg	Alleghany Synod	1896	b Licensed, 1890; Ord., 1891 Miss. Supt., 1895	160
161	Day, Charles Howard	1908	Brush Valley	East Ohio Synod	1909	b	161
162	Debendarfer, David Leech	1874	Bethlehem, Zelienople, Orphanage,	Died, Dec. 5, 1877	1877	a Ordained, 1874	162
163	Delo, Isaiah Jesse	1858	Venango	East Ohio Synod	1861	b Lic., 1858-1859; Ord., 1860	163
		1869	Brookville	Wittenberg Synod	1872	President, 1871	
		1875	Venango	Hartwick Synod	1880		
164	Delo, John Angell	1858	N. Washington, Apollo, U. S. A. Chaplain	Died in 1864	1864		164
165	Delo, Joshua Howe	1888	Sp. Gar., Beaver Falls	Died, December 19, 1893	1893	a Ordained, 1888	165
166	Dennig, Charles Augustus	1914	Tarentum, Springdale Lawrence Park, Warren			a Field Miss., 1917-1918 Missionary Supt., 1919	166
167	Derrick, Ira Marvin	1895	Braddock	Hartwick Synod	1898	b	167
168	Dethlefs, Matthias Frederick	1856	Allegheny, German	Joint Synod of Ohio	1858	a	168
		1872	Sharpsburg, Rochester, E. Liverpool,	Died, Jan. 20, 1902	1902		
169	Deutschlander, Johannes	1924	Farrell, St. Johns			d	169
170	Dickey, Ephraim Franklin	1895	N. Kensington, Rockville N. Wash., Hyde Park Pitts., Messiah, Willet	Alleghany Synod	1920	b	170
171	Dieckhoff, Carl August William	1889	Emporium	Dist. Synod of Ohio	1891	a	171
172	Diehl, Charles Frederick	1851	Canada	Joint Synod of Ohio	1856	c Ordained, 1851	172
173	Diehl, John Henry	1901	Hyde Park, Freeport	Alleghany Synod	1902	b	173
174	Diener, George Jackson	1891	Wurtemburg, Boquet, Forks, Saegertown, Reynoldsville, Farrell, Oak Grove, Saxonburg,			a Ordained, 1891	174

175	Dietrich, Franklin Ludwig	1886	Greenoch, McKees Rocks	Died, Feb. 10, 1906	1906	a		175
176	Dietrich, Herman Karl	1919	Martins Ferry, St. Johns			a	Ordained, 1919	176
177	Dietrich, Ivan	1882	Brandts, Pitts., St. Thomas	Buffalo Synod	1910	a	Ger. Sec., 1884-1886	177
178	Dietterich, James Eugene	1914	Duquesne, Donora			b		178
179	Dietterich, John Frees	1869	Salem, Shippenville	Alleghany Synod	1872	b		179
		1880		Died, August 11, 1903	1903			
180	Dietz, George	1890	Etna, Connells., St. Johns			a	Ordained, 1890	180
181	Dockter, Albert Wartz	1920	Ashtabula	Name erased	1924	d	Ordained, 1920	181
182	Doerr, Philip	1871	Venango, Brick Church, Warren, Sarver, Delmont, Ligonier, West Newton, Brush Creek	Died, Dec. 31, 1908	1908	c		182
183	Dollman, Harry	1911	Worthington	East Penna. Synod	1913	b		183
184	Domer, Samuel	1855		East Penna. Synod	1855	b	Licensed, 1855	184
185	Donmeyer, George J	1845	Salem, Fryburg	N. Illinois Synod	1850		Ordained, 1845	185
186	Dornblaser, Emanuel Henry	1879	Salem, Wheeling, First	Wittenberg Synod	1894	b	Pres., 1885-1887; Sec., 1880-1882	186
187	Dornblaser, Samuel Gideon	1919	Pitts., Messiah, Freeport			b	Sec. of Beneficence, 1923—	187
188	Doty, Robert Wesley	1918	Rochester, Grace			c		188
189	Dozer, Charles Edward	1905	Freeport, Delmont, Monaca, Trauger, Ingomar			a		189
190	Dozer, Clement Laird Vallandigham	1897	Cleveland, North East	Chicago Synod	1898	a		190
		1904	Mid. Lan., Ashtabula	Synod of Ohio	1922			
191	Drawbaugh, David Porter	1920	Homestead, Messiah	Synod of Ohio	1923	b		191
192	Dressler, Hugo Luther	1920	Pittsburgh, Memorial	Synod of N. Y. and N. E.	1921	a		192
193	Dressler, William George	1895	Mercer County	Dist. Synod of Ohio	1897	a		193
194	Dundore, Isaac Noble	1920	Pitts., Ep., Scenery Hill			d	Ordained, 1920	194
195	Dunlap, Charles Robert	1907	Homestead, Messiah, Glenwood,	S. Illinois Synod	1911	c		195
196	Dunlap, James Addison	1892	Vaughn, Canada	Alleghany Synod	1896	b		196
197	Dunlap, Wilton Clyde	1911	Pittsburgh, St. Marks	N. Indiana Synod	1912	b		197
198	Dunn, Jesse	1897	Trauger	Chicago Synod	1904	a		198
		1913	Donegal					
199	Durst, Robert Ream	1882	Delroy, Prospect, Zelienople	Synod of Canada	1911	a	Ordained, 1882	199
		1915	Chartiers, Sewickley, Natrona					
200	Dye, Samuel Vincent	1890	Elderton, Brush Valley	Alleghany Synod	1899	b		200
201	Dysinger, Holmes	1902	Vandergrift, First	Eng. Synod of Iowa	1905	b		201
202	Dysinger, William Stuart	1906	Vandergrift, Wheeling	West Virginia Synod	1912	b		202
203	Earhart, David	1845	Leechburg, Brick Church, Bethel,	Synod of Kansas	1867	c	Lic., 1845-1847; Ord., 1848	203
		1876	Donegal	Died, August 14, 1903	1903			
204	Earhart, Michael Gordon	1877	Fay, Westmoreland	West Penna. Synod	1886	b		204
205	Earnest, John Adam	1860	Kittanning	Maryland Synod	1870	b	Lic., 1860-1861; Ord., 1862 Sec., 1863-1864; M. Sup., 1868-69	205

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206	Eggers, Herman	1845		Ministerium of Pa.	1845	a Licensed, 1845	206
		1866	Lake Shore, Nashville	Ministerium of Pa.	1872		
207	Ehinger, Frederick Heinrich	1860	Canada	Synod of Canada	1861	a	207
208	Ehrenfeld, George Frederick	1845	Salem, Kittanning, Forks, Brookville	Died, July 26, 1876	1876	b Pres., 1852, 1867 Sec., 1846, 1847, 1868	208
209	Ehrenfeld, Augustus Clemens	1849	Worthington, Westmorel'd	Alleghany Synod	1863	b President, 1855 Secretary, 1852-1854	209
		1887		Died, March 10, 1897	1897		
210	Ehrenfeld, Charles Lewis	1860		Alleghany Synod	1860	b Licensed, 1860	210
211	Ellinger, John George	1852	Shippenville, Salem	Eng. Synod of Ohio	1856		211
212	Ellis, Warren Jacob	1912		Ministerium of N. Y.	1920	a Prof., Thiel College	212
213	Elson, Henry William	1889	Kittanning, St. Johns	Ministerium of Pa.	1894	a Pres., Thiel College	213
		1919					
214	Elson, Samuel Ralph	1890	Braddock, Wilkinsburg, Brushton,	Eng. Synod of Iowa	1893	c Ordained, 1890	214
215	Emery, William Sadler	1847	West Newton	Alleghany Synod	1859	b Pres., 1853-1854	215
216	Engers, Ernest Lewis Theobald	1912	Erie, Grace, Homestead, St. Johns,	Miami Synod	1920	a	216
						b Pres., 1915	217
217	Englar, George William	1906	Pittsburgh, Bethany				
218	English, John D.	1867	St. James, Delmont,	Hartwick Synod	1870	c	218
219	Erdman, Harry Clayton	1902	Freeport, Pitts., Temple Swissvale	Maryland Synod	1915	b Sec., 1910	219
220	Erdmann, Hugo Richard	1900	Johnstown, Zion	Died, July 31, 1914	1914	a Ger. Sec., 1913-1914	220
221	Ernest, Harry Bealor	1907	Tarentum, Erie, St. Matt., Freeport, Washington			c	221
222	Ernsberger, Harold Burns	1905	Freeport	East Ohio Synod	1907	b	222
223	Esensee, Henry John Jacob	1845	Forks	Deposed	1851	Lic., 1845-1847; Ord., 1848	223
224	Evans, Henry	1911		Withdrew to U. P. Church	1912	b	224
225	Eveler, George Henry	1911	Monessen	West Penna. Synod	1913	b	225
226	Ewald, Peter	1891	Punxsutawney	Died, June 14, 1900	1900	b	226
227	Eyster, Michael	1850	Greensburg, Zion	Died, August 10, 1853	1853		227
228	Fair, Eli	1848	N. Washington, Fryburg	Alleghany Synod	1852	Lic., 1848-1850	228
229	Fasold, John Calvin	1897	Shippenville	Susquehanna Synod	1898	b	229
230	Fechner, Gustav Adolf	1900	Brier Hill, Rochester, N. Lima,	Synod of N. Y. and N. E.	1908	a	230
231	Fegley, Charles Krauth	1903	Allegheny, Emmanuel	Ministerium of Pa.	1905	a	231
232	Fehr, William Henry	1902	Pgh., St. J., Parkersburg,	Ministerium of Pa.	1911	a	232
233	Felker, Adam Conrad	1877	Salem, Chicora, Freeport	East Penna. Synod	1882	b	233

234	Fenstermacher, Ira Ziegler	1904	North Washington	East Penna. Synod	1910	b		234
235	Fetterly, Bernard	1915	Emlenton, Kittanning, Ambridge,			a		235
236	Fetterly, Donald Kinnard	1918	Forks			a		236
237	Fetzer, Christian Augustus	1868	Red Bank	Ministerium of Pa.	1875	a		237
		1881	Mercer Co., Tuscarawas, O.	Died, May 3, 1904	1904			
238	Fickinger, Charles Frederick	1911	Fay	East Ohio Synod	1912	b		238
239	Finck, William John	1887	Pittsburgh, Memorial	Synod of Indiana	1893	a		239
240	Fink, Jacob Sebastian	1875	Brush Creek	Deposed	1882	a		240
241	Finkbiner, John William	1872	Apollo	East Penna. Synod	1873	b		241
242	Firgau, Gustav Arthur	1889	Connellsville, St. Johns	Deposed	1892	a	Ordained, 1889	242
243	Fischer, Albert Gottlieb	1923	Oak Grove			d	Ordained, 1923	243
244	Fischer, John Leonard	1896	Red Bank, Beaver Falls, Pittsburgh, Parkersburg			a	Ordained, 1896	244
245	Fischer, Oscar William	1891	Emporium	Ministerium of Pa.	1892	a		245
246	Fishburn, Jeremiah	1850	Licking, Canada	Synod of Canada	1861	c	First Pres., Canada Synod	246
		1880	Greenville	East Penna. Synod	1883			
247	Fisher, Frank P.*	1923	Pittsburgh, Bethel			b		247
248	Fitzgerald, William Roy	1913		Susquehanna Synod	1914	b	Lic., 1913; Ord., 1914	248
249	Flegler, Jacob Frederick	1923	Ruffsdale, Altoona			b		249
250	Flick, Herman Henry	1910	Westmoreland, Grove Chap.	West Penna. Synod	1920	b		250
251	Flick, Herman Harbaugh	1912		Alleghany Synod	1913	b	Licensed, 1912	251
		1918	Chicora					
252	Flickinger, John A.	1899	Elderton, Hyde Park	Central Penna. Synod	1903	b		252
253	Focht, Joseph R.*	1853	Donegal	Maryland Synod	1853	b		253
254	Foelsch, Charles Berend	1915	Pitts., Grace, Wilkinsburg,			a	Ord., 1915; Supt. Passa. Hos.	254
255	Foisel, Johann	1922	Cleveland, Siebenburger			d	Ordained, 1922	255
256	Follmer, Harold Newton	1893	Pittsburgh, Mt. Zion	Alleghany Synod	1901	b	Secretary, 1895-1896	256
257	Foust, John James	1886	Tuscarawas, O.	Ministerium of Pa.	1888	a		257
258	Fox, Josiah Bierdeman	1863	Salem, Shippen., Emlenton	Ministerium of Pa.	1888	a	e	258
259	Fox, John Trauger	1910	East Pittsburgh	East Penna. Synod	1912	b		259
260	Frank, Christian Frederick Wilhelm	1907	N. Castle, Mar. Ferry, O.			a		260
		1907	N. Castle, Martins Ferry, Youngwood,					
261	Frank, Charles Orvis	1920	Punxsutawney, New Castle			d	Ordained, 1920	261
262	Frederick, George Christopher	1864	Webster, Washington, Parkersburg,	Died, March 21, 1883	1883	a	e	262
263	Frederick, George Washington	1866	Zelienople	Ministerium of Pa.	1869	a	Lic., 1866-1867; Ord., 1868	263
264	Frederick, Thomas Jackson	1891	Elderton, Spring Church,			b		264
265	Frey, Edward Niles	1912	Vaughn, Can., Kellersburg	Alleghany Synod	1917	b	Lic., 1912; Ord., 1913	265
266	Frey, William Edward	1895	Erie, Zion			a	Ordained, 1895	266
267	Frey, William Walter	1907	Brookville	Alleghany Synod	1914	b		267
268	Frischkorn, John Adam	1899	Wall Rose, Ambridge, Sarver,	Dist. Synod of Ohio	1901	a	Ordained, 1899	268
		1903	Warren, O., Boquet, Pros.					

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
269	Fritsch, Ludwig Adolf	1920	Youngstown, Honterus			d	269
270	Fritz, John	1870	E. Liv., Martins Ferry, O., New Castle, St. Pauls	Synod of Michigan	1880	a Lic., 1870-1871; Ord., 1872	270
271	Fritz, John Henry	1861	Butler, First	Ministerium of Pa.	1870	c Lic., 1861-1862; Ord., 1863	271
272	Fritze, Charles A.	1869	Pitts., St. Peters, Dayton,	Deposed	1882	a	272
273	Froelich, Paul	1908	Pittsburgh, N. S., Grace	East Penna. Synod	1909	b	273
274	Frommhagen, Frederick Carl	1920	Moundsville, Mt. Olivet, Millvale, St. Lukes,			d Ordained, 1920	274
275	Frontz, Chalmers Eugene	1901	Chicora, Charleroi	Wittenberg Synod	1912	b Secretary, 1909	275
276	Fry, George Arthur	1913	Pittsburgh, St. Lukes			b President, 1919	276
277	Fuerst, Frank John	1917	Johnstown, Woods Run Pitts., St. Jas., N. Ken.			a	277
278	Furst, Martin Luther	1886	Broughton, Fay	N. Y. and N. Jersey Synod	1895	b	278
279	Gable, Zenas Henry	1868	Scenery Hill	Ministerium of Pa.	1873	a	279
280	Garnes, Herbert Spencer	1911	Freeport	West Penna. Synod	1912	b Ordained, 1911	280
281	Garver, Daniel	1859	Canton, O., Greensburg,	Died, Sept. 30, 1865	1865	Miss. Supt., 1861-1865	281
282	Gathers, Henry	1864	Kellersburg	Evangelical Association	1871	b	282
283	Gaudian, Martin	1887	Freeport-Kittanning	Ministerium of N. Y.	1890	a	283
284	Gaumer, George	1857	Donegal, Venango, Medina, New Lebanon, Seanors,	Died, May 17, 1901	1901	a	284
285	Gearhart, Ephraim Maclay	1916	Indiana, Erie,			b	285
286	Gehr, George Franklin	1908	Erie, Luther Memorial	Ministerium of Pa.	1920	a Pres., 1913-1919	286
287	Geissinger, David Harrison	1893	Pittsburgh, First	Died, March 22, 1907	1907	a Pres., 1903-1904	287
288	Gentzler, Josaver Winfield	1907	Vandergrift, St. Pauls	Synod of New York	1909	b Ordained, 1907	288
289	Gephart, Calvin Franklin	1913	Rural Valley	Alleghany Synod	1918	b	289
290	Gerberding, George Henry	1876	Chartiers, West View, Fargo, Jewett	Synod of N. West	1892	a Ordained, 1876	290
291	Gerberding, William Passavant	1918	Reynoldsville	Synod of N. West	1919	a Ordained, 1918	291
292	Gerberich, David Gerhart	1912	Prospect	Ministerium of Pa.	1918	a	292
293	Gerndt, Ludwig Hermann	1859	New Hamburg, Canada	Synod of Canada	1861	a Ordained, 1859	293
294	Geschwind, Levi H.*	1870	Butler, First	Dist. Synod of Ohio	1874	c	294
		1876	Pittsburgh, Christ	Ministerium of N. Y.	1880		
295	Gesler, George Kunkle	1924				d	295
296	Gettle, William G.	1883	Fryburg	Miami Synod	1885	b	296
297	Gheen, Peter	1872	Salem, Shippenville	Central Ill. Synod	1873	b	297
298	Giese, Ewald Frederick	1866	Rochester, E. Liverpool	Ministerium of N. Y.	1868	c	298

299	Gilbert, Herman	1857	Birmingham, Ger., Allegheny, Gr., Trinity Parish	Died, Jan. 28, 1897	1897	a	Lic., 1857-1858; Ord., 1859. Ger. Sec., 1865-67; Prof. Thiel	299
300	Gilbert, H. S.	[1895]		Central Penna. Synod	1896	c	Licensed, 1895	300
		1899	Pitts., St. Marks, N. Ken., Parkersb'g, Carrick, Monaca	Deposed	1919			
301	Giles, David F.	1885	Fay	Presbyterian Church	1886	b		301
302	Glasow, Paul Franz August	1890	Johnstown, Zion	Died, April 8, 1897	1897	a		302
303	Glatzert, Paul Julius Charles	1890	New Castle, Evans City, Brandts, Leetsdale, Sewickley, Homer City, Johnsonsburg			a	Ger. Sec., 1892-1895	303
304	Glenn, Joseph Osgood	1902	Donegal, Harold-Seanor, Irwin, Scottdale			a		304
305	Goehring, Ira James	1913	Middle Lancaster			a	Ordained, 1913	305
306	Goessling, Ernst	1904	Woods Run	Iowa Synod	1909	a		306
307	Goettman, John George	1864	Pittsburgh, Trinity	Died, Nov. 5, 1905	1905	b	Pres., 1868-1870; Sec. 1865-1866. Miss. Supt., 1867	307
308	Goff, Walter Roy	1910	Carnegie, Wickboro, Blairsville, Salem, St. Petersburg, Aspinwall,			b	Ordained, 1910	308
309	Gongaware, George Jonas	1896	Uniontown, Warren, First Pittsburgh, First	S. Carolina Synod	1913	a	Ord., 1896; Pres., 1910-1912. M. Supt., 1903; Greensbg. Acad.	309
310	Graepp, Albert Reinhard Julius	1888	Ridgway, Meadville, Bridgewater,	Deposed	1896	a	G. Sec., 1889-1891; Prof. Thiel.	310
311	Graf, John Henry	1908	Benwood, North Lima, O.			a	G. Sec., 1915-1919; Prof. Thiel.	311
312	Graham, Ernest Orion	1897	Bridgeport, Tarentum, Leetsdale, Coudersport, Youngwood	Synod of Virginia	1922	a	Ordained, 1897	312
313	Gray, L. G.	1903	Tuscarawas, O., Benwood,	Name erased	1923	a		313
314	Griffith, S. R.	1861		Maryland Synod	1863		Licensed, 1861-1862	314
315	Groff, Johnson Rudolf	1872	Erie, Luther Memorial	Ministerium of Pa.	1874	a		315
		1888	Mt. Pleasant	Ministerium of Pa.	1891			
316	Gross, George Duffield	1888	Jacobs	S. Illinois Synod	1891	c		316
317	Grossman, Henry Clay	1886		East Penna. Synod	1886	c		317
318	Gruhn, August	1912	Johnsonburg,			a		318
319	Guss, Jerome Michael	1900	Etna	Cent. Penna. Synod	1911	b	President, 1910	319
320	Guss, Uriah Abraham	1911	McKeesport, Trinity	West Penna. Synod	1915	b		320
321	Guss, William Ira	1901	Duquesne	N. Illinois Synod	1914	b	President, 1912	321
322	Haecker, Edward	1898	Reynoldsville	Synod of Iowa	1899	a	Ordained, 1898	322
323	Haengerer, John Adam	1857	Sebringsville, Can.	Synod of Canada	1861	a	Lic., 1857-1858; Ord., 1859	323
324	Hahn, Alexander Ferdinand Max	1917	Knox	Synod of Michigan	1922	a		324
325	Hall, Henry Hosea	1868	Leechburg, Freeport, Monongahela	East Ohio Synod	1877	b	Lic., 1868-1871; Ord., 1872. Secretary, 1875-1876	325
326	Hall William	1910	Corry			a		326

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327	Hamm, George Lawrence	1887	Pittsburgh, Bethany			b Prof., Slippery Rock Normal	327
328	Hammer, George	1850	Mercer, Shenango	East Ohio Synod	1853		328
329	Hammer, Ludwig Oswald	1893	Connellsville, St. J., Brier Hill, Parkersburg	Name erased	1919	a Ordained, 1893	329
330	Hamsher, Mervin Roy	1908	Avonmore, Pgh., St. Jas., Etna,	West Penna. Synod	1914	b	330
331	Hankey, Benjamin Franklin	1899	Scottdale, Porto Rico, Bellevue,			a Ordained, 1899	331
332	Hankey, Jacob Martin	1892	Pgh., Emmanuel, Bethel	East Penna. Synod	1906	c Ordained, 1893	332
333	Hankey, Upton Augustus	1891	Connellsville, Trinity	West Penna. Synod	1895	b	333
		1902	New Kensington, First	Died, Jan. 3, 1916	1916		
334	Hansen, Heinrich, P.*	1908	Freeport, German,	Synod of Canada	1912	a	334
335	Hansen, Jens Peter	1895	Corry, Beaver Falls	Died, June 14, 1897	1897	a Ordained, 1895	335
336	Hanson, Henry William Andrew	1906	Pittsburgh, St. Lukes	East Penna. Synod	1913	b Ordained, 1906	336
337	Hantz, Jacob Muhlenberg	1868	Ten Mile	Ministerium of Pa.	1874	c	337
338	Harder, William	1893	New Kensington, German	Ger. Nebraska Synod	1894	b Ordained, 1893	338
339	Harkey, Sidney Levi	1888	North Lima, O.	Ministerium of Pa.	1891	c	339
340	Harman, Harvey Elias	1912	New Castle, Pgh., Mt. Z.,			b	340
341	Harman, J.* Paul	1921	Salem, O., Braddock,			d Ordained, 1921	341
342	Harrah, Clinton Pearson	1888		Alleghany Synod	1888	b Licensed, 1888	342
		1891	Pittsburgh, Mt. Zion	Died, April 23, 1923	1923		
343	Harris, Arthur Charles	1912		Cent. Penna. Synod	1913	b Licensed, 1912	343
344	Harshman, Ozias Franklin	1876	Westmoreland, Turtle Creek,	Miami Synod	1879	b Lic., 1876; Ord., 1877	344
		1893	Duquesne, McKeesport,	East Ohio Synod	1901		
345	Harter, Norman Newton	1895	Sarver	Dist. Synod of Ohio	1901	a	345
		1908	Corry	Ministerium of Pa.	1909		
346	Hartman, James Albert	1882	Salem	Synod of Kansas	1884	b	346
347	Hartman, Wilmer Alvah	1898	Avonmore, Troy Hill, Wheeling,	Maryland Synod	1914	b Ord., 1898; Pres., 1911; Sec., 1906	347
348	Hassinger, John Edwin Frank	1889	Freeport, Salem, Castle Shannon,	Cent. Penna. Synod	1912	b	348
		1913	Rockville, Hempfield, Jeannette,				
349	Haupt, Alexander James Derbyshire	1908	Supt. Inner Mission	Synod of North West	1910	a	349
350	Haus, Luther Raymond	1909	Donora	East Penna. Synod	1910	b	350
351	Havel, Ludwig	1896	Pittsburgh, Slovak	Ministerium of Pa.	1899	a Ordained, 1896	351
		1904	Charleroi, Slovak	Ministerium of Pa.	1909	Suspended, 1917	
		1915	Irwin, Slovak	Suspended, 1917	1922	Reinstated, 1922	
		1922	Detroit, Slovak	Slovak Zion Synod	1922		

352	Haworth, Frederick Francis	1916		Ministerium of Pa.	1917	a	Ordained, 1916	352
		1921	Baden					
353	Hay, Lewis	1877		Maryland Synod	1877	b	Licensed, 1877	353
		1880	Brookville, Leechburg,	Alleghany Synod	1885			
		1887	Indiana	Died, August 25, 1915	1915			
354	Hays, Arthur C.* P.*	1921	Crawford County	Synod of North West	1923	d	Ordained, 1921	354
355	Heckert, John Fleming	1893	Rochester, Wilkinsburg, McKeesport,			a	Ordained, 1893	355
356	Heffner, William Clinton	1924				b	Prof., Thiel College	356
357	Hegele, George Frederick	1918	Pitts., St. Jas., N. Castle			b		357
358	Heilman, Lee Mechling	1870		N. Illinois Synod	1871	b	Licensed, 1870	358
359	Heindel, George Mathias	1901	Leechburg, Beechview	Died, April 13, 1910	1910	b		359
360	Heist, William S.*	1902	Vandergrift, Trinity	Ministerium of Pa.	1904	a		360
361	Held, Charles Earl	1924	Pittsburgh, Mt. Olivet			d		361
362	Hemsath, Charles Henry	1878	Rochester, Brush Creek	Ministerium of Pa.	1887	a	Miss. Supt., 1904-1906	362
		1900	Washington, Latrobe,	Ministerium of Pa.	1914			
363	Hentz, John Philip	1865	West Newton	Alleghany Synod	1866	c		363
364	Herbster, Samuel Kumerer	1878	Tuscarawas, West Newton, Irwin, Spring G., Grace, Braddock, Glassport,			a	Ordained, 1878	363
365	Hering, Ambrose	1915	Supt., Inner Mission			a		365
366	Hering, William M.*	1892	Kellersburg	East Ohio Synod	1894	b		366
367	Herman, Earl Cameron	1914	Greensburg, Erie	Synod of Ohio	1921	c		367
368	Hersh, Charles Henry	1853	St. James	Hartwick Synod	1856		Lic., 1853-1855; Ord., 1856	368
369	Hershiser, Jacob Francis	1884	Salem	East Ohio Synod	1890	b		369
370	Hershiser, Samuel Lewis	1901	Venango	Died, Oct. 17, 1902	1902	b		370
371	Hesse, William	1893	Elderton, Rockville,	East Ohio Synod	1897	b		371
		1902	Brookville, Leechburg,	East Penna. Synod	1911			
372	Hetrick, William Henry	1920	Connellsville, Trinity			b		372
373	Heuser, William Louis	1904	East McKeesport	Hartwick Synod	1905	b		373
374	Hightman, Frederick Arnold	1905	Avonmore	Maryland Synod	1908	b	Ordained, 1905	374
375	Hildebrand, Clinton Frederick, Jr.	1923	Carnegie, North East			d	Ordained, 1923	375
376	Hill, John Jay	1890		Hartwick Synod	1890	b	Licensed, 1890	376
		1916	Millvale, Christ					
377	Hill, Reuben	1860	Pittsburgh, First	Ministerium of N. Y.	1866	a		377
378	Hilty, James Kistler	1884	N. Florence, Tarentum, N. Zion, Sardis, Venango, Vaughn	Alleghany Synod	1911	b	Lic., 1884; Ord., 1885	378
		1916	Grove Chapel, R. Valley	Died, Nov. 8, 1917	1917			
379	Himes, Albert Merl	1907	Licking, Lamartine, Etna	Wittenberg Synod	1918	b	Ordained, 1907	379
380	Himes, Elder J.	1918		Susquehanna Synod	1919	b	Licensed, 1918	380
381	Himes, Samuel Trush	1900	Springdale, Punxsutawney, Braddock, Troy Hill	East Ohio Synod	1919	b	President, 1914	381

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382	Himes, Thomas Albert	1881	Chicora	N. Illinois Synod	1887	b	382
		1905	Shippenville	Miami Synod	1910		
		1911	McKeesport, Leechburg,	Died, May 3, 1920	1920		
383	Himes, Winfred Keith	1913	Beechview, Franklin Road	East Ohio Synod	1918	b	383
384	Himmelman, George Lawrence	1919	Ruffsdale, Jeannette			a Ordained, 1919	384
385	Hingkeldey, Wilhelm Friedrich	1908	Jeannette, Latrobe,	Synod of N. Y. and N. E.	1911	a	385
386	Hinman, Willis Stuart	1919	Rural Valley	East Penna. Synod	1922	b Ordained, 1919	386
387	Hippee, Lewis	1867	Prospect	Synod of Canada	1873	a	387
388	Hoehn, Henry	1859	Canada, Pitts., St. Peters.	Demitted ministry	1862	Lic., 1859-1860; Ord., 1861	388
389	Hoelsche, Emil Victor Gustav	1888		East Ohio Synod	1889	b Licensed, 1888	389
390	Hoerbe, Anton Herman	1924	Farrell, Grace			b	390
391	Hoffmeister, Theodore	1924	North Lima, O.			a	391
393	Hoh, Philip Jacob	1893	Wheeling, Zion	Ministerium of Pa.	1902	a	393
394	Holloway, Clayton Ludwig	1884	Annapolis, O., Monaca			a	394
			Delmont, Mt. Pleasant,				
395	Holloway, Henry Clay	1890	Pittsburgh, Grace	Cent. Penna. Synod	1891	c	395
396	Holmes, George B.	1846	Freeport, North Zion	License withdrawn	1848	Licensed, 1846-1847	396
397	Hoover, Francis Trout	1870	Leechburg, Hebron	East Penna. Synod	1881	b President, 1878-1880	397
398	Hoover, Harvey Daniel	1904	East Pittsburgh	Central Illinois Synod	1909	b	398
399	Hopp, William Frederick	1907	Honesdale	Not recorded	1912	a Ordained, 1907	399
400	Hoshour, Edward Everett	1912	Millvale, Christ	Synod of New York	1913	b	400
401	Houseman, John H.*	1874	Turtle Creek, North Zion	East Ohio Synod	1878	b Lic., 1874; Ord., 1875	401
402	Houser, John Raymond	1924				d Ordained, 1924	402
403	Howard, James Frank	1906	Lamartine, Monessen	Central Ill. Synod	1910	b	403
404	Howe, John Arthur	1912	Brush Valley, Licking	Maryland Synod	1919	b Lic., 1912;-1915; Ord., 1916	404
405	Hudson, William George DeArmand	1888	Saltsburg	Ministerium of Pa.	1896	a	405
		1902	Franklin	Died, June 3, 1920	1920		
406	Hunt, Charles Luther	1919	Jacobs	Synod of Virginia	1923	a	406
407	Hunton, John Henry	1861	Philipsburg, Canada	Synod of Canada	1862	a	407
		1874	Nova Scotia	Dist. Synod of Ohio	1879		
408	Hutchison, John William	1888	Grove Chapel, Willet	Alleghany Synod	1896	b	408
409	Ibach, William Oscar	1900	Mt. Pleasant	East Penna. Synod	1901	b Secretary, 1911	409
		1908	West Sunbury, Pgh., St. James,	Maryland Synod	1916		
410	Irvine, Isaiah	1882	Freeport, Hempfield	Susquehanna Synod	1890	b Sec., 1883-85; M. Supt., 1886-88	410
411	Jacobs, Henry Eyster	1866	Allegheny Valley, Monaca	Ministerium of Pa.	1872	a Lic., 1866-1867; Ord., 1868	411
412	Taeckel, Carl	1866	Monaca, New Castle, Altoona	Expelled	1881	a Ger. Sec., 1871-1873	412

413	Jefferis, Charles William	1889	Allegheny, Emmanuel	Ministerium of Pa.	1890	a	413
414	Jensen, Frank Edward	1917	Washington	East Penna. Synod	1920	a	414
415	Jestinsky, Emil	1897	Dennison, O.	Synod of Canada	1903	a Ordained, 1887	415
		1919	N. Kensington, Ford City	Ministerium of N. Y.	1922	Prof. Kropp Seminary	
416	Johannes, George	1900	Reynolds., Martins Ferry	Missouri Synod	1917	a	416
417	Kaehler, Heinrich Christian	1851	Beaver, N. Castle, St. Pauls	Synod of Canada	1862	a Lic., 1851-1852; Ord., 1853	417
418	Kaehler, Jan Thiessen	1914	Latrobe, Christ	Died, Jan. 23, 1917	1917	a Ordained, 1914	418
419	Kaessmann, Carl Frederick Augustus	1859	Tavestock, Sebastopol	Synod of Canada	1861	a Lic., 1859-1860; Ord., 1861	419
420	Kahl, Elmer	1912	Hyde Park, Hempfield	Synod of Nebraska	1918	b	420
421	Kaiser, Gerhardt Martin	1912	Economy, St. Johns			a Ordained, 1912	421
422	Kast, Augustus Jacob Babb	1899	Shippenville, Mt. Pleasant	East Ohio Synod	1904	b	422
423	Kaufman, Herman	1911	Johnstown, St. Pauls	Method not given	1913	a	423
424	Keck, Albert Henry	1908	Scenery Hill	Chicago Synod	1910	a Ordained, 1908	424
425	Keister, Thurston Orrville	1914	Pittsburgh, First	Synod of Virginia	1918	c	425
426	Keller, Charles Edward	1914	Monessen	Died, August 11, 1918	1918	b	426
427	Keller, Joseph Henry	1902	Shippenville, Pgh., St. Jas.	Maryland Synod	1910	b Ordained, 1902	427
428	Keller, Lloyd Monroe	1923	Arnold			d Ordained, 1923	428
429	Kelly, James Franklin	1920	Lawrence Pk., Homestead,			d Ordained, 1920	429
430	Kemerer, Duncan McVicker	1864	N. Lebanon, Saegertown, Osage, O., Venango, Jewett, Saltsburg, Osage, O., Bowerstown, O.			a Lic., 1864; Ord., 1865 Sec., 1873-75; 84-86; 1893-1919 Miss. Supt., 1887-1892	430
431	Kemp, Matthew Stanley	1897	Avonmore, Smicksburg, Turtle Creek,	Susquehanna Synod	1913	b	431
432	Kendall, James T.	1877	Fryburg	East Penna. Synod	1880	b Ordained, 1877	432
433	Kerr, Joseph Jackson	1889	Brookville	West Penna. Synod	1894	b	433
434	King, Cleason Becker	1883	Apollo, Pitts., St. Marks, Pitts., Bethel, Sewickley, Charleroi,			b Ordained, 1883 Sec., 1892-1894; Pres., 1902 Miss. Supt., 1898-1900	434
435	King, William Nicholas	1911		Northern Ill. Synod	1912	b Licensed, 1911	435
436	Kinnard, Anthony Helfrich	1878	Annapolis, O.	Synod of Canada	1882	a Ordained, 1878	436
		1890	Ringgold, West Newton	Dist. Synod of Ohio	1897		
		1900	Reynoldsville	Died, Feb. 28, 1900	1900		
437	Kinports, Paul Miller	1917	Aspinwall, Monongahela			b	437
438	Kitzmiller, John Henry Aquilla	1871	Freeport, Kittanning	Died, May 17, 1915	1915	c Treasurer, 1895-1906	438
439	Kline, Jeremiah Hadley	1879	Parker, Reynoldsville, DuBois Scottdale, Donegal	Died, Dec. 24, 1912	1912	a	439
440	Kline, William Henry	1908	Red Bank	Ministerium of Pa.	1909	a	440
441	Klingensmith, Joseph Christy	1924	DuBois			d	441
442	Klingler, Paul Gerhardt	1892	Bowerston, O.	Ministerium of Pa.	1894	a	442
		1921	Pine Creek				
443	Kneisly, U. Jesse	1873	Newcomerstown, O.	East Ohio Synod	1877	c	443
444	Knisely, John Blair	1915		Central Penna. Synod	1916	b Licensed, 1915	444
445	Koehler, Leonard Charles	1914	Woodlawn	Died, January 2, 1924	1924	a	445
446	Koerner, Charles	1902	Meadville	N. Carolina Synod	1903	a	446

Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
447	Kohler, Charles Spener	1888	Cleveland, O.	Dist. Synod of Ohio	1897	a	447
		1900	Cleveland, O.	Synod of Ohio	1921		
448	Kohler, Frederick William	1881	Franklin, Irwin, Bridgewater, New Brighton, Beaver Falls,			a Miss. Supt., 1896-1899 Supt. Home for Epileptics	448
449	Kohn, Ernest Houseal	1903	Natrona	Tennessee Synod	1904	a	449
		1912	Seanors	Tennessee Synod	1913		
450	Korntheuer, Joseph	1919	Martins Ferry, Zion			a	450
451	Koser, John Gelwicks	1908	Freeport, Carnegie, Morningside,	Maryland Synod	1914	b	451
452	Kowalla, Johann	1890	Harriotsville, Jeannette	Ministerium of Pa.	1897	a	452
453	Krauss, Elmer Frederick	1887	Braddock, Homestead, McKeesport	Synod of North West	1894	a Prof., Chicago Seminary	453
		1895	Leechburg, First				
454	Krauss, Paul Hartzell	1916	Pitts., Mt. Z., U. S. Chap.	Synod of Michigan	1920	a Student Sec. Board of Edu.	454
455	Krauth, Charles Porterfield	1856	Pittsburgh, First	Ministerium of Pa.	1860	a	455
456	Krauth, George Edward	1898	Cleveland, O., First	Synod of Virginia	1899	a	456
457	Kribbs, John Amos	1868	Kittanning, Natrona, Zelienople,	Died, Oct. 8, 1913	1913	a Supt. Zelienople O. H.	457
458	Kribbs, William Walter	1888	Kellersburg	Kansas Synod	1889	b Licensed, 1888	458
459	Krider, Samuel	1884	Turtle Creek, Hemfield, Elderton, Cookport	Alleghany Synod	1895	b	459
460	Krouse, Luther Adolph	1922	Ridgway			d Ordained, 1922	460
461	Kucher, John J.	1865	Pitts., St. Pet., Ft. Wayne	Expelled	1875	a	461
462	Kuder, Hiram Josephus	1890	Pittsburgh, Christ	Ministerium of Pa.	1892	a	462
463	Kughler, Michael	1864	Mercer County, Corry	Died, April 4, 1887	1887	a	463
464	Kuhn, Hugo B.	1862	Pittsburgh, St. Peters	West Penna. Synod	1864		464
465	Kuhns, Henry Welty	1858		Alleghany Synod	1859	b Licensed, 1858	465
466	Kuhns, Lewis Marchand	1852	Freeport, Westmoreland Leechburg, Hebron	Miami Synod	1866	b Licensed, 1852-1853; Ord., 1854.. Pres., 1863-1865; Sec., 1855-1857	466
467	Kuhns, Luther Melancthon	1886	Freeport, Braddock	Synod of Nebraska	1888	b Ordained, 1886	467
468	Kuhns, Samuel Washington	1875	Franklin	Dist. Synod of Ohio	1881	a Ord., 1875; Sec. 1879-1880	468
469	Kummer, Paul	1891	Tuscarawas, Beaver Falls... Erie, Leetsdale, Ambridge.. Martins Ferry, O., Johnsonburg,	Ministerium of Pa.	1909	a Ordained, 1891 Ger. Sec., 1896-1909	469
470	Kunkelman, John Alleman	1867	Fort Wayne	Ministerium of Pa.	1868	c President, 1888-1890	470

471	Kunkelman, Martin Luther	1883	Greenville	Ministerium of Pa.	1894		471
472	Kunkelman, Merle Rae	1868	Zelienople	English Synod of Ohio	1877	c	471
		1915	Erie Co., Crawford Co. Franklin			a	472
473	Kunzmann, Jacob Christoph	1878	Kittanning, Greensburg Pittsburgh, S. Side	Ministerium of Pa.	1906	a Ord., 1878; Pres. 1894-1896	473
474	Kurtz, Daniel Stoner	1907	Wilmerding	Alleghany Synod	1909	b	474
475	Kvacalla, Drahotin	1907	Braddock, Johnstown, Clv.,	Withdrew	1909	a	475
476	Laird, Samuel	1867	Pittsburgh, First	Ministerium of Pa.	1879	a Pres. 1874-1876; M. Supt. 1869-70	476
477	Lambert, Charles	1907	Crafton, Shippenville	Alleghany Synod	1914	b	477
478	Lambert, John Benson	1924	Freedom			d Ordained, 1924	478
479	Lambert, William Allen	1902	Saltsburg	Ministerium of Pa.	1904	a Prof., Thiel College	479
480	Lamerdin, Philip	1891	Brandts, Connellsville	Ministerium of Pa.	1896	a	480
481	Lampe, Ferdinand Charles Henry	1867	Wheeling, Zion	Suspended	1873	a Restored, 1874	481
		1874	Warren, Wilcox	Ministerium of Pa.	1880		
482	Langham, Joseph G.*	1906	Clarion, Manorville			b	482
483	Langhans, Walter Scott	1910	Jewett, Greenville, Jeannette,	Joint Synod of Ohio	1922	a	483
484	Lapidos, Samuel Paul	1924	Pitts., Jewish Mission			d	484
485	Lau, David Baer	1916	Pittsburgh, Messiah	Demitted ministry	1918	b	485
486	Laub, William Oscar	1896	Freeport	Ministerium of Pa.	1904	a	486
487	Lauffer, George Nevin	1902	McKeesport, Trinity	West Penna. Synod	1904	b Ordained, 1902	487
488	Lawson, Jacob Smith	1855	North Zion, Chartiers Pittsburgh, Christ	Died, March 29, 1917	1917	c Lic., 1855-1857; Ord., 1858 Editor Lutheran Monthly	488
489	Lawson, Samuel Bachman	1854	Clarion Co., W. Newton	Died, February 7, 1865	1865		489
490	Leatherman, Clarence Gordon	1907	New Castle, Vandergrift,	Maryland Synod	1916	b	490
491	Leatherman, Robert Lee	1905	Mt. Pleas., Reynoldsville			a	491
492	Lecrone, Daniel Wesley	1902	Fryburg, Harmony Grove	Alleghany Synod	1912	b	492
493	Leech, Harvey Milton	1902	Charleroi	Eng. Iowa Synod	1906	b	493
494	Legum, John	1906	Pitts., Jewish Mission	Died, July 22, 1923	1923	a Pioneer in Jewish Missions	494
495	Leisher, George Washington	1873	Fay, Manorville	Central Penna. Synod	1885	b Lic., 1873; Ordained, 1874 Pres., 1881-1883; Sec., 1877-1879	495
496	Leisher, William Loy	1900	Brookville	West Penna. Synod	1904	b	496
497	Leitzell, Daniel Webster	1873	Licking, Jefferson Co.	Died, July 1, 1901	1901	b	497
498	Lemcke, Frederick Christian Edward	1877	Rochester, German	Died, July 13, 1902	1902	a Ord., 1877; Miss. Supt., 1900	498
499	Lemcke, Hans Joachim Heinrich	1864	Worthington, W. Newton	Ministerium of Pa.	1877	a	499
		1881	Altoona, Connellsville, Franklin	Died, Dec. 28, 1900	1900		
500	Lenker, George Irving	1902	Spring Garden	Died, March 23, 1918	1918	a	500
501	Lentz, Andrew Philip	1902	Ellwood City	Chicago Synod	1914	a	501
		1919	Monaca				
502	Leonard, Charles	1908	Pittsburgh, St. Marks	Susquehanna Synod	1912	b	502
503	Lerch, John Emhoff	1878		Olive Branch Synod	1879	b Licensed, 1878	503
		1897	Vaughn, Sardis	East Ohio Synod	1904		
504	Liebegott, Charles Edward	1915	Avonmore, Pgh., Temple	East Penna. Synod	1920	b Ordained, 1915	504

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505	Lintwed, Charles Baras	1896	Washington, Bridgewater	Nova Scotia Synod	1900	a	505
506	Little, Carroll Herman	1902	Nova Scotia	Nova Scotia Synod	1903	a	506
507	Logan, William Armour	1913	Avonmore, West Sunbury			b Ordained, 1913	507
			Turtle Creek, Alpha				
508	Lohman, George Leo	1891	Tuscarawas, Connellsville	Ministerium of N. Y.	1906	a	508
509	Long, Henry Focht	1889	Sharpsburg, Shippenville,	Synod of Georgia	1897	b	509
510	Longaker, Frank Carroll	1906	Parkersburg	Chicago Synod	1908	c	510
		1910	Zelienople	Method not given	1913		
511	Longanecker, Abram Rife	1903	Swissvale, Smicksburg	Alleghany Synod	1906	b	511
512	Lotz, James Milton	1919	Blairsville	Miami Synod	1920	b	512
513	Lowe, James Edward, Jr.	1914	Wickboro, Brookville	Synod of New York	1920	b	513
514	Luepke, John	1896	Brandts, Johnstown	Ministerium of N. Y.	1899	a	514
515	Lund, Emil Gunerious	1881	Irwin	Norwegian Synod	1883	c Ordained, 1881	515
		1885	Greensburg, Zion	Norwegian Synod	1891		
		1907	Beaver, Clarion County	Pacific Synod	1908		
516	MacDonald, James Enzer	1918	Fryburg, Sagamore			b Lic., 1918; Ord., 1919	516
517	MacLaughlin, Alexander	1868	North Zion, Freeport	N. Indiana Synod	1874	b Miss. Supt., 1868	517
		1885	Vaughn, Sardis, Tarentum	N. Indiana Synod	1900		
518	MacLaughlin, Charles Peter Raby	1916	Greensbg, First, Pgh., First			c	518
519	Madulet, John Baptist	1847	Pittsburgh, German	License not renewed	1848	Licensed, 1847	519
520	Maguire, Harry White	1912	Cookport	License not renewed	1914	b Licensed, 1912-1913	520
521	Maier, Daniel	1847	McKeesport, German	License not renewed	1850	Licensed, 1847-1849	521
522	Main, John Harry	1903	Sharpsburg	East Penna. Synod	1906	b	522
523	Main, William Eugene	1889	Clarion	Synod of N. Y. and N. Jer.	1895	b Lic., 1889; Ord., 1890	523
524	Manifold, John Henry Cowhick	1894	Venango	Susquehanna Synod	1895	b	524
525	Mann, Wilbur Chemnitz	1908	Donora, Emsworth, Mt. Olivet,			b Secretary, 1915	525
526	Mantz, Herman	1848	Prospect, N. Castle,	Died, Dec. 16, 1853	1853	Lic., 1848-1850; Ord., 1851	526
527	Markley, Abraham, Bertholette	1896	Warren	Dist. Synod of Ohio	1903	a	527
528	Marks, John Young	1876	Saltsburg, Stone Creek, O.	Died, Nov. 6, 1884	1884	a Ordained, 1876	528
529	Markward, Joseph Bradley	1895	Pgh., Trinity, Wilkinsburg	East Penna. Synod	1909	b Ord., 1895; Pres., 1908	529
530	Martens, Herbert	1892	Sarver	Dist. Synod of Ohio	1895	a	530
		1897	Mt. Pleasant	Synod of North West	1900		
		1906	Saltsburg, Prospect, Freeport, Sarver	Died, Sept. 18, 1921	1921		
531	Martin, Frederick Charles	1919	Greensburg, First			a	531
532	Marvin, John Lafayette	1922	Hempfield			b	532

533	Matter, Franklin James	1897	Kellersburg, Manorville, Wilmerding,	Alleghany Synod	1911	b		533
		1915	McKeesport, Trinity	East Penna. Synod	1923			
534	Matthews, Gomer Benjamin	1906	Derry, Cleveland	Episcopal Church	1911	a	Field Sec., Thiel College	534
535	Maurer, Jacob	1888	Mahone Bay, Rose Bay	Nova Scotia Synod	1903	a		535
536	Maurer, Jacob Evan	1891	Butler, Grace	Maryland Synod	1895	b	Miss. Supt., 1892-1893	536
537	Maxwell, David Elias	1922	Clairton			d	Ordained, 1922	537
538	McCauley, Ernest Roedel	1898	Pittsburg, St. Stephens	Alleghany Synod	1900	a		538
539	McCreery, Luther Melancthon	1896	Midville, Nova Scotia	Novo Scotia Synod	1903	a		539
540	McCullough, Andrew Wiggins	1870	Maysville	Alleghany Synod	1876	b	Ordained, 1871	540
		1887		Congregational Church	1902			
		1910		Died, February 10, 1913	1913			
541	McDaniel, Reuben E.*	1889	Tarentum, Verona, Corry, Edinboro	Chicago Synod	1910	a		541
		1912	Moundsville, W. Va.	Died, April 11, 1920	1920			
542	McDowell, Samuel James	1898	Sharpsburg	N. Indiana Synod	1907	b	Miss. Supt., 1901-1902	542
543	McGaughey, James Calvin	1900	Cookport, Licking	Presbyterian Church	1906	b		543
544	McGiffin, Russell Brenneman	1908	Pittsburgh, Temple	East Ohio Synod	1917	b	Secretary, 1912	544
545	McKee, David	1859	Brick Church, Elderton	Died, March 30, 1897	1897	a	Lic., 1859-1861; Ord., 1862; Prof. Thiel College	545
546	McLinn, Milton Edgar	1903	Apollo, Crafton	Maryland Synod	1919	b	President, 1917	546
547	McMackin, Amasa B.	1881	Fay	Eng. Iowa Synod	1883	b	Lic., 1881; Ord., 1882	547
548	McMurray, Humphrey Ludwig	1895	McKeesport, St. Johns	Chicago Synod	1896	a		548
		1898	Ligonier	Died, January 8, 1922	1922			
549	McPherrin, Josiah	1861	Mid. Lancaster, Pine Creek	Withdrew	1863		Licensed, 1861-1862	549
550	McSherry, George Washington	1903	Mt. Pleasant, Chicora, New Florence, N. Wash.	Central Penna. Synod	1918	b		550
551	Meerwein, Heinrich Christoph Otto	1875	Wheeling, Red Hill, W. Va.	Joint Synod of Ohio	1885	a		551
552	Mehrkam, A.* Milles	1910	Rochester, Grace	Ministerium of Pa.	1918	a		552
553	Meier, Martin Albert	1912	North East, Natrona	Iowa Synod	1919	a		553
554	Meissner, Elias Jacob	1883	Youngstown, Coudersport, Corry, Edinboro	Chicago Synod	1912	a		554
		1921		Died, Dec. 11, 1923	1923			
555	Melhorn, John Kauforth	1856	Jacobs, Bruceton, Freeport Pgh., Grace, Homestead, Tarentum, Natrona	Died, October 20, 1904	1904	a	President, 1885-1887 Miss Supt., 1871-1873; 1875-1883	555
556	Mensch, John Abraham Logan	1916	Erie, Grace, Erie County	East Ohio Synod	1920	a	Ordained, 1916	556
557	Merz, Henry	1888	Chicago, German	Ministerium of Pa.	1900	a		557
558	Messner, Martin Herbert	1921	Carnegie, Carrick, N. Zion,			d		558
559	Metzenthin, Paul George Wilhelm	1895	Reynoldsville, Benwood,	Ministerium of Pa.	1906	a		559
560	Metzgar, John Luther	1885	Licking	West Penna. Synod	1891	b	Ordained, 1885	560
561	Meyer, John Henry	1892	Brushton, Ger., Brandts	Joint Synod of Ohio	1898	a		561
562	Meyer, Roy Joseph	1923	Monessen			b		562
563	Michael, David William	1898	Donegal	Synod of North West	1901	c		563
		1905	Trauger, Scottdale	Chicago Synod	1911			

Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
564	Michael, Harry Cleaver	1899	Pgh., Olivet, Wilmerding	Susquehanna Synod	1906	b Secretary, 1903	564
565	Michetek, John	1891	Pittsburgh, Slovak	Deposed	1895	a Ordained, 1891	565
566	Mildner, Karl	1887	Steubenville, Brushton, Ger., McDonald	Demitted ministry	1896	a	566
567	Miller, Ananias S.	1861	Licking, Kittanning, Butler Co.,	Eng Iowa Synod	1882	b	567
568	Miller, Charles Dawson	1907	Avonmore, Cleveland	Synod of Ohio	1921	a Ordained, 1907	568
569	Miller, Carl Frank	1912	Elderton	Died, April 6, 1915	1915	b Lic., 1912-1913; Ord., 1914	569
570	Miller, Daniel Leander	1910	Donegal	Method not given	1913	a	570
571	Miller, David Dawson	1890	Parker, Emlenton, Brick Church			a Ordained, 1890	571
			Jacobs, Smithton, Red Bank				
572	Miller, Eli	1880	Venango, Chicora, Mt. Pleasant,	Miami Synod	1907	b Secretary, 1886-1888	572
			Butler, Grace, Pgh., St. M.			President, 1891-1893	
573	Miller, Henderson Neiffer	1919	Greenville			c	573
574	Miller, John B.	1870	Kittanning, Fay	East Ohio Synod	1872	b	574
575	Miller, Joshua Hauser	1896	New Castle, St. Johns	Ministerium of Pa.	1906	a	575
		1907	N. Castle, St. Johns, Irwin				
576	Miller, Jesse Leroy	1897	Youngstown, O., Grace			a Ordained, 1897	576
577	Miller, Luther Deck	1917	U. S. A. Chaplain			a Ordained, 1917	577
578	Miller, Oscar Daniel	1897	Tuscarawas, Zelienople	Died, Jan. 11, 1911	1911	a	578
579	Miller, Robert Sheridan	1921	Crafton			d Ordained, 1921	579
580	Miller, Samuel S.	1878	Brookville	Deposed	1886	b	580
581	Miller, Shile	1892	Salem, N. Washington, Smicksburg,	Methodist Church	1904	b	581
582	Miller, Victor	1863	Fay	Maryland Synod	1871	b Independent, 1867-1868	582
583	Miller, William C.*	1916	New Castle, St. Pauls	Pacific Synod	1920	a	583
584	Miller, William Jacob	1883	Leechburg, First	Ministerium of N. Y.	1894	a President, 1905-1907	584
		1902	Greensburg, Zion	Died, Dec. 24, 1912	1912		
585	Minto, Jacob	1893		Alleghany Synod	1893	b Licensed, 1893	585
586	Molnar, Charles Vladimir	1909	Pgh., Charleroi, Braddock,			a	586
587	Monesmith, Harry William	1924				b	587
588	Mordhurst, Otto Frederick	1910	Economy, St. Johns	Name erased	1921	a	588
589	Morello, Salvatore	1919	Monongahela, Italian			b	589
590	Morentz, Paul Israel	1910	Reynoldsville, Struthers, Conneaut,	Ministerium of Pa.	1918	a Ordained, 1910	590

591	Mosig, Herman Richard	1905	Johnstown, Zion, Asst.	Synod of Canada	1906	a		591
592	Mosser, William Franklin	1896	Coudersport			a		592
593	Mottern, Richard Warren	1903	Punxsutawney	East Penna. Synod	1904	b		593
594	Mountz, Samuel Martin	1897	McKeesport, Butler,	Ministerium of Pa.	1904	c		594
595	Muenzinger, J. N.	1860	Zurich, Canada	Synod of Canada	1861	a	Licensed, 1860-1861	595
596	Muhlhauser, Johann	1874	Brandts	Ministerium of N. Y.	1878	a	Ord., 1874; Ger. Sec. 1876-1877	596
597	Muller, George Joseph	1924	Spring Garden			a		597
598	Muller, Hugo Karl	1897	Allegheny, First Ger. Prot.,	Withdrew	1897	b		598
		1908	Allegheny, First Ger. Prot.	Method not recorded	1918			
599	Muller, John	1879	Beaver Falls, German	Ministerium of N. Y.	1883	a	Ordained, 1879	599
		1891	Altoona, Johnson, Economy	Died, February 1, 1920	1920		Supt. Inner Mission	
600	Muller, William Albert Christian	1878	Brick Church, Connellsville	Ministerium of Pa.	1884	a	Ordained, 1878	600
		1891	Warren	S. Carolina Synod	1892			
601	Munsch, Solomon	1874	Greenoch, McDonald	Died, Sept. 3, 1898	1898	a	Ordained, 1874	601
602	Mullen, Philip Hiram Ribald	1915	Swissvale			b	Editor Lutheran Monthly	602
603	Murray, Waldo Emerson	1893		Synod of Canada	1893	a	Ordained, 1893	603
604	Myers, John Josiah	1907	Oak Grove, Verona, McKees Rocks			a	Or., 1907; Assoc. Sec., 1912-1919; Sec., 1919-	604
605	Myers, John Wesley	1872	Stone Creek, Bethlehem, Delmont	Dist. Synod of Ohio	1892	a	Ordained, 1872	605
		1893	Mahone Bay, N. S., Farrell Reynoldsville, Natrona	Died, July 16, 1916	1916			
606	Naumann, Charles Adolph	1908	Ligonier	Synod of North West	1913	a	Ordained, 1908	606
607	Neff, Isaac P.*	1898	Knoxdale	Cent. Penna. Synod	1906	b		607
608	Nellis, Peter S.	1847	Clarion County	Hartwick Synod	1848		Licensed, 1847	608
609	Neudoerffer, Julius	1905	Erie, St. Matthews	Ministerium of Pa.	1911	a		609
		1913	Warren, O., Farrell, Grace	Ministerium of Pa.	1919			
610	Neumann, Robert Henry	1859	Pittsburgh, German	Ministerium of N. Y.	1865	a	Castle Garden Mission	610
611	Newcomer, Harry David	1922	Kittanning			b		611
612	Nicholas, Jacob Crayton	1897	Mt. Pleasant, Avonmore, Butler,	West Penna. Synod	1915	b	Ord, 1907; Pres., 1907	612
		1919	Pittsburgh, Grace					
613	Nicholas, Jacob Leonard	1910	Elderton	West Penna. Synod	1913	b		613
614	Nicholas, Jacob Russell	1916	Butler, West Sunbury			b	Ordained, 1916	614
615	Nicholas, Samuel Trauger	1893	Pittsburgh, Troy Hill	East Penna. Synod	1905	b	Miss. Supt., 1903-1904	615
616	Nicholas, William Henry	1898	Apollo, Pgh., Troy Hill	Central Ill. Synod	1908	b	President, 1906	616
617	Nicoll, William Donneldson	1912	Licking	West Penna. Synod	1914	b		617
618	Nieder, Rudolf	1903	Johnstown, St. Pauls	Ministerium of Pa.	1910	a		618
619	Niemann, Johannes	1909	Germania, Potter Co.	Withdrew	1912	a		619
620	Novemesky, Ludvik	1891	Braddock, Slov.	Missouri Synod	1893	a		620
621	Nuner, John A.	1852	Venango, Franklin,	Allegheny Synod	1862	b		621
622	Obenauf, Henry Francis	1905	Farrell, Moundsville, Pitcairn, Scenery Hill, Etna			a	Ordained, 1905	622
623	Oberly, Frank Clarence	1899	Greenville, Pgh., Christ	Died. March 22, 1922	1922	a		623

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
			Butler, First, Washington				
624	Oevermann, Claudius Heinrich	1888	Bridgeport, O., Millvale,	Became independent	1895	a Ordained, 1888	624
		1916	Millvale, St. Lukes	Died, July 24, 1922	1922		
625	Oney, Elbert Elijah	1918	Kittanning, Tarentum,			b	625
626	Orr, Joseph Hart	1885	Meadville, Corry, Ridgway..	Ministerium of Pa.	1906	a	626
			Bridgewater, N. S.				
627	Park, James Clark Neff	1894	Beaver Falls, Brushton, Leechburg,	Died, Oct. 24, 1921	1921	c	627
628	Pasqualoni, Sabatino	1923	Erie, Italian			d	628
629	Passavant, William Alfred	1845	Pittsburgh, First	Died, June 3, 1894	1894	a Sec., 1845; Pres., 1860-62, 1880-82 Miss. Supt., 1849-1856, 1859 Founder, Inst. Prot. Deacones's Ed. The Miss.; The Workman	629
			Rochester, Baden				
			Chartiers				
630	Passavant, William Alfred, Jr.	1879	Baden, Monaca, Redeemer. Supt. G. C. Home Missions Pittsburgh, Christ	Died, July 1, 1901	1901	a Ordained, 1879 Direc., Inst. Prot. Deaconesses.. Ed., The Workman	630
631	Pearch, Loren Otto	1902	Boquet, Avonmore	Demitted ministry	1918	a	631
632	Pershing, Benjamin Harrison	1918	Etna			b Pro., Thiel College	632
633	Peschau, Ferdinand William Ellis	1874		Nebraska Synod	1876	c Lic., 1874-1875; Ord., 1876	633
		1893	Greensburg, Zion	Dist. Synod of Ohio	1900		
634	Peter, Martin Luther	1924	Jacobs			b	634
635	Peters, Hiram	1873		Method not recorded	1874	a Ordained, 1873	635
		1881	Saegertown	Ministerium of N. Y.	1885		
636	Pfeifer, William Frederick	1907	Ashtabula, Baden, Verona,	Ministerium of Pa.	1916	a Ordained, 1907	636
		1922	Phg., Mem., McKeesport				
637	Pflueger, Asher Parmenio	1892	West Newton	Ministerium of Pa.	1893	a	637
638	Pfuhl, John George	1862	Nova Scotia, Steubenville,	Ministerium of Pa.	1876	a Lic., 62-63; Or. 64; Ger. S. 74-76	638
639	Pisani, Fausto	1921	Monessen, Italian			d	639
640	Plitt, John Keller	1866	Greensburg, Adamsburg	Ministerium of Pa.	1873	a	640
641	Poesche, Frederick Wilhelm Otto	1894	East Green	Ministerium of N. Y.	1895	a	641
642	Polfinberger, John Wesley	1886	Leechburg, Vandergrift,	Died, March 30, 1909	1909	b President, 1888-1890	642
643	Porath, Paul Emil	1920	Leetsdale, Glenfield			d Ordained, 1920	643
644	Porr, William S.*	1870	Fryburg	East Penna. Synod	1874	b	644
645	Potts, Alpheus D.*	1875	Ligonier, Delmont, Trauger, Youngstown, Ohio	Alleghany Synod	1898	c Ordained, 1875	645
646	Potts, Edward McNeil	1897	Stone Creek, O.	Dist. Synod of Ohio	1899	a Ordained, 1897	646
647	Preuss, George Paul Ulrich Joachim	1896	Brier Hill, Mansfield,	Dist. Synod of Ohio	1901	a	647

648	Price, William Leonard	1903	Kittanning, St. Johns	Synod of N. Y. and N. E.	1917			
		1905	Elderton, Fryburg	Alleghany Synod	1914	b		648
		1922	Rural Valley					
649	Puhl, Max Otto	1889	Castle Shannon	Ministerium of N. Y.	1890	c		649
650	Quinn, Charles Lane	1918	New Bethlehem	New York Synod	1920	b		650
651	Ramsey, Alfred	1885	Scenery Hill, Uniontown	Synod of North West	1896	a	Secretary, 1890-1892	651
652	Ramsey, James Waters	1914	Lawrence Park	Chicago Synod	1916	a	Ordained, 1914	652
653	Rankin, George Luther	1881	Alliance, Scenery Hill, DuBois, Lunenberg, Wilkinsburg, Homestead,			a	Ordained, 1881	653
							Treasurer, 1912	
654	Rasmussen, Carl Christian	1923	Greensburg, Zion	East Penna. Synod	1923	b		654
655	Rathbun, Elihu	1845	Mercer, Riders, Sandy L.	Honorable dismissal	1854			655
656	Read, Charles Elwood	1908	Wellsville, Beaver, N. East, Wesleyville, Belle Valley			a	Ordained, 1908	656
657	Reber, Owen	1891	Annapolis, O.	Dist. Synod of Ohio	1894	a		657
658	Rechenberg, Carl Frederick Wilhelm	1858	Canada	Synod of Canada	1861	a		658
659	Rechsteiner, Joseph	1878	Brandts, Glenfield	Ministerium of Pa.	1882	a	Ord., 1878; German Soc. 1881	659
660	Reck, Henry	1852	Pgh., Grace, Pgh., Trinity, Pine Creek	Augustana Synod	1873	a	Lic., 1852-1854; Ord., 1855	660
							Pres., 1859; Miss. Supt., 57,58,60	
661	Reed, Ezra Leiss	1898	West Newton	Ministerium of Pa.	1908	a		661
662	Reed, Luther Dotterer	1895	Pgh., Emmanuel, Jeannette West Newton	Ministerium of Pa.	1907	a		662
663	Reed, David E.*	1875	Fryburg	Synod of Nebraska	1876	b		663
664	Rees, Gomer Christmas	1915	Greensburg, Zion	Ministerium of Pa.	1919	a		664
665	Reese, John Wesley	1871	Licking, Chicora, N. Washington,	Susquehanna Synod	1875	b		665
		1887	Homer City	West Penna Synod	1889			
666	Rehmeyer, Lewis Herman	1919	Shippenville	Maryland Synod	1923	b	Ordained, 1919	666
667	Rehrig, Wilson Meyer	1887	Mercer Co., Greenville	Ministerium of Pa.	1898	a		667
668	Reiche, Gustav Adolf	1855	Canada	Swedenborgian	1858		Ordained, 1855	668
669	Reinartz, Johann Gottfried	1886	E. Liverpool, Wall Rose			a	Ordained, 1886	669
670	Reinewald, Charles	1888	Braddock, First	Maryland Synod	1892	b		670
671	Reiter, Frederick Adolphus	1910	Leechburg, First	Presbyterian Church	1922	a		671
672	Reller, Herman Charles	1893	Freeport, Aspinwall			b		672
673	Rengier, Richard Courtney	1911	Butler, First	Died, January 1, 1913	1913	a		673
674	Renninger, Josiah Stauffer	1863	New Derry	Ministerium of Pa.	1864	a	Licensed, 1863	674
675	Repass, Bernard	1902	Emlenton	Ministerium of Pa.	1905	a		675
676	Reschke, George Emil Arthur	1913	Latrobe, German	Evangelical Church	1914	a		676
677	Reumann, Henry	1886	Lovi, Brandt, Bridgeport,	Ministerium of N. Y.	1893	a	Ordained, 1886	677
678	Rice, Elmer Frederic	1918	Duquesne			b		678
679	Rice, John Melancthon	1888	Shippenville	West Penna. Synod	1890	b		679
680	Richard, Ralph Roy	1915	Shippenville, Smicksburg	Maryland Synod	1920	b	Ordained, 1915	680
681	Richards, Franklin	1867	Chicago Mission	Ministerium of Pa.	1874	a	Secretary, 1870-1872	681
682	Richards, John Elroy	1905	Natrona, Kane	Method not recorded	1911	a		682
683	Richardson, Arhtur Franklin	1905	Swissvale	Maryland Synod	1906	b		683

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
684	Richter, Frank William Henry	1912	Baden, Inner Mission			a Ordained, 1912	684
685	Ricker, Charles Cyrus	1922	North East			d Ordained, 1922	685
686	Riffer, Peter	1877	Wurtemburg, Ellwood City. West View, Mercer Co.			a Ordained, 1877	686
687	Rinard, Herbert Adron	1915	Pgh., St. Marks, Freeport			b U. S. A. Chaplain	687
688	Ritchie, Edward Lee	1923	Homer City				688
689	Ritter, Charles Lewis	1910	Wheeling, Trinity	West Penna. Synod	1912	b	689
		1924	Shippenville				
690	Ritter, Edward Frederick	1920		Synod of Ohio	1923	a Fld Sec. & Act. Pres., Thl ol.	690
691	Ritter, George Oliver	1906	E. McKeesport, Jeannette, Willet,	Synod of West Va.	1915	c Secretary, 1914	691
692	Ritter, Jeremiah Henry	1886	Jacobs, Venango, R. Bank.	Ministerium of Pa.	1895	a	692
693	Rizer, John Kent	1921	Pgh., Grace, Pgh., St. Jas			b	693
694	Robb, Jonas Keffer	1910	Wilmerding	West Penna. Synod	1912	b Lic., 1910; Ord., 1911	694
695	Roeder, Robert Daniel	1904	Butler, First, DuBois	Ministerium of Pa.	1923	a	695
696	Roland, Ernest Victor	1916	Butler, Grace			b	696
697	Romich, Julius Warren	1897	Pgh., St. Lukes, Chicora	Rocky Mountain Synod	1905	b Secretary, 1901	697
698	Roof, Joseph Anton	1872	Jewett, O.	Died, November 8, 1904	1904	a	698
699	Rosenbaum, Robert Greever	1885	Donegal, Brick Church, Du Bois, Delmont, Monaca, Spring Garden, Bridgeport, O.	Died, August 31, 1919	1919	a Miss. Supt., 1907-1913	699
700	Roth, David Luther	1876	Lunenburg, Butler,	Ministerium of N. Y.	1889	a Ordained, 1876	700
		1895	Pgh., Grace, Woodlawn	Synod of Nova Scotia	1924		
701	Roth, Henry Warren	1863	Pgh., Grace, Mercer Co. Chicago	Died, Sept. 25, 1918	1918	a Lic., 1863-1864; Ord., 1865. Sec., 1867-1869; Pres., 1871-1873.	701
			Director, Inst. Prot. Deac.,			Pres., Thiel College	
702	Roth, John David	1874	Scen. Hill, Delmont, Sidney	Indiana Synod	1885	a	702
		1909	Tarentum, Grace	Died, March 23, 1922	1922		
703	Roth, Samuel Hoerlein	1919	Meadville	Synod of North West	1922	a	703
704	Roth, Theophilus Bassler	1878		Ministerium of N. Y.	1880	a Ord., 1878; Ed. Young Luth. Pres., Thiel College	704
		1893					
705	Rudisill, Earl Stockslager	1919	Aspinwall	East Penna. Synod	1923	b	705
706	Rudy, Charles Elmer	1909	Reynoldsville	Ministerium of Pa.	1912	a Ordained, 1909	706
707	Ruff, George Grant	1892	Derry, North East	Synod of N. Y. and N. E.	1903	a Ordained, 1892	707
		1917	Springdale, Pgh., Temple				
708	Rugan, John	1847	Greensburg, Saltsburg	Synod of New York	1850	c Lic., 1847-1848; Ord., 1849	708

709	Ruphoff, Hermann August Christoph	1894	Ringgold	Ministerium of N. Y.	1897	a	Ordained, 1894	709
710	Rupley, Daniel Erisman	1911	Homestead, Messiah	East Penna. Synod	1911	b		710
711	Rupp, John Charles Francis	1884		N. Carolina Synod	1885	a	Ordained, 1884	711
		1887	McKeesport, Scottdale,	Synod of Canada	1901			
		1909	Bridgep't, Conneaut, Wellsville,					
712	Rupp, Lewis William	1915	Leetsdale, Tarentum, Grace			a	Ordained, 1915	712
713	Russell, Charles Deitzler	1913	East Pittsburgh			b	Secretary, 1918	713
714	Ruthrauff, Frederick	1859	Worthington	Died, Sept. 18, 1859	1859			714
715	Ruthrauff, William Patton	1852	Canton, O., Ft. Wayne, Ind.	N. Indiana Synod	1862	c	Ordained, 1852	715
716	Ruzsa, Ladislaus	1922	Akron, Cleveland, O., Hungarian,			d	Ordained, 1922	716
717	Ruzsa, Stephen	1909	Cleveland, O., Hungarian			a		717
718	Ryder, David L.	1869	Monongahela	Alleghany Synod	1872	b	Lic., 1869-1870; Ord., 1871	718
719	Sadtler, William Augustus	1917	Pitts., St. James	Synod of Georgia	1920	c		719
720	Sahm, Melancthon Oecolampadius Tritle	1884	Fay	Cent. Penna. Synod	1885	b		720
721	Salem, Harry Clinton	1908	Kellersburg	Alleghany Synod	1909	b		721
722	Salva, Charles	1911	Cleveland, O., Slovak	Died, Jan. 21, 1913	1913	a	Ordained, 1910	722
723	Sammel, William Raymond	1919	New Castle, Bethany	East Penna. Synod	1922	b	Ordained, 1919	723
724	Sample, James Reed	1899	Punxsutawney	Died, May 12, 1903	1903	b		724
725	Sander, John	1880	Ridgway	Augustana Synod	1886	a		725
726	Sanders, Charles Finley	1895	Avonmore, Blairsville	West Penna. Synod	1923	b	Ord., 1895; Pres., 1904	726
727	Sappenfield, John Valentine	1913	Coudersport, Prospect	Dist. Synod of Ohio	1920	a		727
728	Sarver, Jonathan	1864	Zelienople, Leechburg, Jewett,					
			Mt. Pleasant, Hazelton, Beaver Falls, Pittsburgh, Emmanuel,, Harold-Sea., Derry, Saegertown, Forks,	Died, January 24, 1922	1922	a	Licensed, 1864 Ordained, 1865	728
729	Sassaman, Ira Seebold	1913	Turtle Creek	Susquehanna Synod	1917	b		729
730	Scarpitti, Fortunatto	1917	Monessen, Erie, Italian			b	Supt. Ital. Mission Work	730
731	Schaeffer, Augustus Frederick	1884	Tuscarawas, Ridgway, Emporium,	Ministerium of N. Y.	1891	a		731
732	Schaeffer, George Francis	1876	Apollo	N. Carolina Synod	1882	b		732
733	Schaid, John George	1908	Mason, W. Va., Saltsburg	Died, August 6, 1909	1909	a		733
734	Scheer, John Charles Christian	1897	Beaver Falls, German	Synod of Iowa	1921	a	Ordained, 1897	734
735	Scheese, George F.	1905	West Sunbury	Presbyterian Church	1906	b		735
736	Scheffer, John Amos	1875	Manor, Mahone Bay, N. S.	Ministerium of Pa.	1886	a	Ordained, 1875	736
737	Scheffer, Nathaniel	1885	Sarvers, Prospect, Mercer	Ministerium of Pa.	1897	a		737
		1904	Meadville, Harrison, City, Coudersport,					
738	Scheidy, George Morris	1888	Lunenburg, N. S.	Method not recorded	1893	a		738
739	Schiedt, Frederick	1886		Died, March 1, 1890	1890	b		739
740	Schierenbeck, John Heinrich Conrad	1863	New Castle, St. Pauls	Deposed	1871	a	e	740
741	Schlick, Emil Rudolph Wilhelm	1913	Bridgeville	Ministerium of N. Y.	1914	a	Ordained, 1913	741

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742	Schluttig, Richard	1911	Jeannette, German	Alleghany Synod	1916	c	742
		1917	Latrobe, German				
743	Schmalenbach, Joseph	1897	Corry, Johnsonburg	Dist. Synod of Ohio	1903	a	743
744	Schmidt, Reinhold	1921	Altoona	Ministerium of Pa.	1924	a	744
745	Schmucker, Martin Luther	1897	Harmony Grove,	Wittenberg Synod	1908	b	745
746	Schnur, George Henry, Jr.	1915	Zelienople, Erie, Grace			c Sec. of Stat. and Ben., 1919-	746
747	Schoemperlen, G. Heinrich	1875	Lake Shore,	Synod of Canada	1876	c	747
748	Scholl, Jacob Franklin	1908	West Newton			a	748
749	Schriver, Pearl Johnston	1909	Vandergrift, Licking,	Alleghany Synod	1912	b	749
750	Schubert, John	1891	Jeannette, Brushton, Ger.	Deposed	1895	a Ordained, 1891	750
751	Schultz, Gustav	1881	New Castle, German	Method not recorded	1888	a	751
752	Schumann, Giles VanBuren	1909	Ashtabula	Synod of New York	1911	c	752
753	Schwarm, Samuel	1894	Wheeling, First	Miami Synod	1910	b President, 1897-1898	753
754	Schwartz, John William	1868	Worthington	Died, May 23, 1919	1919	b Pres., 1875-1877; Sec., 1869-1871.. Miss. Supt. 1878-1882;1884-1885..	754
755	Schweigert, Michael	1845	Alle. Co., Washington Co.... Clarion Co., Armstrong Co..	Died, July 9, 1891	1891	a Lic., 1845-1852; Ord., 1853	755
756	Schweikert, Charles Edward	1911	Saltsburg, Woodlawn, Mercer Co.,			a	756
757	Seaman, Charles Schock	1882	Renovo, Brush Creek	Died, September 7, 1889	1889	a	757
758	Seamon, George Schock	1890	Brush Creek, Homestead,...	Ministerium of Pa.	1904	a Miss. Supt., 1901-1902	758
759	Seeger, William Frederick	1870	Lake Shore	Missouri Synod	1873	a	759
760	Seel, Henry Albert	1921	Sligo, Westmoreland			d Ordained, 1921	760
761	Seiberling, William Joshua	1921	Homestead, St. Johns			a	761
762	Selner, Wilson	1876	Kellersburg, Brookville	Alleghany Synod	1882	b	762
763	Shaffer, Clyde William	1915		Cent. Penna. Synod	1916	b Licensed, 1915	763
764	Shaffer, James William	1888	Homer City	Susquehanna Synod	1898	b Lic., 1888; Ord., 1889	764
		1900	Homer City	Died, Sept. 10, 1923	1923		
765	Shaffer, David Luther	1916	Homestead, Messiah	Alleghany Synod	1919	b Ordained, 1916	765
766	Shaner, Braden Edwin	1888	Punxsutawney, Licking	N. Indiana Synod	1897	b Lic., 1888; Ordained, 1889	766
		1900	Tarentum, Trinity	Died, October 2, 1910	1910	Secretary, 1902	
767	Shanor, Henry Kuhn	1882	Freeport, Mid. Lancaster....	Augustana Synod	1890	a Ordained, 1882	767
		1893	Youngwood, Jewett, Leechburg, Grace			Prof., Thiel College	
768	Shanor, Wilbert Pierce	1881	West View, Pgh., Memorial	Died, 1890	1890	a Ord., 1881; Miss Supt., 85-86..	768
769	Shaud, John Ira	1908	Ridgway, Ambridge, Pgh., Christ			a	769

770	Shaulis, Samuel Alexander	1898	New Flor., Grove Chapel				b	770
771	Shearer, James Walter	1910	Donora, Freeport, Vandergrift				b Ord., 1910; Sec., 1916	771
772	Sheeder, Benjamin Rapp Miller	1911	Clarion	Alleghany Synod	1915		b	772
773	Shepfer, Harold Reed	1922	Delmont				d Ordained, 1922	773
774	Shepfer, William Henry	1921	Leechburg, First				a	774
775	Shepperson, C. M.	1848	Mercer	Synod of Virginia	1850		Licensed, 1848-1849	775
776	Shindle, Henry Clay	1912	Supply	East Penna. Synod	1920		b	776
777	Shuey, Theodore George	1918	Pittsburgh, St. Marks				b Lic., 1918; Ord., 1919	777
778	Shunk, John	1886	Bowerston, Jewett	Synod of Canada	1896		a	778
		1905	Harrison City, Smithton	Died, Dec. 19, 1910	1910			
779	Shuster, George	1910	Pittsburgh, Youngstown, O.,	Demitted ministry	1923		a Ordained, 1909	779
780	Shuster, Joseph Rowe	1923	Leetsdale				d Ordained, 1923	780
781	Sigelen, William	1847	Pittsburgh, German	Joint Synod of Ohio	1848			781
782	Sill, George	1885	Fryburg	East Penna. Synod	1888		b	782
783	Singer, Jacob	1858	Brookville, N. Washington	English Ohio Synod	1864		c Lic., 1858-1859; Ord., 1860	783
		1873	Seanors	Died, August 8, 1876	1876			
784	Sipes, Hiram Hill	1920	India Mission				d Ordained, 1920	784
785	Slabej, Martin	1918	Farrell, Slovak	Slovak Zion Synod	1921		a Ordained, 1918	785
786	Slater, Samuel Edgar	1896	Blairsville	Alleghany Synod	1898		b	786
787	Slifer, Luther Walter	1921	Cookport, Grove Chapel				d Ordained, 1921	787
788	Slonaker, William George	1892	Brush Valley	Wittenberg Synod	1893		b Ordained, 1892	788
		1896	Fay, Cookport	Alleghany Synod	1907			
789	Smith, Ammon Wellington	1917	Worthington	Susquehanna Synod	1919		b	789
790	Smith, Charles Elmer	1897	Westmoreland	East Penna. Synod	1899		b	790
791	Smith, Enoch	1892	Butler, First	Died, May 22, 1894	1894		a	791
792	Smith, Frank Edwin	1915	Pgh., Luther Memorial				b Lic., 1915; Ord., 1916; Sec., 1919	792
793	Smith, Jacob Lawson	1866	Erie, Vandalia, Ill.	Dist. Synod of Ohio	1872		a Founder Idlewild Reunion	793
		1885	Ligonier, Pgh., Christ	Died, June 13, 1914	1914			
794	Smith, Martin Luther	1877	North Washington	Wittenberg Synod	1879		b	794
795	Smith, Reuben	1877	Grove Chapel	West Penna. Synod	1890		b	795
		1904		Died, October 3, 1913	1913			
796	Smith, Robert Lincoln	1917	N. Castle, Beth, Glenwood				c	796
797	Smith, Robert Morris	1887	Baden, Washington	Miami Synod	1916		c	797
798	Smith, Samuel Edward	1895	Punxsutawney, Salem, Millvale, Christ,	West Penna. Synod	1911		b Secretary, 1904	798
799	Smith, Samuel Ernest	1910	Vandergrift, St. Pauls	Died, July 22, 1911	1911		b Licensed, 1910	799
800	Snyder, Frank Carl	1911	Wheeling, Oak Grove, Warren, Jewett,				a Odained, 1911	800
801	Snyder, Harry Gelwix	1911	Vandergrift, First				b	801
802	Snyder, Jeremiah Milton	1899	Brush Valley	Aleghany Synod	1905		b	802
		1910	Supply	Died, February 6, 1916	1916			
803	Snyder, John Gallaher	1918	East McKeesport	License not renewed	1919		b Licensed, 1918	803
804	Snyder, Samuel Franklin	1911	Field Sec., Gettys. College,				b Lic., 1911; Ordained, 1912	804
805	Spangler, William M.*	1911	New Florence	East Penna. Synod	1913		b	805

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806	Sparks, David	1873	N. Cumberland, Del Roy	Died, 1881	1881	a	806
807	Spayde, Webster Clinton	1905	Homestead, Messiah	Alleghany Synod	1909	b	807
		1910	Punxsutawney	Wittenberg Synod	1915		
808	Spieker, Charles Gerash	1895	Cleveland, First	Ministerium of Pa.	1897	a	808
809	Spiggle, Charles Krauth	1911	Coudersport, Delmont, Warren, O.,	Alleghany Synod	1924	a Ordained, 1911	809
810	Spiggle, George Washington	1894	Kittanning, Youngstown,	N. Carolina Synod	1908	a	810
		1909	Penn Station	South West Va. Synod	1919		
811	Spotts, Milton Arthur	1912	Pgh., St. Marks	East Penna. Synod	1914	b	811
812	Stabley, John Franklin	1907	Smicksburg	East Penna. Synod	1912	b	812
813	Stacy, George Curtis	1910	Saltsburg	Method not recorded	1912	c	813
814	Stahlman, David Benjamin	1891	N. Lima, Prospect, Sarvers, Beaver,	Died, Dec. 1, 1905	1905	a Ordained, 1891	814
815	Starks, Robert Bratten	1881	Elderton, N. Washington	Susquehanna Synod	1897	b	815
		1898	Beaver Falls	Died, June 4, 1911	1911		
816	Steck, Charles Theodore	1882	Pgh., Messiah	Cent. Penna. Synod	1885	b	816
817	Steck, Michael John	1845	Greensburg	Died, Sept. 1, 1848	1848	President, 1845-1848	817
818	Steck, Thomas	1851	Chicora, Kellersburg, Licking	Ministerium of Pa.	1856	Lic., 1851; Ord., 1852	818
819	Stein, Curvin Horatio	1915	Braddock	Cent. Penna. Synod	1923	b Ordained, 1915	819
820	Steinbach, C. J.	1869	Rochester, East Liverpool,	Deposed	1870	a	820
821	Steinfurth, Albert William	1924	Greensburg, Zion			b	821
822	Steinhagen, F. R. Volrath	1891	Beaver Falls, German	Ministerium of Pa.	1893	c	822
823	Steininger, Russell Frail	1924	Pitcairn			d	823
824	Stern, Gottlieb	1884	Bedford, Ohio	Ministerium of N. Y.	1886	a Ordained, 1884	824
825	Stetler, Isaac Henry	1897	N. East, Couders., Monaca	Dist. Synod of Ohio	1912	a	825
826	Stockslager, Philip Thomas Emory	1903	Hyde Park, McKeesport,	West Penna. Synod	1908	b	826
		1920	Worthington	Alleghany Synod	1924		
827	Stolz, Carl Richard	1913	Johnstown, Beaver Falls,			a	827
828	Stolz, Reinhold Ferdinand	1923	Brookville			d	828
829	Stouffer, Samuel	1870	Licking, West Sunbury	Alleghany Synod	1875	c	829
		1882	North Zion	Alleghany Synod	1884		
		1889	Donegal, Jacobs	Synod of Canada	1902		
830	Stough, Frederick Earhart	1910	Beaver, Scottdale	Synod of N. Y. and N. E.	1917	a	830
		1922	New Castle, St. Johns				
831	Stough, William Lincoln	1893		Ministerium of Pa.	1893	a Ordained, 1893	831
832	Stover, Jacob Monroe	1904	Sardis, Grove Chapel	Susquehanna Synod	1911	b	832
		1916	Elderton	Alleghany Synod	1918		

833	Strauss, Abraham Mill	1865	Fryburg	Maryland Synod	1870	c		833
		1894	Tuscarawas, O., Avonmore,	Died, July 29, 1911	1911			
834	Strauss, Sigfried Karl	1919	Wheeling, Zion			a		834
835	Streamer, Charles Litsinger	1878	W. Sunbury, N. Washing...	Alleghany Synod	1885	b	Pres., 1884; Pres., 1900	835
		1887	Smicksburg, Hempfield	Alleghany Synod	1905		Miss. Supt., 1883	
836	Streamer, Charles Robinson	1899		East Penna. Synod	1899	b	Ordained, 1899	836
837	Streich, Carl John	1896	Ringgold, Evans City	Ministerium of Pa.	1907	a		837
838	Stremel, Alexander Warren	1921	Erie, St. Matthews			d	Ordained, 1921	838
839	Strobel, Franklin Edward	1905	Erie, Ridgway, Verona,	Wittenberg Synod	1920	a	Ordained, 1905	839
840	Strobel, William T.	1857	New Castle, German	Hartwick Synod	1859			840
841	Strodach, Paul Zeller	1906	Washington	East Ohio Synod	1907	c		841
842	Stuempfle, Herman Gustave	1923	Clarion			d		842
843	Stuckenberg, Henry Cornelius	1910	Avonmore	East Ohio Synod	1913	b		843
844	Stuckenberg, John Henry Wilbrandt	1862	Erie, Pittsburgh, Messiah	Miami Synod	1873	b	U. S. A. Chaplain	844
845	Stumpf, Raymond Neff	1914	Smicksburg, Avon., Verona			b		845
846	Stupp, Solomon Berger	1897	Mercer Co., Wheeling,	Dist. Synod of Ohio	1907	a		846
847	Styer, George Washington	1896	Brookville	East Ohio Synod	1901	b		847
848	Sumons, Adam Christian	1888	Bridgewater, N. S.	Synod of North West	1896	a		848
		1901	Bridgeport, O., N. East	Ministerium of Pa.	1910			
849	Sumstine, David Ross	1900				b	Ordained, 1900	849
850	Sunday, William E.*	1911	Kellersburg	Alleghany Synod	1915	b	Ordained, 1911	850
851	Sundberg, Carl August	1923				b	Pres., Thiel College	851
852	Swank, Newton Daniel	1914	Carnegie	Method not recorded	1916	b	Ordained, 1914	852
853	Swickard, William Ross	1893		Indiana Synod	1893	c	Ordained, 1893	853
		1897	Franklin, Mt. Pleasant	California Synod	1907			
854	Swingle, Solomon Hiram	1866	Bruceton, New Lebanon, Prospect,	Died, April 17, 1909	1909	a		854
855	Swoyer, Grover Elmer	1917	Erie, Gr., Pgh., Gr., Mt. Zi.			a	U. S. A. Chap., Ord., 1917	855
856	Tappert, Ernst August	1915	Johnstown, Zion			a		856
857	Tappert, Wiltried Carl Heinrich	1920	Johnstown, Zion			d	Ordained, 1920	857
858	Tarnedde, John Henry	1894	McKees Rocks, McDonald,			a		858
859	Tau, Paul John	1910	Strongstown, Grove Chapel, N. Washington,			b	Lic., 1910-1911; Ord., 1912	859
860	Teufel, Charles Milton	1907	E. Pgh., Pgh., St. Stephens	Maryland Synod	1918	b	Secretary, 1913	860
		1921	Woodlawn					
861	Tiemann, Christian Frederick	1880	Freeport, Connellsville.	Ministerium of N. Y.	1890	a	Ger. Sec., 1887-1888	861
		1894	Tohnsonsburg, Pine Creek	Dist. Synod of Ohio	1900			
862	Tilp, Charles Henry	1911	Kittanning, St. Pauls	East Ohio Synod	1917	b		862
		1920	Beaver Falls, Christ					
863	Titzel, George Edward	1883	St. Petersburg, Parker, Butler, Greensburg,	Died, Sept. 13, 1892	1892	a	Ordained, 1883	863
864	Titzel, Josiah Roddy	1874		Died, August 22, 1898	1898	a	Prof., Thiel College	864
865	Tomlinson, John	1893	Grove Chapel, Knoxdale	Died, May 20, 1902	1902	b	Historian, 1897-1902	865
866	Tope, Homer William	1888	Youngstown, O., Grace	N. Illinois Synod	1895	c	Ordained, 1888	866
867	Townsend, David	1874	Kellersburg, Riders	Deposed	1877	b	Ordained, 1874	867

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
868	Trabert, Ernest Anton	1900	Braddock, Trin., Uniontown	Pacific Synod	1913	c	868
			Pgh., Christ				
869	Trabert, George Henry	1892	Warren	Ministerium of Pa.	1896	a	869
870	Tressler, John William	1886	Manorville, Yatesboro, Leechburg,	Died, March 5, 1907	1907	b	870
871	Trostle, George	1898	Cookport	West Penna. Synod	1909	b	871
872	Trostle, Ira Wellington	1913	Millvale, Christ	N. Indiana Synod	1916	b	872
873	Trout, John Henry Leander	1917		East Penna. Synod	1918	b Lic., 1917	873
874	Trumpeter, Albert Wentworth	1919	Saltsburg, Mt. Pleasant			a Ordained, 1919	874
875	Tuerk, Frederick Wilhelm	1853	Canada	Swedenborgians	1857	Lic., 1853-1854; Ord., 1855	875
876	Turkle, Alonzo John	1899	Pittsburgh, Trinity			b Pres., 1909; Pres. Pro. Tem., 1919	876
877	Uber, James Merrel	1910		Cent. Penna. Synod	1911	b Ordained, 1910	877
		1917	Wilmerding, Ashtabula, O.				
878	Uber, Thomas Barclay	1911	Etna	N. Illinois Synod	1916	b Prof., Carthage College	878
879	Uhl, William C.	1846	Licking	Alleghany Synod	1848	b Licensed, 1846-1848	879
880	Ulery, Christian Dietrich	1859	Pgh., Grace	Ministerium of Pa.	1862	Lic., 1859-1860; Ord., 1861	880
881	Ulery, William Frederick	1855	Greensbg; Zion; Greenville Fargo, N. D., Travel. Miss.	Died, Dec. 27, 1903	1903	a Lic., 1855-1856; Ord., 1857 Pres., 1877-1879; Sec., 1861 Miss. Supt., 1874; Pf. Thl Col.	881
882	Ulrich, William Slocum	1900	Scenery Hill,	Synod of North West	1908	a	882
883	Valentine, Milton	1854	Chartiers, Greensburg	East Penna. Synod	1856	b	883
884	Voegele, Henry	1890	Evans City	Died, April 29, 1913	1913	a	884
885	Voegtly, Henry	1904	Red Bank, New Florence	Synod of Nebraska	1910	c Ordained, 1904	885
		1924	Youngstown				
886	Voigt, Andrew George	1889		N. Carolina Synod	1892	a Pres., Thiel College	886
887	Wachter, Charles Melliken	1895	Rockville	Alleghany Synod	1898	b	887
888	Wagenhals, Samuel	1868	Fort Wayne, Ind.	Synod of Indiana	1872	a	888
889	Waldkoenig, Arthur Christian	1923	Pittsburgh, Epiphany			d	889
890	Wallace, Ira Melvin	1897	Cheat Haven, Morgantown, W. Va., Verona, Youngstown, Pgh., Epiph., Wheeling, Christ, Moundsville,			a Ordained, 1897	890
891	Waltemeyer, William Claude	1913	Butler, Trinity	Maryland Synod	1916	b	891
892	Walter, Lloyd Warren	1909	Wickboro	N. Illinois Synod	1911	b	892
893	Wannemacher, John Henry	1910	Erie, Grace	Tennessee Synod	1911	a	893
894	Warnath, Oscar Julius	1917	Ridgway	Ministerium of Pa.	1922	a Ordained, 1917	894
895	Waters, Asa Harris	1855	Butler, First, Prospect Jumonville, Melrose, Fla.	Died, May 24, 1903	1903	a Lic., 1855-1856; Ord., 1857 Sec., 1858, 1859, 1860, 1862	895

896	Waters, James Quigley	1861	Salem, Shippenville, Scenery Hill,	East Penna. Synod	1865	a	Lic., 1861-1863; Ord., 1864	896
		1869	Pgh., Christ, Butler, First Chartiers, Pgh., Emmanuel, Chicago, Saegertown, North East,	Died, April 3, 1924	1924		Pres., 1891-1893; M. Supt., 1894 Sec. 1876-1878; 87-89; Treasurer, 1907-11	
897	Waters, John Armstrong	1885	Jumonville, Uniontown, Carrick,	Died, Oct. 27, 1922	1922	a	Supt. Jumonville, Orphanage	897
898	Watts, William Elmer	1915	Fryburg, West Sunbury	Alleghany Synod	1920	b	Lic., 1915; Ord., 1916	898
899	Weaver, Greely B.*	1902	Pgh., Mt. Olivet, N. Zion	Miami Synod	1905	b		899
900	Weaver, William Marion	1900	Lunenburg, N. S.	Nova Scotia Synod	1903	a		900
		1916	Ambridge	Nova Scotia Synod	1917			
901	Weber, Joseph Melancthon	1916	Punx., Derry, Wilmerding			b		901
902	Weber, William	1908	Pgh., Independent			b		902
903	Weibel, George Luther	1917	Tarentum, Grace	Ministerium of Pa.	1919	a		903
904	Weicksel, Frederick Arndt	1912	Youngstown	Ministerium of Pa.	1915	a		904
905	Weicksel, Henry	1848	Meadville, Venango, Franklin, Warren, Crawford Co.	Ministerium of Pa.	1864	a	Lic., 1848-1850; Ord., 1851	905
906	Weicksel, Luther Melancthon Conrad	1887	Renovo			a		906
907	Weicksel, William	1891	Coudersport, N. Lima, Bowerston,	Ministerium of Pa.	1902	a		907
		1911	Red Bank, St. Petersburg, Moundsville,					
908	Weidley, John	1891	Pittsburgh, Bethany,	Maryland Synod	1906	b	President, 1899-1900	908
909	Weidley, Paul Albert	1919	Monessen	Maryland Synod	1923	b	Ordained, 1919	909
910	Weills, Abraham	1845	Washington County	Died, July 16, 1886	1886	b		910
911	Weills, Solomon	1845	Ginger Hill, North Zion	Olive Branch Synod	1856		Lic., 1845-1847; Ord., 1848	911
912	Weimer, David Sparks	1914	New Florence, Brookville	East Penna. Synod	1916	b		912
913	Weise, Gerhard	1897	Bridgeport, O., German	Ministerium of N. Y.	1900	a		913
914	Weiskotten, Theodore Frederick	1900	North Lima	Chicago Synod	1904	a	Ordained, 1900	914
915	Welfley, John	1859	N. Zion, Apollo, Donegal Bowerston, O., Natrona	Died, December 19, 1898	1898	a		915
916	Welker, Joseph	1849	Salem	East Penna. Synod	1853	b	Lic., 1849-1850; Ord., 1851	916
		1862	Brookville	Died, October 20, 1895	1895	e f		
917	Welkner, Frank Paul Charles	1918	Conneaut, O.			a	Ordained, 1918	917
918	Wenzel, George Anton	1865	Pgh., German, Washington,	Died, Dec. 12, 1896	1896	a	President, 1868-1870	918
919	Wetzler, John Nicholas	1883	Ringgold	Ministerium of N. Y.	1890	a		919
		1911	Brick Ch., Reynoldsville,					
920	White, Charles Wesley	1906		Dist. Synod of Ohio	1906	a	Ordained, 1906	920
		1909					Direc., Zelien. Orphs' Home	
921	Whitmore, Franklin Ellis	1893		Ministerium of Pa.	1893	a	Ordained, 1893	921
922	Whitteker, Herman David	1912	St. Petersburg, Derry, Ambridge,	Synod of Illinois	1922	a	Ordained, 1912	922

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Index No.	PASTORS	Year Admitted	PARISHES	REMOVAL	Year Removed	REMARKS	Index No.
923	Whitteker, John Edwin	1877		Ministerium of N. Y.	1889	a Ord., 1877; Prof. Thiel College	923
		1898	Rochester, Grace	Ministerium of Pa.	1901		
924	Wieand, Harry Eugene	1893	Clarion	N. Indiana Synod	1897	b	924
925	Wiles, Charles Peter	1901	Pittsburgh, Mt. Zion	Maryland Synod	1908	b	925
926	Will, Frederick Ludwig	1912	Wilmerding	East Ohio Synod	1916	c Lic., 1912; Ord., 1913	926
		1917	Derry	Maryland Synod	1919		
		1923	Harolds-Seanor				
927	Will, Herman Hunton	1916	Wilkinsburg, Uniontown			a Ordained, 1916	927
928	Williams, John Rentzle	1894	Chicora, Mt. Pleasant	Died, February 7, 1897	1897	b	928
929	Williams, Rene Harris	1918	Uniontown, Greensburg,			c	929
930	Wilson, William Orris	1865	Bethlehem, N. Zion, Sardis, Jacobs, Cheat Haven, Morgantown,	Died, Nov. 24, 1913	1913	a	930
931	Windman, Ernest Paul	1924	Bridgeport, O., Trinity			d	931
932	Winner, Walter Lutallus	1921	Bridgeport, Pgh., Messiah			d Ordained, 1921	932
933	Winton, Horace Bradley	1889		East Ohio Synod	1893	b Miss. Supt., 1889-1891	933
		1895		Died, April 1, 1896	1896		
934	Wismer, Isaac Keil	1886	DuBois, Latrobe, Uniont'n, Youngst'n, Harold-Seanors			a	934
935	Wisswaesser, Carl Lebrect	1904	Elderton, Vaughn, Canada,	Died, December 6, 1907	1907	b	935
936	Witmer, Charles	1861	Worthington	Ministerium of Pa.	1863	a	936
937	Witt, Samuel David	1845	Shippenville	Died, August 27, 1851	1851	Ord., 1845; Prs., 1851; Sc., 48-49	937
938	Wolf, Michael	1868	Altoona, St. James	Synod of N. Y. and N. Jer.	1875	c	938
939	Wonders, James McClellan	1873	Brookville, Shippenville, Fay, Fryburg, Venango	Died, May 29, 1913	1913	b Lic., 1873; Ord., 1874	939
940	Woods, Oscar	1915	Cookport, Sardis, Elderton			b	940
941	Woods, Robert William	1901	Pgh., Redeemer			b Ord., 1901; Pres., 1916	941
942	Worth, John Howard	1909	Pgh., Mt. Zion, N. S.	Synod of N. Y. and N. E.	1915	a	942
943	Wright, Jacob Humbarger	1857	Brookville, Freeport, Elderton, Hempfield, Manor N. Derry	Died, Feb. 28, 1907	1907	b	943
944	Wuerster, Emanuel	1851	Canada	Synod of Canada	1861	a Lic., 1851-1852; Ord., 1853	944
945	Wynn, William Hillis	1854	Ligonier	Miami Synod	1855	b Licensed, 1854	945
946	Yarger, Harry Lee	1894	Braddock, First	Synod of Kansas	1895	b	946
947	Yeakley, Taylor Babb	1907	Pittsburgh, Temple, Mt. Zion, N. Kensington, First			b	947
948	Yeany, Ralph Waldo Emerson	1906		Synod of North West	1906	a Ordained, 1906	948
		1909	Freept, Evans C., Bk Ch			Supt. Bethesda Home	

949	Yeiser, Noah Emanuel	1917	Tarentum, Grace			b	Supt. Anti-Saloon League	949
950	Yeisley, Wilson	1883	Bowerston, Stone Creek, O., Scenery Hill, Brick Ch., Derry, Mercer County			a		950
951	Yetter, Aaron	1857	St. James	English Iowa Synod	1868	b	e	951
952	Young, John George	1846	Red Bank	Demitted ministry	1871	a		952
953	Young, John Harrison	1908	Forks, Scenery Hill	Ministerium of Pa.	1913	a		953
954	Young, Levi Philips	1904	Fay, N. Castle, Bethany	Alleghany Synod	1906	b		954
955	Young, Silas Wright	1888	Venango	Franckean Synod	1894	b		955
956	Yount, Alonzo Leroy	1879	Nova Scotia	Ministerium of Penna.	1886	c	President, 1897-1899	956
		1891	Greensburg, First	Died, Dec. 14, 1914	1914			
957	Yount, John Arndt	1904	Homestead, Morgantown	Alleghany Synod	1910	c	Ordained, 1904	957
		1914	Uniointown, Phg., St. Johns					
958	Yount, Joshua Alonzo	1904	Seanors	Tennessee Synod	1904	a		958
959	Yund, Roy Laverne	1922	Missionary to Africa			d	Ordained, 1922	959
960	Zahn, Bernard Julius	1867		Synod of Canada	1868	a		960
961	Zahn, Jean August Julius	1876	Lake Shore, N. Lima, O.	Died, April 26, 1888	1888	a	Or., 1876; Gr. Sc. 1878-80, 82-83	961
962	Ziegelbrier, Charles Joseph	1908	Evans City	Chicago Synod	1909	a		962
963	Ziegelmeier, Paul	1885	Wheeling, Zion	To the Fatherland	1901	a	Ordained, 1885	963
964	Ziegler, Benjamin Wesley	1901	Clarion	N. Indiana Synod	1905	b		964
965	Ziegler, Henry	1845	Crawford County	East Penna. Synod	1850	b	Ord., 1846; Miss. Supt., 1845-50	965
966	Ziel, Herman August	1901	Bridgeville, German	Died, May 15, 1909	1909	a		966
967	Zimbeck, Silas Abraham	1898	North Washing., Licking	Wittenberg Synod	1902	b		967
968	Zimmer, John Nicholas	1880	North Washington	East Ohio Synod	1883	b		968
969	Zimmerman, Frederick	1849	Wheeling, New Castle,	Maryland Synod	1862	b	Lic., 1850-1851; Ord., 1852	969
970	Zimmerman, Horace Ehrman	1899	Clarion	East Ohio Synod	1900	c		970
		1910	Mason, West Va.	Miami Synod	1911			
971	Zimmerman, Isaac Peter	1896	Sharpsburg	Cent. Penna. Synod	1898	b		971
972	Zimmerman, Robert Melancthon	1879	Saltsburg	Ministerium of Pa.	1884	a	Ordained, 1879	972
		1890	Jeannette, Penn,	Synod of N. Y. and N. E.	1909			
		1910	Harrison City, Boquet					
973	Zinssmeister, Carl	1887	Fryburg, Sardis, N. Kensington,	Susquehanna Synod	1894	b		973
974	Zuber, William Henry	1887	Harold-Seanors	Synod of North West	1894	a	Prof., Thiel College	974
		1900		Pacific Synod	1912			
975	Zultner, Johann	1924	Ellwood City, German			d		975
976	Zundel, John Allen	1898	Beaver Falls, Christ	Synod of North West	1903	a	Ordained, 1898	976
977	Zundel, William Arter	1908	Beaver, Braddock, Freedom	Synod of North West	1916	a	Ordained, 1908	977
		1923	New Castle, Derry					
978	Zerger, James Ellwood	1886	Brookville, Kellersburg	Maryland Synod	1889	b	g	978
979	Gruhn, Herman Frederick	1909	Erie, St. Matt., Farrell,	Cent. Canada Synod	1923	a	g	979
980	Long, Joseph Myers	1868	Franklin, New Lebanon	Indiana Synod	1873	c	g	980

a. Connected with the General Council, 1868-1919. b. Connected with the General Synod, tered the ministry after the merger of 1919. e. Not present at the Greenville Convention. f. Withdrew because of mental trouble. g. Omitted from list by oversight. *Not a true initial.

CHAPTER IX

CHURCHES OF ALLEGHENY COUNTY

1800-1924

"A little one shall become a thousand, and a strong one a small nation."

THE first religious services of this county were conducted by Romanists. Some ascribe this honor to Father Bonnecamp, who accompanied the expedition of De Celeron, who took possession of the Ohio Valley in 1749 in the name of the King of France; others give the honor to Father Denys Baron, a chaplain of Captain Contrecour, who held services on the site of Fort Duquesne in 1754. Both men were French chaplains, who did not remain long upon the field. The first Roman Catholic Church of Pittsburgh was not dedicated until 1811. The Rev. Charles Beatty, a chaplain of the English army of General Forbes in 1758, conducted the first Protestant services here. This chaplain complained that only a few of the soldiers attended his services, and the Commandant increased the attendance by allowing the weekly allowance of whiskey to be distributed immediately after the benediction. [1]The next minister to preach here was a licensed pastor of the German Reformed Church, John Conrad Bucher, who came out in 1764 as a captain of the "Pennsylvania Foot". Pastor Bucher preached to the Germans at Fort Pitt, Fort Redstone and at the "Grand Crossings of the Yough". On November 29, 1764, he baptized John Heinrich Miller and Mary Smith at Fort Pitt. Some of the Germans to whom he preached were permanent settlers, who had taken up lands in close touch with the fort for the sake of protection from the Indians. It is evident that some of the earliest settlers of the county were Germans.[2] While the Scotch-Irish are generally credited with the settlement of the county, these people did not come in large numbers until a later period. The first minister to conduct services for the Presbyterians of Pittsburgh, after Chaplain Beatty, was Rev. Joseph Smith, who was sent by Redstone Presbytery in 1784. Beatty and Duffield visited the town as travelling missionaries in 1766, but the Presbyterians whom they sought were then country folk, and they did not tarry long in the town.

1—Fathers of the Reformed Church, Harbaugh, Vol. II, p. 113.
2—Old Redstone, p. 327.

The first regular German pastor of the county was Pastor Johann Wilhelm Weber, who ministered to both Lutherans and Reformed, and organized the Smithfield Street German Evangelical Church in 1782. This is the oldest religious organization of the city, since the First Presbyterian Church was not organized until 1787, and Trinity Episcopal Church not until 1790. Pastor Weber of the Reformed Church lived in his log cabin home in Westmoreland County for a long time, suffering many hardships and laying the foundations of many of the Reformed churches of western Pennsylvania. He had a large family of eighteen children, but his descendants now spell the family name Weaver. The Pittsburgh Church was Pastor Weber's chief appointment and his salary was fixed at [3]"eighty pounds sterling in money, one hundred bushels of wheat, a free dwelling house and yearly fire-wood". So far as we can learn, he provided the dwelling house and the fire-wood by his own hard labor. Some of the prominent Lutheran families of western Pennsylvania possess hand-made baptismal certificates, which were the handiwork of this pastor. Two years after the organization of the First German Church of Pittsburgh, a Mr. Arthur Lee visited western Pennsylvania and made the following interesting entry in his diary: [4]"Pittsburgh is inhabited almost entirely by Scots and Irish, who live in paltry log houses, and are as dirty as in the north of Ireland or even Scotland. There is a great deal of small trade carried on, the goods being brought at the vast expense of forty-five shillings per cwt. from Philadelphia and Baltimore. They take in the shops money, wheat, flour and skins. There are in the town four attorneys, two doctors and not a priest of any persuasion, nor church nor chapel".

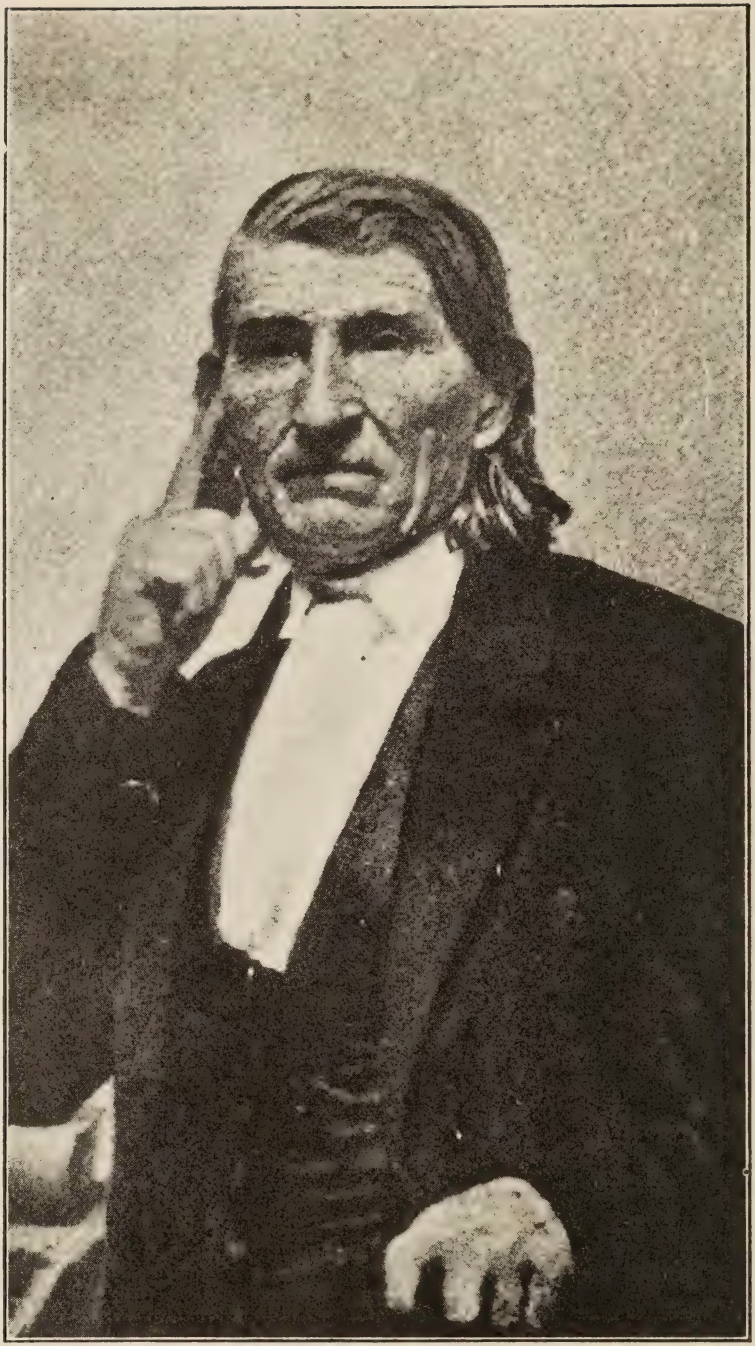
Colonel May, in his account of a similar jaunt through western Pennsylvania about the same time, says that "the people in the town of Fort Pitt are chiefly Germans". Evidently Colonel May's observations must have been very superficial, for, while there were a number of Germans in the vicinity of Fort Pitt at this time, there were but few in the town itself. The Scotch-Irish and English were the traders of the frontier from the beginning. True to their disposition, the Germans had all taken up little tracts of land in the country, where they could enjoy the independent privileges of agricultural life and build up homes of their own. In the neighborhood of East Liberty, as well as along the banks of the two rivers, there were quite a number of these German settlers, and certain streets and communities of the greater city still bear their names. In Lower St. Clair Township along the Brownsville road, there was quite a strong German settlement as early as 1788. These Germans

3—Minutes and Letters of the Coetus, p. 377.
4—Pennsylvania Historical Collections, Sherman Day, p. 81.

were chiefly from eastern Pennsylvania and Virginia, and were in closer touch with their fellow Germans of the Fayette and Washington County settlements than with those around Fort Pitt. They were chiefly Lutherans, and were probably organized into a congregation by Rev. John Stauch, the pioneer pastor of Fayette County before his removal to Ohio in the fall of 1806. The oldest official document now in the possession of this organization is a deed to their property, which bears the date, August 20, 1810. To old North Zion, therefore, belongs the distinction of being the oldest Evangelical Lutheran Church of Allegheny County.

In the Pittsburgh German congregation there were a number of Lutherans. This is evident from the fact that, in the original grant of land made by the Penns, June 18, 1787, the "Unaltered Augsburg Confession" is distinctly specified.[5] The congregation was organized as a union church, similar in almost every respect to all the Lutheran and Reformed churches organized in Westmoreland County in pioneer days, but neither of these elements was strong enough to break away from the union. Rev. John M. Steck of Greensburg visited them occasionally before the year 1800, and his hand writing is found in several places in the baptismal records of the congregation. In 1813 the congregation selected Rev. Jacob Schnee, an honored member of the Ministerium of Pennsylvania, as pastor. Rev. Heinrich Geiszenhainer and Rev. Heinrich Kurtz, who served the church from 1821 to 1826, were also Lutheran pastors. The congregation maintained its union status, however, in spite of one or two strong efforts to break it, and is now a German Evangelical Protestant Church, connected with the Congregationalists. There was an earnest demand at times for the organization of a distinctive Lutheran congregation, and this demand was given a satisfactory answer by Rev. J. C. F. Heyer in 1837. The Evangelical Lutheran Synod of West Pennsylvania had instructed Pastors Rosenmiller, Scharretts, and Martin to visit Pittsburgh and see what could be done in the way of organizing a Lutheran Church, but, when this committee failed to carry out their instructions, the burden fell upon the broad shoulders of one of the greatest missionaries of the American Church, Father Heyer. The manner in which this work was done, laying down the foundations for three of the strongest Lutheran congregations of Pittsburgh, is told in his autobiography, which is quoted in part in connection with the history of the First Church, recorded in this chapter.[6] Among the oldest German families of Pittsburgh and vicinity, a fair percentage of which were Lutheran, were those of Wilhelm Diehl, Jacob Weitzel, Conrad Weinbeutler,

5—Geschichte der Ersten Deutchen Gemeinde zu Pittsburgh, Fr. Ruoff, p. 28.
6—Autobiography of J. C. F. Heyer, translated by W. A. Lambert, in "Lutheran Church Review."



PASTOR JOHN CHRISTIAN FRIEDRICH HEYER

Wilhelm Wusthoff, Johannes Small, Jacob Weitz, Philip Frantz, Reinhard Andes, Johannes Wolf, Christian Wyant, Hendrick Woolry, Dietrich Zweitzig, Johann Metzger, Nicolaus Bausmann, Johann Rothermel, Heinrich Neumann, George Lichtenberger, Alexander Negley, Johann Trumbo, Daniel Reischer, Jacob Mayers, John Fischer, Samuel Ewalt, John Dausmann, Michael Stein, Jacob Miller, Heinrich Scheffer, Gottlieb Hubler, Jacob Jones, Augustin Liebhard, Stephen Durstly, Christian Reynemann, Christian Maure, Wilhelm Wortlein, Jacob Grub, Jacob Haymacher, Michael Huffnagel, Bastian Friedrich, Jacob Knight, Peter Bergemann, Christian Cabble, Johannes Metz, Jacob Winemiller, Heinrich Stiesing, Jacob Conrad, Jacob Neu, Michael Schuhmacher, John Bail, Jacob Reien, Adam Funk, Conrad Hermann, Adam Keller, Jonas Roup, Heinrich Hofer, Heinrich Bollinger, Wilhelm Eichbaum, Jacob Warmkessel, Daniel Belzhuber, George Roemelly, Thomas Copeland, David Berlin, Samuel Hubley, Felix Brunot, George Anschutz, Martin Laury, Nicholas Voegtly, George Weymann, John Schneider, Martin Raum, and Louis Peters. Allegheny County is classed as the banner Lutheran county of western Pennsylvania, having no less than 127 churches with 31,910 confirmed members. This does not mean that the percentage of Lutherans among church members is higher here than in the other counties, but only that the total membership runs into higher figures. Intensive missionary cultivation has been chiefly responsible for the splendid showing. The General Synod in particular concentrated her home mission energies in this field, 1888-1915, and reaped a wonderful harvest. Looking over the list of Pittsburgh Synod churches in the county, one is more impressed by their youth than by their age. Only eleven of the sixty-nine were founded before the year 1870. In the year of the merger, the Lutheran forces of Allegheny County were distributed as follows:

Synod	Churches	Members
Pittsburgh Synod	69	17,409
Joint Synod of Ohio	24	6,289
Synodical Conference	26	6,778
Augustana Synod	6	1,120
Buffalo Synod	1	300
Suomi Synod	1	14
Total	127	31,910

The Evangelical Lutheran Church of this great county is only in her infancy. Her power and influence are growing every day. A great wealth of prayers and money has been expended on this territory, and results are being achieved, of which the entire Church of Christ may be proud. The success of our devoted missionaries in every part of the field is a prophecy of a great future for the Church of the Reformation among the iron and steel workers of western Pennsylvania.

NORTH ZION EVANGELICAL LUTHERAN CHURCH BROUGHTON, PA.

This is the oldest Lutheran Church in Allegheny County, and one of the oldest in western Pennsylvania. As early as 1762 Lutheran pioneers began to cross the Allegheny Mountains and build their little log cabins in the midst of the unbroken wilderness. Their first church was established in the Harold's settlement in Westmoreland County in 1772. The number of German settlers in Allegheny County was not large in pioneer days. Those who came settled chiefly in Lower St. Clair Township, and were supplied with such preaching services as Rev. John Stauch of Fayette County was able to give them, when he visited the old Stecher's settlement in Washington County. Pastor Stauch served them in this occasional manner until he removed to the state of Ohio in 1806. In his private diary Pastor Stauch says that he had ten preaching places in western Pennsylvania, and one of these was doubtless the settlement at West Salem or North Zion. Whether he ever organized the people into a regular congregation may be questioned, since regular organizations as we know them were not the rule. The men of the settlement usually came together by appointment, and selected one of their number as "Schatzmeister". This officer visited the Lutheran homes of the community and secured such funds or produce as he could for the pastor. Sometimes a log church was built before a pastor ever visited the settlement. When a pastor was secured, he frequently advised the appointment of some good man to fill the office of elder, and that completed the organization, if organization it could be called. It is probable that a provisional organization of this character existed here as early as the year 1800, since Pastor Stauch was too good a missionary to ask these people to walk all the way to Stecher's in order to attend services. Among the earliest members of the congregation were the Verners, Esslins, Pomerenes, Hornings, Sickmanns, Crocos, Linharts, Flowers, and Mowrys. The last of these names alone appears upon the old register of the Pittsburgh German Church, which is good evidence that the two communities were separate and distinct. After Pastor Stauch's removal in 1806, the church was shepherdless for three years. In 1809, Rev. G. Heinrich Weygandt, a licensed pastor of the Ministerium of Pennsylvania, accepted a call to the Washington County churches, living in the vicinity of Ginger Hill. He also supplied the Jacobs Church in Fayette County and West Salem Church. Living within twelve miles of the latter church, he was able to give it closer pastoral oversight than Pastor Stauch had done. In 1810 he encouraged them to secure three-fourths of an acre of land for a church and cemetery. This land was conveyed

to "The Dutch Lutheran Congregation of Lower St. Clair Township", and the title deed bears date of August 20, 1810. A log church, built on this site in 1812, served the congregation as a house of worship for a quarter of a century. The appointments of this church, as might be expected, were very crude. It had a puncheon floor and a clapboard roof. The pews were split logs; the altar a rude table; but the pulpit was of the high wine glass pattern in common use in all the pioneer Lutheran churches of that day. The singing was always congregational and spirited. Everybody sang. The congregation usually elected three clerks to lead the singing, one of whom was required to "line out the hymns". Pastor Weygandt was a strong Lutheran by conviction, and one of the leading spirits in the organization of the Evangelical Lutheran Synod of Ohio in 1818. The first preliminary conference of this body was held in his church at Ginger Hill, Pa., October 18, 1812. In 1829, after serving this church for twenty years, he resigned. He has left a numerous posterity in western Pennsylvania, but many of his descendants spell their name Wiant. The third pastor was Rev. John Brown, who served from 1829 to 1838. He is not to be confused with Rev. Jeremiah Brown who entered the ministry at a later period. This is easily done, however, since the names of both appear in the synodical records as "J. Brown". During his pastorate the old log church was replaced by a more modern frame church, which was dedicated in 1836 as the "West Salem Evangelical Lutheran Church." Rev. J. C. F. Heyer and Rev. Nicholas G. Scharrets preached the dedicatory sermons in German and English. From the records it appears that the church was accustomed to monthly preaching services on Mondays and Saturdays, and to " three sacramental sabbaths a year". Pastor Brown died, May 29, 1838, and his body lies in the West Salem graveyard. In 1841 Rev. George St. Clair Hussy took charge of the congregation, but almost destroyed it by his wild-fire revivals. It is said that this pastor preached for the Lutherans to please his Lutheran wife; after her death, he married a Baptist and preached for the Baptist Church. His methods were so distasteful to the conservative Germans of the congregation that they withdrew temporarily from its fellowship. This unhappy pastorate came to a close in 1844. The officers of the church at this time were: George Sickmann and John Horning, elders; Jacob Horning, Philip Linhart, and Jacob Sickmann, deacons. The next regular pastor was Rev. Solomon Weills, 1846-1855, who served them in connection with Stecher's and Pigeon Creek. For the first three years he preached in the old frame church, and then, on March 30, 1849, it was decided to build a new church on lands of Jacob Sickmann and Jacob Horning, about one and one-half miles distant. To distinguish the new church

from the old frame church it was dedicated as North Zion, October 13, 1850. The congregation retained title to both properties. When the new church was wrecked by a tornado in 1858, another brick church was erected on the same site, which was dedicated, September 25, 1859. As soon as the congregation vacated the old frame church, the German Lutherans of the community, who had been organized into a congregation by Rev. Daniel Maier of McKeesport, secured a twenty-five year lease. In October, 1867, they were granted a lease of 99 years, provided they would keep the property in good repair. Later, they purchased the property outright. The church was connected with Birmingham Parish, 1864-1866; with Chartiers Parish, 1866-1868; with Turtle Creek, 1874-1876; with Ginger Hill and Bethel, 1876-1886; with Ginger Hill, 1886-1893; with Castle Shannon Parish, 1893-1896; with Mt. Olivet Parish, 1901-1905; with Homestead Parish, 1905-1908. From 1910 to 1923 it was dependent upon supplies, and then it was taken under the pastoral care of Pastor M. H. Messner of Carrick. Old North Zion reached the height of her prosperity during the pastorate of Rev. Alexander MacLaughlin, when she set a high standard of benevolence for all the churches of the synod. From 1874 to 1901 the congregation lost practically all her younger members by removal to the city; since that time the drift of the city population has turned in her direction, and there is once more a good prospect of building up a strong congregation. The coal under the church land was sold in 1901, and the proceeds were used in beautifying the church. A list of pastors is as follows: Rev. Johannes Stauch, 1800-1806; Rev. G. H. Weygandt, 1809-1829; Rev. John Brown, 1829-1838; Rev. Abraham Weills (supply), 1838-1841; Rev. G. S. Hussy, 1841-1844; Rev. Solomon Weills, 1846-1855; Rev. J. S. Lawson, 1855-1858; Rev. John Welfley, 1859-1864; Rev. H. W. Roth, 1864-1866; Rev. J. S. Lawson (second term), 1866-1868; Rev. Alexander MacLaughlin, 1868-1874; Rev. J. H. Houseman, 1874-1878; Rev. C. S. Coates, 1879-1882; Rev. Samuel Stouffer, 1883-1884; Rev. J. K. Hilty, 1884-1886; Rev. M. L. Furst, 1886-1890; Rev. J. E. F. Hassinger, 1893-1895; Rev. J. H. Keller, 1901; Rev. G. B. Weaver, 1901-1905; Rev. W. C. Spayde, 1905-1906; Rev. C. R. Dunlap, 1907-1908; Rev. George Noden (U.B.), 1910-1923; Rev. M. H. Messner, 1923-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH HIGHLAND STATION, ALLEGHENY COUNTY, PA.

"The German Church of St. John's in Allegheny County" was incorporated under the laws of Pennsylvania, May 2, 1829. The petitioners for the charter were John Winter, Andrew Emerick, George Grubbs, John Creis, Sr., Henry Thomas, Sr.,

Christopher Wineman, David Creis, Henry Creis, Jacob Rodensteel, John H. Creis, Philip Sarber, John Emerick, Samuel Creis, John Creis, Jr., Michael Young, Andrew Creis, George Creis, Peter Wineman, and John Bollender. This charter does not define the ecclesiastical relations of the corporation; neither do we have any record of its pastors until 1845, when it was sought out and served by Rev. Michael Schweigert. When Pastor Schweigert resigned in 1851, his successors failed to look after this little flock, and it was served for a long time by pastors of the Cumberland Presbyterian Church. For this reason it was frequently called the "Cumberland Church". On April 15, 1860, it was reorganized by Pastor Henry Reck of Pittsburgh with twenty-two members, only three of whom were Lutherans prior to that time. Seven persons were confirmed by Pastor Reck on the day of reorganization. His record of baptisms gives the following family names: Grubbs, Wright, Canaan, Deer, Cabbage, Sarver, Black, Calender, and Trax. Pastor Reck resigned, July 1, 1861, and was succeeded by Rev. Josiah McPherrin. This pastor was licensed by the synod in 1861, but withdrew from the Lutheran ministry in 1863, and the church then united with Zelienople and Middle Lancaster to form a new parish, which was served by Rev. Jonathan Sarver until 1866. A new mission was then erected, known as the Manchester-Pine Creek Parish, but no missionary was available, and the church disappeared from the records of the synod until 1878, when it was reorganized a second time by Rev. G. H. Gerberding. This reorganization was probably effected, August 24, 1878, when the following persons communed:

Canaan, John J.
Canaan, Mrs. John J.
Canaan, Maggie
Deer, Mr. and Mrs. Wm.
Deer, John M.
Deer, Maggie
Deer, Elizabeth
Keown, Nancy
Keown, Thomas
Neuman, William
Reineman, Mrs. David
Reineman, Mrs. Mary Ann
Reineman, Thomas
Reineman, Mrs. Thomas
Reineman, George
Reineman, Mrs. George
Reineman, William
Reineman, Mrs. William
Reynolds, Elizabeth
Roe, Mrs. Mary Ann
Sarver, Mr. and Mrs. Jacob
Sarver, Luella
Sarver, Mrs. Leonard
Sarver, Phillip, Jr.

The four deacons of the reorganized Church Council were

Thomas Keown, William Deer, John J. Canaan, and Jacob Sarver. A new constitution was adopted at this time, which binds the congregation to the Unaltered Augsburg Confession and Luther's Smaller Catechism. It is also stated that the congregation shall be "in union with the Pittsburgh Synod". During the pastorate of Rev. Peter Riffer, a new frame church was erected at a cost of $2,047. The corner stone was laid, October 7, 1894, and the church dedicated, February 17, 1895. This church was remodelled at a cost of $1,200 in 1912, when the chancel arrangement was made to conform to Lutheran ideals of worship. It was rededicated by Pastor Paul G. Klingler. One of the sons of St. John's, Rev. Walter L. Winner, was ordained by the Pittsburgh Synod in 1921. This entire section of country has been greatly improved in recent years by the erection of a fine class of homes along the Perry Highway. One of these homes was the new parsonage of St. John's, which was completed in 1923. This parsonage is located in one corner of the Espey peach orchard, which was donated by Mrs. Espey for the purpose. For many years the church was connected with Trinity Church, but has been a separate parish since 1922. The following pastors have served here since the second reorganization: Rev. G. H. Gerberding, 1878-1881; Rev. W. P. Shanor, 1881-1888; Rev. F. P. Bossart, 1888-1890; Rev. Peter Riffer, 1890-1895; Rev. J. H. Meyer, 1895; Rev. J. Luepke, 1895-1896; Rev. C. F. Tiemann, 1896-1899; Rev. P. J. C. Glatzert, 1900-1906; Rev. P. G. Klingler, 1907-1921; Rev. Willard D. Allbeck, 1922-.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

Among the first settlers to take up lands about the Forks of the Ohio were a number of Germans. The majority of these early Germans were Reformed, but the presence of a number of Lutherans among them is evidenced by the fact that the Unaltered Augsburg Confession is specified in the original grant of building ground by the Penns, June 18, 1787, to the newly organized German Church.

[7]According to the custom of the day, their church was organized as Reformed and Lutheran. Their first regular services were conducted by Rev. Johann Wilhelm Weber, a Reformed pastor of Westmoreland County, but the Lutheran associate of Pastor Weber, Pastor John Michael Steck of Greensburg, also visited them and administered baptism before the year 1800. In 1813 this German congregation called Rev. Jacob Schnee, a member of the Ministerium of Pennsylvania, as their pastor. Pastors Heinrich Geiszenhainer and Heinrich Kurtz were also Lutherans;

7—Geschichte der Ersten Deutschen Gemeinde zu Pittsburgh, Ruoff, page 28.

but the congregation preserved its status as a union church. The Lutherans made at least one strong effort to dissolve this union but failed. There was an earnest desire for both an English and a German Lutheran Church in Pittsburgh, however, and this desire was gratified in 1837. When the West Pennsylvania Synod met in Lewistown in 1836, a letter was rceeived from Rev. Rosenmiller of Perrysburg, Ohio, in which he asked the synod to what extent it would aid him in founding an English Lutheran Church in Pittsburgh. After a discussion of the subject, Pastors Rosenmiller, Scharretts and Martin were named as "suitable persons" to begin the work. The sickness of some of these men interfered with their plans, and the task was assigned to Father Heyer of Somerset County. The great missionary tells of his Pittsburgh experiences in his autobiography.

[8]"Mr. George Weyman, a quiet but Christian man, took a specially active part in the establishment of an English Lutheran congregation in Pittsburgh. On Sunday morning and evening I preached in the Cumberland Presbyterian Church. On the following Tuesday, seven or eight heads of families came together to discuss what further could and should be done to attain our purpose. Among other things it was resolved to accept with thanks the promised assistance of the West Pennsylvania Synod. Further, a committee was appointed to look for a suitable building in which meetings could be held in the future. All were urged to hunt up the English-speaking members of our church in and around Pittsburgh, and to encourage them to take part in the establishment of an English congregation. Some weeks after the begininng had been made, Brother J. Martin went to Pittsburgh and preached very acceptably in the Cumberland Presbyterian Church. When I came to Pittsburgh the second time, the Unitarian Church on Smithfield Street had been rented for our use for six months. At the first meeting in this building a constitution was proposed, and adopted and signed by eleven or twelve heads of families. Soon after this I received instructions from the Missionary Society to remain in Pittsburgh to carry on the work."

In 1837 Father Heyer also organized the dissatisfied Germans of the Smithfield Street Church into the First German Evangelical Lutheran Church, now in connection with the Mis-

8—Lutheran Church Review, Supplement, April, 1906.

souri Synod. It was not his intention to organize this second congregation at this time; but, when he was refused permission to preach to these Germans in the Union Church, he said to their pastor: "If I can't preach to Lutherans on the inside of their church, I can preach to them on the outside". Accordingly, it was done. The St. John's Lutheran Church of the North Side was also organized by him in the early part of 1838. Father Heyer possessed rare missionary judgment, for the work established by him rarely failed to reach large development. The names of those who signed the original constitution of the First Church are not given, but the following list probably contains the names of all who were connected with the congregation during the first three years:

Anschutz, William J.
Barclay, Anna Frances
Berkley, Andrew W.
Brown, Henry
Caufman, Henry W.
Caufman, Mrs. H. W.
Cook, Samuel
Dobler, Jacob
Ebright, Margaret
Egolf, Michael
Egolf, Mrs. Mary
Fahnestock, Samuel
Fahnestock, Peter
Gabel, John P.
Gearing, Elizabeth
Geissenhainer, C. P.
Gould, Eliza
Graff, Mary
Graham, Mary
Groff, Daniel
Haselbach, Catherine
Heilman, Eliza Jane
Heisely, F. A.
Heisely, Catherine
Hersh, John
Hoffman, Jacob
Huber, Mrs. Jane
Hubley, Samuel
Hubley, George
Jackson, Robert
Kreiter, Margaret
Lauman, Catherine
Leffingwell, C. W.
Leffingwell, Mary
Lenhart, Christopher
Marthens, Henry C.
Mitchell, Daniel
Mitchell, Henriette
Nicklin, Mrs.
Phillips, Levi H.
Plitt, Mrs.
Propheter, Eliza
Ream, Charles
Ream, Margaret
Richart, William
Ritz, Jeremiah
Ritz, Rachel
Royer, George
Royer, Elizabeth
Runyan, John
Runyan, Elizeabth
Runyan, Rebecca
Schuler, W.
Sheets, J.
Shrefler, Lydia
Smit, Daniel
Streamer, Elizabeth
Wentz, Anthony
Weyman, George
Zug. Mrs. Eliza

The first Church Council consisted of George Weyman, F. A. Heisely, Jeremiah Ritz, and W. J. Anschutz. The formula published in the General Synod Hymn Book was adopted for the government of the congregation. The missionary foresight of Father Heyer is evidenced by his organization of a purely English Lutheran Church in Pittsburgh at that early day. Many pastors at that time believed that the only possible way to establish a successful Lutheran Church was by the use of the German language. Father Heyer saw the coming of a day when the English would be the dominant language of the Lutheran Church in America, and laid the foundations of this historic congregation accordingly. The oldest English Lutheran congregation in western Pennsylvania is Hebron Church of Blairsville; First Church of Pittsburgh stands second. The most serious problem of First Church at the beginning was an acceptable place of meeting. The Cumberland Presbyterian Church, the Unitarian Church, the old Market street court house, and a school house on the banks of the river where the Monongahela House now stands were used in succession. Tradition tells of a communion held in the schoolhouse, at which Father Heyer improvised an altar by making use of the blackboard. The Sunday

School was organized at the same time with the Church, beginning with five teachers and seven scholars. Both German and English were used in the instruction; and, when the Germans withdrew to form their own organization, five teachers and thirteen scholars remained on the roll. The field was ripe for mission work, since Pittsburgh at that time was a city of 20,000 people, with an additional 15,000 in its environs. Ten years later the pastor of First Church found it possible to found additional Sunday Schools in a number of these suburbs and thereby lay the foundations of other congregations. The superintendents of the Sunday School of First Church, 1837-1920, were the following: The Rev. J. C. F. Heyer, Michael Egolf, John R. Hersh, William Gillespie, George Hubley, James Shane, Thomas H. Lane, J. Harvey Wattles, and Horace W. Bikle. At a meeting of the Church Council, January 24, 1838, a committee was appointed to secure a building site, and another to secure a pastor. A plot of ground on the corner of Seventh avenue and Miltenberger alley, 66x100, was secured by Mr. Weyman for $8,400. This was a large sum of money for the young congregation to invest in a church site, but it was made possible by the generosity of Mr. Weyman himself, who provided much of the interest until the congregation was able to assume the burden. The pastor secured was Rev. Emanuel Frey, who began his work, November 14, 1838, but resigned because of ill health five weeks later. The salary was fixed at $500, of which $300 was paid by the congregation and $200 by the Missionary and Education Society of the West Pennsylvania Synod.

The third pastor was Rev. John McCron, whose term of service extended from May 9, 1839, to November 9, 1842. The congregation secured a charter, March 11, 1840, and proceeded with characteristic devotion to the task of building a church. The building plans called for the erection of a brick church, 60x70, with a basement and gallery, that would be completed in time for the convention of the West Pennsylvania Synod, October 1, 1840. Pastor McCron made three trips to the East in order to collect building funds, securing about $1,200. This was considered a large sum to invest in church extension in those days, but all the pastors of the West Pennsylvania Synod were interested, and anxious to see their banner mission prosper. The church was completed on schedule time; the synod met according to arrangement; and the building was dedicated by Doctors Charles Philip Krauth and Samuel S. Schmucker, October 4, 1840. Doctor Schmucker was quite popular in First Church in those days, and presented the congregation with a large number of his latest pamphlets as a contribution to the building fund.

The successor of Pastor McCron was Pastor William H. Smith, who served from April 12, 1843, to May 14, 1844. He

SISTER LOUISA MARTHENS
FIRST AMERICAN LUTHERAN DEACONESS

was a great admirer of Rev. William A. Passavant of Baltimore, and pressed his case so warmly that the Church Council determined to secure him as their next pastor. Their first effort was unavailing, but a second call was accepted in June, 1844. The gifts of the new pastor fitted him eminently for the great mission field of this district. The congregation soon caught his missionary spirit and began to grow. As soon as he had firmly established himself in the parish, he inaugurated a missionary policy that resulted in the organization of a number of mission schools of permanent influence. For the express purpose of doing more effective mission work in western Pennsylvania, he led the movement that resulted in the organization of the Pittsburgh Synod in this church, January 15, 1845; and, so closely has this synod and First Church been associated through the life and labors of this great leader of men, it would not be possible to separate them in history. A visit to Europe by Rev. Passavant in 1846 greatly modified his ministerial life. He saw there the Evangelical Lutheran Church in the fulness of her power, and was glad to lay aside the revival methods of his earlier ministry for the more evangelical methods of his own Church. His visit to Kaiserswerth also gave him an introduction to that type of institutional work, which eventually so absorbed his time and interest that he felt compelled to resign his parish, January 8, 1855.

The successor of Doctor Passavant also filled a large place in the history of this congregation and of the synod. It would be difficult to say which of these two great leaders, Passavant the missionary or Krauth the theologian, wielded the greater influence. As pastors of First Church they gave to this parish a place of historic importance second to none other in the United Lutheran Church. The congregation entertained the General Synod in 1859, and the General Council in 1868. It was here that the Pittsburgh Synod was organized in 1845, and here that the opening session of the merger convention of 1919 was held. While pastor of First Church, Doctor Krauth occupied a front rank among the ministerial forces of the city. His services were in constant demand; and his appearance on special occasions always added to his popularity and to the prestige of First Church. During his pastorate here a number of Lutheran boys, among whom was Duncan M. Kemerer, were students in the Presbyterian Seminary. These boys would come to him with their theological problems, and it was his work in helping them to meet misrepresentation of Lutheran doctrine that laid the foundations of his classic, The Conservative Reformation. An eminent layman of First Church, Thomas H. Lane, often urged him to publish such a work, that it might serve as an antidote to Schmucker's Popular Theology. The pastorate of Doctor Krauth continued from November 1, 1855, to September 12,

1859. The next pastorate was that of Doctor Reuben Hill, January 1, 1860, to July 1, 1866. During this pastorate, a valuable lot on the corner of Penn avenue and Ninth street was secured and held in trust for the congregation by a number of laymen. It proved to be a fine investment later on. The successor of Doctor Hill was Doctor Samuel Laird, who served the congregation through troublous times, May 1, 1867, to July 1, 1879. As he began his work the synodical controversy was just coming to a head. First Church was quickly swept into the turmoil. A section of the by-laws of the congregation forbade any minister becoming their pastor unless he was "a member of some synod in connection with the General Synod of the Evangelical Lutheran Church in the United States". Members of the congregation, favorable to the cause of the General Synod, demanded the enforcement of this by-law; and litigation followed that was not settled until after a decision of the Court of Allegheny County had been confirmed by the Supreme Court of Pennsylvania. After the final decision, forty members of First Church withdrew, organized Messiah Church, bought a good property on Ninth street, and worshipped there for a number of years as a General Synod congregation. The pastors of Messiah Church were the following: Rev. J. H. W. Stuckenberg, D.D., 1868-1873; Rev. T. C. Billheimer, D.D., 1874-1877; Rev. G. A. Bowers, D.D., 1878-1881; Rev. C. T. Steck, 1882-1883. This congregation was quite prosperous at first, the membership reaching 167; then a series of discouragements ensued that finally led to disbandment in 1884. The greater part of the remaining members united with Trinity Church.

When the call of First Church was extended to Doctor Laird, he declined on the ground that he was not a pastor of the General Synod, but after the objectionable by-law had been removed by congregational action, January 30, 1868, the call was renewed and accepted. During his pastorate of twelve years he rendered splendid service. It was during his pastorate that First Church did some of her most effective mission work. It was not the policy of the congregation to encourage its members to unite with the suburban missions, but the purses of the people were ever open to any missionary, who could show that he had a fertile field.

The next pastor was Doctor Edmund Belfour, who served from February 1, 1880, to July 1, 1892. During this period the present church was erected and dedicated. The first step was taken, January 12, 1885, when the trustees were authorized to sell the Penn avenue lot for not less than $75,000; the second step was taken, August 12, 1885, when it was decided to purchase the lot on the corner of Grant street and Strawberry alley, 120x94, at a price that was finally adjusted at $55,900; the third

step was taken, January 3, 1887, when Thomas H. Lane and William F. Lang were appointed to negotiate the sale of the old church; and the final step was taken, January 24, 1887, when the congregation decided to celebrate its Jubilee by the erection of a worthy temple. The corner stone of the new church was laid, November 6, 1887, and the beautiful and churchly building dedicated to the praise of the Christ, November 4, 1888. Doctor Samuel Laird preached the dedicatory sermon. It is a Gothic stone structure, cruciform in design, the nave having a depth of seventy-four feet with an equal width in the transepts, providing a seating capacity of five hundred. On the northeast corner is a graceful spire 170 feet in heighth. The total cost of the ground and building was about $150,000. Since the dedication a number of beautiful memorials have been placed in the church, among which are the Black memorial window in the north transept, the Thorwaldsen font, placed by B. F. Weyman in loving memory of Doctor C. P. Krauth, and the rich chancel mosaics. The history of the liturgical development of First Church is interesting. [9]"The first difficulties arose from the discussion and adoption of the synod's recommendation of a service designed to secure more uniformity in its congregations. The service itself was exceedingly simple and moderate, including little of a liturgical character beyond the recital of the Creed and the Lord's Prayer. Much sentiment in favor of such a service had been quietly developed in the congregation by the use for many years in the Sunday School of the Creed, Lord's Prayer, and various responsive readings. The final adoption of the synod's service placed the congregation on the firing line, and developed an opposition to conservative usages which had much to do with Mr. Hill's final resignation; and this, notwithstanding the fact that he had not been in the least an agitator". Strange as it may seem, however, this opposition party was so eager to secure the services of Doctor Joseph A. Seiss as the successor of Doctor Hill that they were willing that he should wear the clerical robe if he came. The Church Book of the General Council was used for the first time, November 8, 1868. The full service was not used at that time, however, for it was believed that the people were not yet prepared for it. On January 2, 1888, the following resolution was adopted: "Resolved, That, as the complete usages in the services of the Evangelical Lutheran Church are approved by this congregation, the Council is authorized to procure the clerical robe commonly used in the Lutheran Church, and further that its use shall be introduced at the consecration service of the new church edifice". When the Common Service Book was published, it was introduced at once. The historic service of the Lutheran Church now seems such a natural thing in First Church

9—History of the First Church, published in 1909, page 92.

that it would be hard to displace it. As a return for the gifted line of ministers, who have occupied the pulpit of First Church, the following young men have been sent out into the ministry: John Rugan, Asa H. Waters, J. H. W. Stuckenberg, Albert F. Siebert, William A. Passavant, Jr., Oscar Holmgren, G. Edward Krauth, George B. Holmes, J. Q. Waters, Franklin Richards, G. H. Gerberding, Detmar L. Passavant, J. L. Fischer, and F. W. Barry. The more recent pastors of the congregation, each one of whom has wrought a good work, are the following: Rev. David H. Geissinger, D.D., April 23, 1893, to April 1, 1906; Rev. David H. Geissinger, D.D. (Emeritus), April 1, 1906, to March 22, 1907; Rev. George J. Gongaware, D.D., April 1, 1906, to 1913; Rev. T. O. Keister, D.D., November 15, 1913, to December 31, 1917; Rev. C. P. MacLaughlin, D.D., October 15, 1918, to March 1, 1925.

TRINITY GERMAN EVAN. LUTHERAN CHURCH FRANKLIN TOWNSHIP, ALLEGHENY COUNTY, PA.

This church is located in one of the older German settlements of Allegheny County, and still bears the name "German" in its charter and upon the front wall of the church building. The German language, however, has been unknown to its public services for a number of years. An examination of the grave stones in the adjoining cemetery reveals the fact that a number of people, born in Hanover, Baiern, Wuertemberg, and Hesse Darmstadt before the close of the eighteenth century, lie at rest here under the green sod of Pennsylvania. The majority of the German settlers of this region were Roman Catholic, and the Redemptorist Fathers did everything in their power to make the entire community such; but at least twelve families were staunch Lutherans, and remained true to their faith. Pastor Michael Schweigert sought them out in 1845 and organized them into a congregation. This faithful pastor came from McKeesport every two weeks, generally on foot, in order to minister to them. One of the faithful Lutherans of the settlement, Philip Brandt, donated two acres of ground for church and burial purposes, September 4, 1858; and a few years later, when it became desirable to build a new church on higher ground, persuaded Benjamin Bradford to donate two and one-half additional acres. Pastor Schweigert preached for them, 1845-1851, after which the church was made a part of the Beaver Mission, and brought under the pastoral care of Pastor H. C. Kaehler. The first church was built of logs, 23½x25, and dedicated by Pastor Schweigert, October 31, 1847. The inner walls were kept whitewashed every year, and all the furnishings, including the plain slab seats, were painted white. The cost of this church is not

known, but the actual cash outlay amounted to very little. It was heated by one stove placed in the center of the building. No provision was made for lighting, for no evening services were held. According to an established custom, the men sat on one side of the church and the women on the other. Pastor Kaehler served the congregation, 1851-1862, during the greater part of which his parish consisted of seven congregations. Many of his appointments were made on foot, and he was held in high esteem among the people. Among the family names found in his record of baptisms are the following: Fischer, Meier, Baumgarten, Will, Bauerlein, Sperber, Hollein, Midemeir, Werner. Lehrheuser, Eckert, Koenig, Killian, Scharf, Sorgel, Hoffman, Brandt, Seiple, Uhlenberg, Schnabel, and Reicher. After the resignation of Pastor Kaehler, the church was supplied for a time by pastors from the city. The most helpful service was given by Pastor Henry Neumann of Pittsburgh, who helped them to secure a legal charter, June 6, 1863. The petitioners for this charter were: Rev. Henry Neumann, Philip Brandt, John M. Graf, John Kempf, John Sorgel, J. L. Mueller, John Beirlein, J. M. Reumschuessel, Henry Kletter, Philip Beyer, W. Broermann, and George Brandt. The corporate title assumed was "Trinity German Evangelical Lutheran Church of Franklin Township, Allegheny County, Pennsylvania". The charter is one of the strictest, and binds the congregation to the Pittsburgh Synod. The church was formally admitted to the synod in 1864. In 1864 the church united with St. John's, Wuertemberg, and St. Paul's in forming "Trinity Charge", and a call was extended to Rev. Herman Gilbert, who rendered highly acceptable service. In 1867 he relinquished the Wuertemberg and St. John's congregations, and accepted St. Matthew's of Wall Rose in their stead. During the earlier part of his pastorate he lived in the vicinity of Trinity Church, boarding with one of the families of the church; later he lived in Zelienople, from which he would frequently walk the long distance to Trinity on Saturday to meet his catechetical class, and then, after the Sunday morning service, continue his walk to Wall Rose or Glenfield. It was during his pastorate that the old log church was torn down, and a good brick church erected on the higher ground of the Bradford tract. The corner stone was laid, April 19, 1868, and the building dedicated, October 11, 1868. Rev. Henry E. Jacobs preached the dedicatory sermon in English. The church was built of brick, burned on the farm of Philip Brandt, and cost complete about $5,000. Pastor Gilbert resigned in 1874, and his immediate successors were Rev. Johannes Muelhauser, 1874-1878; Rev. Joseph Rechsteiner, 1878-1882; and Rev. Ivan Dietrich, 1882-1889. In May of 1883 Pastor Dietrich occupied the new parsonage, erected at a cost of $1,500 on ground across the road from the church. One

of the most successful pastorates in the history of this church was that of Rev. Paul G. Klingler, who took charge of Trinity and St. John's in 1907 and served them until 1921, when each congregation was sufficiently strong to support its own pastor. Extensive repairs were made to the church in 1908 and 1919. Since the beginning of the pastorate of Rev. Klingler, all services have been held in English. A consecutive list of pastorates is as follows: Rev. Michael Schweigert, 1845-1851; Rev. H. C. Kaehler, 1851-1862; Rev. Henry Neumann, 1862-1864; Rev. Herman Gilbert, 1864-1874; Rev. Johannes Muelhauser, 1874-1878; Rev. Joseph Rechsteiner, 1878-1882; Rev. Ivan Dietrich, 1882-1889; Rev. Henry Reumann, 1889-1891; Rev. Philip Lamerdin, 1891-1893; Rev. J. H. Meyer, 1893-1894; Rev. J. Luepke, 1895-1896; Rev. C. F. Tiemann, 1896-1899; Rev. P. J. C. Glatzert, 1900-1906; Rev. P. G. Klingler, 1907-1921; Rev. C. E. Dozer, 1921-1925.

GRACE EVANGELICAL LUTHERAN CHURCH SOUTH SIDE, PITTSBURGH, PA.

This congregation was organized through the missionary efforts of Rev. William A. Passavant, February 20, 1852, under the name of "The Grace Evangelical Lutheran Church of Birmingham and South Pittsburgh". Birmingham was then a busy little manufacturing town, which presented a fine field for missionary operations, and the pastor of First Church was too good a missionary to overlook it. On his own responsibility he let a contract for a church in September, 1850, to cost $1,775.00. Rev. W. D. Roedel, who was never a member of the Pittsburgh Synod, assisted the founder in much of the preliminary work. The mission church was formally opened for services by Rev. W. A. Passavant and Rev. Michael Eyster in November, 1851. The congregation was not organized until February 20, 1852, when the following persons applied for membership: Mrs. Goehr-

ing, Sr., Job Wareham, Mrs. Susan Keene, R. A. Bausman, Mrs. Eliza Baer, William Hunter, Mrs. Nancy Wareham, and Mrs. Charlotte Moorehead. The first pastor was Rev. Henry Reck, who was granted ad interim license by the president of the Pittsburgh Synod in order to perform ministerial acts. His salary was small, but he served Grace in connection with Chartiers, and received no mission aid. The most encouraging feature of the work of the new mission was the Sunday School; the children of many unchurched families were drawn into it, and eventually became members of the congregation. When Pastor Reck resigned October 1, 1858, Grace Church became a separate parish under the care of Pastor C. D. Ulery, who served from 1859 to 1861. Because of a severe business depression the church was accepted as a mission of the synod, and was known as the "Birmingham English Mission". In 1861 the church had increased to 65 members, and the Sunday School enrolled 280. The success of this school was such that the missionary was asked to organize a second school in connection with St. Paul's German Church. At that time St. Paul's Church was served by a pastor of the Pittsburgh Synod. Student Henry W. Roth was the missionary in charge from October 20, 1861, to June 9, 1863, when he was licensed by the synod and became the regular pastor. Under his care the membership of Grace increased to 101, and the last of the church debt was paid. A nine-room parsonage was built in 1868 at a cost of $4,000. According to the records of the church, Pastor H. W. Roth resigned, August 8, 1870, but continued to supply them until March 26, 1871. The next pastor was Rev. J. K. Melhorn, 1871-1889, during whose long pastorate many accessions were made to the church and great good accomplished. The mission became self-sustaining in 1873. St. John's Church of Homestead was organized by Pastor Melhorn in 1874, eight of the members of Grace becoming charter members. The two churches were united in one parish until July 3, 1887. Pastor Melhorn was an indefatigable worker, and able to report a strong congregation of 287 members when he resigned. His successors were Rev. H. C. Holloway, 1889-1891, and Rev. J. C. Kunzmann, 1891-1899. During the last named pastorate the present house of worship was erected at 23rd and Sidney streets, several blocks from the first church. The population of the South Side was shifting so fast at that time that there was no opposition to the relocation. The corner stone of the new church was laid by Pastor Kunzmann, July 3, 1892, and the completed church dedicated, March 28, 1893. The building was constructed of brick and stone, and cost, including the lot, $30,000. During the long pastorate of Doctor D. Luther Roth, there were large accessions to the church, but once again the population began to shift to the hills beyond the river fog and smoke, and church

work became increasingly difficult. In 1923 an arrangement was made by which the pastor could minister to both Grace and St. James congregations, holding a chief service in each church every Sunday morning, but this ceased in 1925. The order of pastorates was as follows: Rev. W. A. Passavent (supply) 1852; Rev. Henry Reck, 1852-1858; Rev. C. D. Ulery, 1859-1861; Student H. W. Roth (supply), 1861-1863; Rev. H. W. Roth, 1863-1870; Rev. H. W. Roth (supply),1870-1871; Rev. J. K. Melhorn, 1871-1889; Rev. H. C. Holloway, 1889-1891; Rev. J. C. Kunzmann, 1891-1899; Rev. D. L. Roth, 1899-1914; Rev. C. B. Foelsch, 1914-1920; Rev. J. Kent Rizer, 1921-1925.

MT. CALVARY EVANGELICAL LUTHERAN CHURCH McKEES ROCKS, PA.

While this church is now located in the town of McKees Rocks, it was started on the hill beyond in a rural district. The need of a church was deeply felt by the people, since bad roads and high water from the river at certain seasons of the year made it almost impossible to attend services in the city. To meet this need Martin Clever, Sr., donated one acre of ground to the Lutheran Church for church burial purposes in May, 1852. Anxious to see the hopes of the people realized, Pastor Henry Reck of Birmingham held services in the home of Martin Clever, Sunday evening, February 27, 1853. Rev. W. A. Passavant followed this with a similar service, Monday evening, March 7, 1853, when Ephraim J. Brooks, Martin Clever Jr., and Cornelius Scully were appointed as a church building committee. A fund of $1,000 was soon raised, and the contract for the building of a small frame church was let to John Glass of Pittsburgh at that figure. This building was dedicated as Mt. Calvary Lutheran Church, September 4, 1853, Rev. William A. Passavant, Rev. Henry Reck, and Rev. F. W. Tuerk of the Lutheran Church being assisted by Rev. Jennings of the Presbyterians. A number of Episcopalian

ladies were deeply interested in the furnishing of the little church. The congregation was not regularly organized until November 12, 1853, when the following applied for membership:

Clever, Mrs. Mary M.	Clever, Rebecca Ellen	Patterson, Mrs. Susan
Clever, Martin, Jr.	Magnus, Mr. and Mrs. P. J.	Powell, Mrs. Catherine
Clever, Mrs. Elizabeth	Patterson, James S.	Rea, Martha

Of these first members, Mrs. Elizabeth Clever and Rebecca Ellen Clever were confirmed; James S. Patterson and Mrs. Susan Patterson were received from the Cumberland Presbyterian Church; Martha Rea came from the Presbyterians; the others were former Lutherans. The leader of this movement, Martin Clever Sr., was not included among the original members, for the reason that he believed that his Fatherland confirmation was all the "church-joining" he needed. He was persuaded to unite with the congregation several years later. Martin Clever Jr., and James S. Patterson were elected as the first deacons, and Martin Clever Sr., and P. J. Magnus as the first trustees. A call was then extended to Rev. Milton Valentine, it being stipulated that he should preach every alternate Sunday morning at an annual salary of $150. Pastor Valentine served the church less than a year, and his successor, Rev. Henry Reck, served it in connection with Birmingham, 1855-1859. The congregation was legally chartered, October 1, 1855. In the spring of 1890 part of the church ground was leased to an oil company. Three wells were drilled, and the people of the congregation suddenly found themselves reaping dividends at the rate of $100 a day. This rich return continued until the treasurer had received about $6,000, when it was decided to use the money in rebuilding the church. The new church was dedicated by Pastor J. Q. Waters, February 22, 1891, when Doctor Passavant preached the sermon. A sweet-toned bell was donated by Mrs. Henry Johnston and a new communion service by Mr. C. Kircher. The total cost of the improvements was about $6,000. When Mt. Calvary was organized it was in an isolated rural field; as the years went by the town of McKees Rocks grew up at the mouth of Chartiers Creek, and a relocation became highly desirable. On May 31, 1896, it was decided to build a new church in the town. Three lots on the corner of Furnace street and Chartiers avenue, 72x100, were bought from John A. McKee, and the way thus opened for the building of the third house of worship. The corner stone was laid, May 9, 1897, and the church dedicated by Pastor Robert R. Durst, November 21, 1897. It was built of frame, costing together with the site about $6,900, but the raising of the building above flood level in 1907 cost $1,300 additional. The erection of this church gave the congregation two places of worship. Services were continued at both places until 1911, when those at the upper church were discontinued except on

funeral occasions. This upper church was razed to the ground in 1923. In 1903 the parsonage at the upper church had been sold and removed. The second parsonage was built on Mary street in 1907 at a cost of $7,300, but this was sold in 1920, in order to secure the property on the corner of Dale street and Russelwood avenue at a cost of $10,500. Here a beautiful church costing $78,000 was dedicated by Pastor John J. Myers, October 18, 1925. Mt. Calvary Cemetery is the pride of Mt. Calvary Church. To the original donation of 1852, ten acres were added by purchase from the Clever heirs in 1912, and ten more by purchase from the Heinauer heirs in 1920. The following pastors have served in this parish: Rev. Milton Valentine, 1853-1854; Rev. Henry Reck, 1855-1859; Rev. J. S. Lawson, 1859-1868; Rev. W. A. Passavant, D.D., 1868-1876; Rev. G. H. Gerberding, 1876-1879; Rev. A. N. Bartholomew, 1879-1885; Rev. J. Q. Waters, 1885-1895; Rev. R. R. Durst, 1896-1911; Rev. John J. Myers, 1912-1925; Rev. M. R. Kunkelman, 1925—.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH SHALER TOWNSHIP, ALLEGHENY COUNTY, PA.

This church was organized by Pastor John George Mueller of the Evangelical Church early in 1861. The first services were held in the Bauer and Sauter homes in German. Ground for church and burial purposes was donated by Martin Bauer, on which a small frame church, costing $1,500, was dedicated by Pastor Mueller in 1861. It was located along the Evergreen road, about a quarter of a mile above the present church. Many of the original members were gardeners, who sold their produce in the Allegheny market. The Bauer family had five members in the first confirmation class of 1861, and the entire community was commonly known as Bauerstown. Pastor Mueller served faithfully until March 27, 1887, and was succeeded by Pastor Ursinus Hangaertner, who was ordained in the old church, May 8, 1887, and served until July 27, 1890. These two pastors were members of the Evangelical Synod, but the congregation remained independent. After the retirement of Pastor Hangaertner, Pastor Claudius Heinrich Oevermann was introduced to the congregation by Pastor Ivan Dietrich, and served them from September 14, 1890 until death, July 24, 1922. During this long pastorate there were many vital changes. For the first ten years he held German services in the frame church every Sunday morning, but his free afternoons and evenings enabled him also to serve as pastor of the German Evangelical Church of Tarentum. A more desirable church site, containing two acres, was bought for $1,300 in 1883, and this ground increased in value so rapidly that the trustees were able to sell several lots for $8,000,

and to erect a good brick church at a cost of $11,000. This brick church was dedicated by Pastor Oevermann in June, 1900. A frame parsonage was then erected on ground adjoining the church. The old frame church was remodelled as a dwelling in 1902, the rentals from which were used for church purposes. The congregation retained its burial ground of five acres, known as St. Luke's Cemetery, which has been in use since 1861. During the latter part of his pastorate Pastor Oevermann introduced English services for the young people, with the result that the language problem of St. Luke's was solved without appreciable loss. Realizing the dangers of congregational independence, Pastor Oevermann persuaded the people to adopt a new constitution in 1922, and to unite with the Pittsburgh Synod. The successor of Pastor Oevermann was Pastor F. C. Frommhagen, who conducted all services in English except an occasional German service for the older people. After 1923 the German was entirely eliminated. The church and parsonage were completely renovated in 1923 and 1924 at a total cost of $4,600, and a service of rededication was conducted by Pastor Frommhagen, November 16, 1924. The pastors served in the following order: Rev. J. G. Mueller, 1861-1887; Rev. Ursinus Hangaertner, 1887-1890; Rev. C. H. Oevermann, 1890-1922; Rev. F. C. Frommhagen, 1922- .

TRINITY EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

The foundations of Trinity Church were laid in a humble mission school, opened by Rev. William A. Passavant in May, 1846. [10]It began its career in the old "Temperance Ark" with seven teachers and thirty-six scholars. Some of the deeply interested workers were Adam Epply and his sister, the Misses Clark, John Allison, J. N. Eckert, C. Berenger, and Miss Conrad. This school was maintained for three years, when the building changed ownership and the school was left homeless. An effort was made to secure another room, but the workers lost heart and the school disbanded. There were many unchurched children in the neighborhood, however, and two ladies of the Episcopal Church determined to do something for them. Failing to interest their own rector, they appealed to Doctor Passavant, who gladly availed himself of this second opportunity to plant a Lutheran Church in Allegheny. A lady, who taught a select school on Martin street, offered her school room for Sunday afternoons. Later the upper story of a fire-engine house on the same street was secured. It was no ideal location; the dirt and din was disheartening; but the heroism of the teachers outlived it all. That old fire-engine

10—Articles in The Missionary, August 7, 1856, and November 29, 1860.

house was one of the bright spots on the religious map of Pittsburgh from 1850 to 1854. Among the teachers were the Misses King, Conrad, Wade, Hewes, Greatrake, and Garberich, and Messrs. Philips, Totten, Heckert, and Johnson. Such was the character of their work that no prophet was needed to tell the city that the foundations of a great church were being laid. The use of the chapel of the Second Presbyterian Church was secured in the winter of 1853, and Rev. Milton Valentine of Chartiers gave them occasional Sunday evening services. This church was bought for $1,962 in 1854, and some more money was spent in making repairs, but all the needed money was raised except $1,000, which was funded as a debt. In 1854, there were 200 scholars enrolled in this school; in 1859 there were 350. At this time Allegheny City had a population of 28,000, which was ministered to by nine Presbyterian, seven Methodist, three Roman Catholic, one Episcopalian, one German Evangelical, one German Lutheran and several smaller churches. As yet no provision had been made for the English Lutheran work. The English Lutherans crossed the river to Pittsburgh when they attended church, and the Pittsburgh congregation did not want them to withdraw their membership. When they made their wishes known to the Church Council, they met with opposition, and this opposition was shown in an official protest to the Pittsburgh Synod in 1860. All these objections were overruled by the great Head of the Church, however, for the "First English Evangelical Lutheran Church of Allegheny" was organized on October 21, 1860, with forty-eight members, thirty-six of whom received letters of dismissal from First Church of Pittsburgh. These original members were the following:

Barnes, Mrs. Amanda
Blair, Kinder
Blair, Mrs. Augusta
Blair, Mrs. Catherine
Clever, John M.
Clever, Mrs. Eliza
Cooper, Marshall
Cooper, Mrs. Catherine
Duve, Julius J.
Duve, Mrs. Anna
Evans, Mrs. Margaret
Gebhart, Jacob
Gebhart, Mrs. Elizabeth
Graham, Nathan
Graham, Mrs. Elizabeth
Graham, Harriett
Hambright, Mrs. Sarah
Heckert, Benamin
Holler, Susan
Inghram, Mrs. Mary
Kurtz, Jeremiah
Kurtz, Mrs. Caroline
Lehman, T. H.
Lehman, Mrs. M. F.

Lehman, Manette	Ruper, Mrs. Julia	Smith, Mrs. Caroline
Lindsay, Mrs. Elizabeth	Schreiver, Mrs. Christina	Waters, Mrs. Juliet
Manspeaker, Daniel	Seibert, Jacob	Waters, Anna M.
Manspeaker, Mrs. Rebecca	Seibert, Mrs. Sophia	Waters, Mary E.
Manspeaker, Susan	Schackleford, Mrs. C. E.	Wharen, Mrs. Susan
Richardson, Mrs. Jane	Shaner, Barbara	Wiederhold, Mrs. Emma C.
Richardson, Margaret	Shaner, Sophonia	Yeager, Christian
Ruper, Emanuel	Singleton, Mrs. Rebecca	Yeager, Mrs. Elizabeth

The name adopted at the organization was retained until December 6, 1876, when it was changed to Trinity. The first pastor was Rev. Henry Reck, who served from December 15, 1860, to July 1, 1863. His salary was fixed at $400.

His successor was Rev. John George Goettman, who began a long and fruitful pastorate, November 29, 1863, and closed it in death, November 5, 1905. A more ideal relation between pastor and people is not found on the records of the synod. With an intense love for the distinctive doctrines of the Lutheran Church that ever gave dignity and strength to his labors, with natural graces that made him at home among all classes of people, with a consecration fire in his heart that was never allowed to smoulder, John G. Goettman was eminently fitted to become the pastor of a church that was destined to fill a strategic position in the developing life of the Evangelical Lutheran Church of western Pennsylvania. During the synodical controversy he proved a tower of strength to General Synod interests. After the stress of this period had been relieved to a certain degree, the congregation took up the question of building a new church. The old church on Washington street was sold in 1870 for $9,000, and the Stockton homestead, corner of Stockton avenue and Arch street, was bought for $10,000. Something over $30,000 was spent in the building and furnishing of this church, which was dedicated by the pastor, May 26, 1872, Doctors F. W. Conrad and L. A. Gotwald preaching the sermons. The pipe organ was built by H. Knauff and Sons of Philadelphia, and the opening concert was given on Friday evening, May 24, 1872. From 1889 to 1899, Doctor Goettman was given an assistant pastor, in order that he might have more free time to prosecute the great home mission work so dear to his heart. These assistants were Rev. W. E. Main, Rev. A. S. Fichthorn, Rev. E. E. Blint, Rev. W. L. Heuser, Rev. Henry Anstadt, Rev. Samuel T. Nicholas, and Rev. J. B. Markward. On May 11, 1897, Doctor Goettman bowed beneath the weight of his heavy burden, and a few months later relinquished the pastorate. His resignation was accepted, October 26, 1898, when he was elected pastor emeritus. Nothing in the history of Trinity Church shines with a brighter lustre than her tender care of the stricken pastor until the final summons came, November 5, 1905.

His successor was Doctor Alonzo J. Turkle, who began his pastorate, February 1, 1899, and maintained the same high

standards of service set by his predecessor. The church building was given a thorough renovation in the summer of 1922 at a cost of $9,839, and was reopened for services, September 17, 1922. While the membership of Trinity is scattered throughout the entire Pittsburgh district, a great company of people worship before her altar every Sunday morning. Two of her young men have entered the ministry: Lewis Hay and Wilkins Blair Claney. With a membership of more than six hundred, her devoted people believe that there is yet a great and vital work for her to do among the Evangelical Lutherans of western Pennsylvania.

ST. PAUL'S GERMAN EVAN. LUTHERAN CHURCH GLENFIELD, PA.

The pioneers of this community were chiefly Germans, many of whom were Lutheran in faith, but no church services were held until 1860, when they were visited by Rev. W. A. Passavant and Rev. H. C. Kaehler. Pastor Kaehler preached for them occasionally for more than a year, but effected no organization. The congregation was regularly organized by Pastor Robert Neumann, February 8, 1863, with twenty-five communing members. In the early synodical records it is known as the "Kilbuck Church". On April 11, 1863, an application was made for a charter, which was signed by Pastor Robert Neumann, Jacob Fetter, Peter Arras, Adam Roeder, Johannes Seibert, Friedrich Opperman, P. VonStein, H. Heinlein, Lorenz Wendel, John Fundis, Philip Fetter, Matthias Huettner, Martin Weiss, and Johann Dietz. This charter bound the congregation to the Pittsburgh Synod, and the attempt of a German pastor in later years to represent it as independent was deeply resented by the people. In 1864 the church united in forming Trinity Parish, which then extended a call to Pastor Herman Gilbert. Pastor Gilbert rendered faithful service during his pastorate, 1864-1872, but was unable to add many members to the congregation. At the beginning of his ministry a beautiful and elevated church site was donated by Mr. C. Behringer, on which a small frame church was erected. This church was dedicated by Pastor Herman Gilbert on Ascension Day, May 30, 1867, Rev. G. A. Wenzel preaching in German and Rev. Henry W. Roth in English. This church was enlarged and beautified in 1887, during the long pastorate of Rev. Ivan Dietrich, by the erection of a tower, chancel and sacristy. A bell was installed in the tower during the following year. From 1864 to 1878 the church was connected with Trinity Parish; from 1879 to 1886 with several mission stations of the synod; from 1887 to 1910 with Woods Run; from 1910 to 1917 with Economy; from 1917 to 1920 with Trinity German Church of Pittsburgh; from 1920 to 1922 with St. James Church

of Pittsburgh; after which it was served as a separate parish until better arrangements could be made. The comparative strength of St. Paul's is shown by the fact that there were only 204 baptisms and 117 confirmations during the first thirty years of her history. All services are now held in English. The present membership of the congregation is 53. A consecutive list of the pastorates follows: Rev. Robert Neumann, 1863-1864; Rev. Herman Gilbert, 1864-1872; Rev. Carl Jaeckel (supply), 1873; Rev. John Muehlhauser, 1874-1878; Rev. Solomon Munsch, 1878-1879; Rev. Joseph Rechsteiner, 1879-1882; Supplies, 1882-1886; Rev. Ivan Dietrich, 1886-1910; Supplies, 1910-1912; Rev. G. M. Kaiser, 1913-1914; Rev. John Mueller, 1915-1917; Rev. F. J. Fuerst, 1917-1922; Rev. Paul E. Porath, 1922-1925; Rev. H. K. Shanor, 1925—.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH SPRINGDALE, PA.

So far as we can learn, the first Lutheran services of this community were conducted by Rev. A. C. Ehrenfeld, then pastor of the Hankey Church of Westmoreland County. After a year of missionating in the valley he succeeded in organizing a congregation of thirty-eight members in Tarentum, February 17, 1860. This congregation disbanded in 1866, and a number of its members united with others in organizing a church in Springdale, May 25, 1867. The charter members numbered eighteen, and this number would doubtless have been larger but for the synodical controversy that was raging at the time. The corner stone of a frame church was laid by Pastors J. K. Melhorn, W. A. Passavant, G. A. Wenzel, and Henry W. Roth, August 6, 1867, and the completed building was dedicated by Doctor Passavant, March 8, 1868. The church was supplied during the summer of 1868 by Rev. Henry Eyster Jacobs, and in the fall of the same year a new parish was formed, consisting of Kittanning, Natrona, and Springdale, which was served by Rev. John A. Kribbs. After the withdrawal of the Kittanning Church from the parish, September 1, 1872, the two other churches were so weak that they could not support a pastor, and their only services for the next eleven years were conducted by supplies. Many of the members were so disheartened by this experience that they were afraid to undertake large tasks for a long time. Pastor J. Leonard Fischer accomplished a fine work for the congregation when he helped them to secure, part by donation of Mrs. Lavinia Metsker and part by purchase, two fine lots on the corner of Pittsburgh street and Colfax lane. Here ground was broken for the erection of a churchly brick chapel, July 28, 1912, with the oldest member of the congregation, Michael Shoop, handling the

shovel. The corner stone was laid, November 24, 1912, and the church dedicated by Pastor Fischer, May 18, 1913. The font was presented by Mr. and Mrs. A. J. Sunedecker, the pulpit by Mr. and Mrs. C. E. Cornman, the Bible by Mrs. W. J. Spahr, the lectern by St. Peter's Church of Evans City, the pews by Grace Church of Rochester, memorial windows by a number of interested friends, and a fund of $2,000 for a future parsonage by Mrs. Lavinia Metsker. It was a great day of triumph for the people of St. Mark's. During the last ten years there has been a large influx of people into the community, and more aggressive plans were made to care for them. In the summer of 1923 a beautiful parsonage was erected at a cost of $11,000. Fifty new members were added to the congregation during the Easter season of 1923, and the church became self-supporting in 1926.

A complete list of the regular pastorates is as follows: Supplies, 1867-1868; Rev. J. A. Kribbs, 1868-1872; Supplies, 1872-1883; Rev. John Welfley, 1883-1888; Rev. R. E. McDaniel, Ph.D., 1889-1900; Rev. E. O. Graham, 1901-1908; Rev. J. D. Roth, 1909-1911; Rev. J. L. Fischer, 1911-1913; Rev. C. A. Dennig, 1913-1915; Rev. A. M. Hahn, 1915-1916; Rev. G. G. Ruff, 1916-1920; Rev. W. S. Bonnell, 1921-1922; Rev. C. W. Baker Jr., 1922- .

CHRIST'S EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

Credit for the founding of this church is given to Doctor Samuel Laird and Doctor William A. Passavant. The first services were held in the winter of 1868-1869 in St. Peter's German Church; then an English Lutheran Sunday School was organized in the old Lincoln avenue school building. This school enrolled six teachers and forty scholars on the first day. The place of meeting was soon changed to Liberty Hall, corner of Penn and Center avenues. The first regular pastor of the mission was Rev. J. Q.

Waters, who organized the congregation in the home of Daniel Hilty, June 25, 1869. The first members were the following:

Brown, Henry	Hilty, Daniel	Tabor, Cordelia
Brown, Mary C.	Hilty, Mary	VanPool, Elizabeth
Dalzell, William	Hilty, M. S.	Wagner, George
Dalzell, Rebecca	Hilty, Richard	Walker, William
Dodds, Lavinna R.	Tritle, L. Winter	Walker, Margaret J.
Fry, Gabriel and Hannah	Tritle, Catherine	Waters, Annie C.
Fry, Mary	Tim, Elizabeth	Woolslare, Elizabeth

The mission was launched under encouraging conditions, and the synod made an anual appropriation of $400 for the support of the pastor. A small building was purchased on Station street for $1,500, the first floor of which was converted into a chapel. Here a Sunday School of 125 children was soon gathered, but the quarters were so overcrowded and unsatisfactory that two lots on the corner of Broad and Sheridan streets, 60x150, were bought for $2,500 in the following year. The corner stone of a chapel was laid on the rear end of the new site, April 25, 1872, and the building dedicated by Pastor Waters, November 28, 1873. It was a two-story brick chapel, 33x55, and cost about $7,000. It was a time of financial distress throughout the land, and Pastor Waters proved himself a fine leader in piloting the mission through its most trying days. When he closed his pastorate, July 1, 1875, he was succeeded by Rev. L. H. Geschwind, who served from October 1, 1875, to February 1, 1879. Pastor Geschwind was a good missionary, but he labored under difficult conditions in Christ Church, and could report but 93 members at the time of his resignation. The third pastor was Rev. Jacob S. Lawson, who served from 1879 to 1888. During his pastorate the front part of the Broad street site was sold, and he was severely criticized for the action; but, as a later pastor has said, if this had not been done the fine property on the corner of Margaretta and Beatty streets would never have been secured. As the sunshine ever follows the rain, so a happier day dawned for Christ Church, when Rev. W. A. Passavant Jr. was installed by his father as the fourth pastor, July 15, 1888. In less than three months he succeeded in adding forty-six new members to the congregation and gathering $3,000 for the church debt. When he resigned to accept the position of Superintendent of General Council Home Missions, August 1, 1889, it was accepted with great regret. During the pastorate of Rev. H. J. Kuder that followed, 1889-1891, the mission reached the position of self-support.

The longest pastorate in the history of Christ Church was that of Doctor Jacob Lawson Smith, who served from April 2, 1892, to December 1, 1905. Doctor Smith was a hard worker, and received many new members into the church. The church

holdings were increased by the purchase of the Winslow property at a cost of $4,500, and a generous fund was accumulated for the erection of a new church. Although Doctor Smith's retirement from the parish came before the time of his death, it was considered highly fitting that his funeral service could be held in the new Christ Church, for which he had so earnestly labored. This new church became a reality during the pastorate of Rev. Ernest Anton Trabert, who served the congregation from September 1, 1906, to February 1, 1913. With a great faith in God, the congregation purchased the lot on the corner of Margaretta and Beatty streets for $14,000, and laid plans for the erection of a great church. Realizing that the times demanded something more than an ordinary structure, Pastor Trabert gave much time to the study of Lutheran architecture, and when the beautiful building was completed and dedicated, May 8, 1910, it was regarded as one of the finest types of church building in the Pittsburgh Synod. The total cost was $70,000, but its value was estimated at $150,000 in 1922. Pastor Trabert was assisted in the service of dedication by his father, Doctor G. H. Trabert, and by Pastors J. Q. Waters, J. L. Smith, George J. Gongaware, J. L. Fischer, and William Jentsch. The eighth pastor was Rev. Frank C. Oberly, who served from March 1, 1913, to July 12, 1914. During this short pastorate the church debt was reduced from $32,000 to $26,000. When Rev. John I. Shaud became pastor, April 1, 1915, plans were at once made for the payment of the debt, and the mortgage burning was celebrated with much rejoicing, February 13, 1921. While the congregation was always deeply concerned about the heavy debt, it was never allowed to interfere with their synodical obligations. A consecutive list of pastors is as follows: Rev. J. Q. Waters, 1869-1875; Rev. L. H. Geschwind, 1875-1879; Rev. J. S. Lawson, 1879-1888; Rev. W. A. Passavant Jr., 1888-1889; Rev. H. J. Kuder, 1889-1891; Rev. J. L. Smith, D.D., 1892-1905; Rev. E. A. Trabert, 1906-1913; Rev F. C. Oberly, 1913-1914; Rev. J. I. Shaud, 1915- .

ST. PETER'S ENGLISH EVAN. LUTHERAN CHURCH NATRONA, PA.

Preliminary work, looking toward the organization of this church, was done by Rev. J. K. Melhorn, who held services in the school house. The organization was effected by Rev. Jonathan Sarver, June 7, 1873, and the constitution then adopted is still the law of the congregation. The health of Pastor Sarver failed in the summer of 1874, and Student G. H. Gerberding

assisted in the services. For the next ten years all the preaching was done by supplies, and yet the congregation managed to survive. Occasionally a few members would be added to the congregation, but the people knew that they could not expect anything like a proper development without a regular pastor. In 1884 Rev. John Welfley became pastor of the Allegheny Valley Mission, living at Springdale and serving mission stations at Springdale, Natrona, Tarentum, and Verona, of which only the first two were organized. Pastor Welfley continued his labors in the valley until the summer of 1889, when he was succeeded by Pastor R. E. McDaniel. The division of the parish was authorized in 1894, and Rev. J. K. Melhorn took charge of the Tarentum and Natrona congregations, March 19, 1895. At this time St. Peter's had but 31 members, and the services were still conducted in the school house. Under Pastor Melhorn the congregation began to gather strength, and plans were laid for the building of a church. The congregation had existed for twenty-five years without a church, and many thought that they were too weak to build one. Pastor Melhorn thought otherwise, and soon persuaded others to adopt his views. On May 16, 1898, ground having been purchased, application was made for a legal charter. A building committee, consisting of William A. Walter, George D. Claasen, and John A. Walter, was then appointed. The corner stone of a new church was laid, September 25, 1898, and the completed building dedicated, July 23, 1899. It was built of brick, well finished throughout, churchly in its appointments, and cost about $6,000. Pastor Melhorn was a man well advanced in years at the time, and was warmly congratulated by his brother ministers for the achievement. The church was made a separate parish in 1903, and reached the position of self-support under the leadership of Pastor J. W. Myers in 1912. A residence adjoining the church was bought in 1912 for a parsonage at a cost of $3,500. During the pastorate of Rev. John W. Myers, lots were purchased on Natrona Heights, on which a small frame chapel was built for Sunday School and evening services. About one-half of the members of the congregation now live on the heights, and are planning the organization of a separate congregation. A consecutive list of pastorates follows: Rev. Jonathan Sarver, 1873-1874; Supplies, 1874-1884; Rev. John Welfley, 1884-1889; Rev. R. E. McDaniel, Ph.D., 1889-1895; Rev. J. K. Melhorn, 1895-1899; Rev. E. O. Graham, 1900-1903; Rev. E. H. Kohn, 1903-1904; Rev. J. E. Richards, 1904-1908; Rev. J. W. Myers, 1909-1915; Rev. M. A. Meier, 1915-1919; Rev. R. R. Durst, 1919-1924; Rev. Adam Boerstler, 1925-.

ST. JOHN'S GERMAN EVAN. LUTHERAN CHURCH NATRONA, PA.

This congregation was organized in the school building by Rev. M. F. Dethlefs, April 14, 1872. The following persons were present and united with the new organization:

Adler, Heinrich
Bergman, Heinrich
Bollinger, Louis
Haug, Mrs. Maria
Heinle, G.
Hoffman, Edward
Hofling, Julius
Holder, John
Holderman, Martin
Huggi, Mrs. E.
Koch, Wilhelm
Koedel, Henry
Krueger, Michael
Lucas, Christ
Leukner, Frank
Meckel, Joseph
Reinert, August
Roth, Karl
Schelm, Heinrich
Schlicker, Heinrich
Scholl, Jacob
Schumm, John
Steinbach, Albert
Urban, Jacob
Vogele, Mrs. Mary
Vohr, Johann
Voight, Frantz
Zimmerman, Frantz

The church began its work under bright skies, and prospered during the two years in which Pastor Dethlefs served them. After ill health led to his resignation, he was succeeded by four "free preachers", whose work yielded no fruitage to the church or community. The Pittsburgh Synod gained access to the congregation in 1879, and it was then associated with the German Church of Freeport in a new mission parish. The first missionary under the new order was Rev. C. F. Tiemann, who began his work immediately after ordination. This meant the dawn of a new day for St. John's Church, and the following statement is found in the report of the missionary superintendent of the synod in 1880: "The brethren at Natrona have organized and adopted a constitution and form of charter for the congregation, and expect to be received into synodical connection at this meeting". This application was made and the congregation formally received. The corner stone of a new church was laid by Pastor Tiemann, September 19, 1880, and the church dedicated, March 27, 1881. This church was a substantial brick edifice, 32x50, and met the needs of the growing congregation for a number of years. At the time of the dedication, the church reported sixty communing members. Pastor Tiemann resigned in May, 1883, and was succeeded in July of the same year by Pastor John George Amschler, who served them throughout his entire ministerial life. His first task was the establishment of a parochial school, which was a source of great strength to the church. This school was at first held in the public school building, then in the parsonage, for a short time in a stable, then in 1890 a small frame school house was built on the rear of the church lot. After 23 years of service this school building was replaced by the present parish house. The devoted pastor taught in this parochial school for thirty-five years, when his health failed and he was compelled to give it up. In 1898, an addition was built to the church, and a new altar, pulpit, pipe organ and heating system were installed. The first parsonage was sold in 1903, and a new

home erected for the pastor at 25 Sycamore street. The entire church was remodeled at a cost of $25,000 in 1920, and rededicated by Pastor Amschler to the service of Christ. St. John's now possesses a fine plant, with a communing membership of 210, and well organized auxiliaries. All services are held in the German language. The pastors have served in the following order: Rev. M. F. Dethlefs, 1872-1874; Free pastors, 1874-1879; Rev. C. F. Tiemann, 1880-1883; Rev. J. G. Amschler, 1883-1925.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH HOMESTEAD, PA.

This is the oldest Protestant Church of Homestead, and was organized by Pastor J. K. Melhorn in 1874. Eight of the twenty charter members came from Grace Church, South Side. The early development of the congregation was slow, only twenty-two members being reported to the synod in 1879. It was served in connection with Grace Church until 1885, when it was made a separate mission parish. No missionary was available, however, and Pastor Melhorn continued to supply the church every alternate Sunday for two more years. Their first church was built of frame on Fourth avenue at a cost of $4,811, and dedicated by Pastor Melhorn, October 11, 1874. In 1887 St. John's was formed into a new parish with Trinity Church of Braddock, which extended a call to Rev. Elmer F. Krauss, July 3, 1887. The newly organized St. John's Church of McKeesport was also placed under the care of Pastor Krauss, and the young man had his hands more than full in attempting to minister to three important mission centers at one time. It could not be done, and Pastor Krauss moved to Homestead in January, 1889, and served it as a separate mission parish until January 1, 1893. This arrangement made it possible for Homestead to have regular morning services for the first time, and the good results were immediately apparent. The services were well attended, and a parsonage was built on the church ground at a cost of $1,400. At the time of his resignation Pastor Krauss could report 93 communing members and a Sunday School of 110 scholars. The mission became self-supporting in 1900 under the leadership of Pastor G. S. Seaman, when 165 communicants were enrolled. The present church was erected during the period of the World War. Shortly after Pastor E. L. T. Engers took charge of the parish, September 1, 1915, the plans took definite shape. One of the best church sites in the city was purchased for $10,600, and the old property sold for $9,000. The new parsonage was erected first, and then the church with which it is connected. The corner stone was laid, July 1, 1917, and the completed church dedicated,

September 14, 1919. Doctor G. Franklin Gehr read the service of dedication, and Doctor Elmer F. Krauss preached the sermon. The church was built of brick and stone at a cost of $50,000, on which a heavy debt of $31,000 remained. The interior is modeled after historic Lutheran ideals, and is one of the most attractive churches of the synod. During the pastorate of Rev. W. J. Seiberling, there was a strong, healthy development in the life of the congregation, which was able to report a membership of 234 in 1923. A Sunday School is also conducted in Whittaker. The pastors of St. John's have served in the following order: Rev. J. K. Melhorn, 1874-1887; Rev. E. F. Krauss, 1887-1892; Rev. J. W. Myers, 1893-1895; Rev. G. S. Seaman, 1896-1904; Rev. J. A. Yount, 1904-1906; Rev. G. L. Rankin, 1907-1914; Rev. E. L. T. Engers, 1915-1920; Rev. W. J. Seiberling, 1921-1925; Rev. C. E. Dozer, 1925-.

MT. ZION EVANGELICAL LUTHERAN CHURCH NORTH SIDE, PITTSBURGH, PA.

For many years it was the desire of the Pittsburgh Synod to establish an Evangelical Lutheran Church in this community, since the greater part of the population was composed of German Protestants and their descendants, but this desire was thwarted by a deplorable lack of pastors. Rev. George H. Gerberding was a child of this community, and frequently preached in a school house during his seminary vacations. Convinced that there was a providential opening here for the founding of a Lutheran congregation, he consulted with some of the pastors of the city, secured the purchase of a half-acre lot on the Franklin road, and the erection of a small frame church. The corner stone of this church was laid, October 17, 1875, and the building placed under roof before winter set in. The church was not dedicated until December 14, 1879, when Pastor Gerberding was assisted by

Doctor W. A. Passavant and Rev. Jonathan Sarver. Pastor Gerberding was ordained by authority of the Pittsburgh Synod, April 19, 1876, and accepted a call to Chartiers. His friends insisted that he must also take charge of Mt. Zion, and this he was reluctant to do since it was the home of his childhood. Finally, he consented and began regular services. An interesting Sunday School was organized in May, followed by the organization of a congregation of seventeen members on the first Sunday of October, 1876. The first constitution was not adopted until April 12 of the following year. The first deacons were H. Gerberding Sr., G. T. Seif, James Walton, and John Ott. Pastor Gerberding resigned, May 1, 1881, leaving a congregation of 48 members. Mt. Zion was then associated with St. John's of Highland in Westview Parish. The next pastor was Rev. Wilbert Pierce Shanor, who began his pastorate, June 1, 1881, and closed it because of a fatal illness, September 1, 1888. Then followed the two-year pastorate of Rev. Frank P. Bossart and one of four years by Rev. Peter Riffer.

During the pastorate of Rev. Thomas Shannon Brown, 1895-1909, Mt. Zion was made a separate mission parish and given the full time of the pastor. The congregation then paid $360 and the synod $250 of the pastor's salary. Under this arrangement the congregation grew rapidly in numbers, becoming self-sustaining in 1902. In the Church Record we find this entry in the hand of Pastor Brown: "There has been very little purely Lutheran material available, it being mostly from Protestant Evangelical and Reformed sources. This has given rise to frequent clamors for other than Lutheran ways and practices. But the congregation is now firmly established in the use of a churchly literature and worship. There is a large and interesting Sunday School using the graded series, an active and zealous Ladies' Aid Society, and a Luther League both Senior and Junior." The next pastorate was that of Rev. John Howard Worth, 1909-1915, during which great forward strides were made by the congregation. Pastor Worth saw clearly the handicap under which he labored in a mislocated church, and, in the face of not a little opposition, helped the trustees to secure the splendid site at the corner of Waldorf street and Perrysville avenue. Here a beautiful stone church was erected at a cost of $36,000, and dedicated by Pastor Worth, June 21, 1914. Doctor T. O. Keister preached the sermon for the occasion. The next pastor was Rev. Paul Hartzell Krauss, who began his work, September 4, 1915, and did much to build up the strength of the parish. His pastorate was interrupted by the World War, and he was given leave of absence in May, 1918, in order to accept the position of Camp Pastor. He returned in September, only

to leave again in December to become Navy Chaplain. His formal resignation became effective, March 1, 1919. During the absence of Pastor Krauss the congregation was supplied by Student William P. Gerberding. Pastor Carl William Becker took charge of the parish, September 19, 1919, coming from the naval transport, Sierra, on which he had been chaplain during the war. During his pastorate many improvements were made in the equipment of the church. Twelve art-glass windows were placed in the auditorium, completing the builder's design; a baptismal font of white marble and a new altar cross were presented as memorials; two fine hymn boards were Christmas presents of 1920; and the large three-manual pipe organ was installed and dedicated. More than 100 new members were received into the congregation from January 1, 1920, to January 2, 1921. A terrible shock was given to the congregation, May 31, 1923, when it was learned that Pastor Becker had been almost instantly killed in an automobile accident near Fairmont, West Virginia. At the time of his death, the membership of the church was more than 400, and the Sunday School was admitted to be one of the strongest in the synod. The successor of Pastor Becker was his bosom friend, Pastor Grover Elmer Swoyer, who added large numbers to the congregation and secured valuable adjoining property, part of which was converted into a parish house. The entire cost of the addition to the church plant was $85,000. The pastors of Mt. Zion have served in the following order: Rev. G. H. Gerberding, 1876-1881; Rev. W. P. Shanor, 1881-1888; Rev. F. P. Bossart, 1888-1890; Rev. Peter Riffer, 1890-1895; Rev. T. S. Brown, 1895-1909; Rev. J. H. Worth, 1909-1915; Rev. P. H. Krauss, 1915-1919; Rev. C. W. Becker, 1919-1923; Rev. G. E. Swoyer, 1923-.

MEMORIAL EVANGELICAL LUTHERAN CHURCH NORTH SIDE, PITTSBURGH, PA.

Until 1871 there was no Protestant Church on East street between North avenue and the rural section far beyond the city line. A union Sunday School was opened by other denominations in the old Reserve Township school house, but it was soon given up. It was then reorganized by Mr. Dummet, a teacher of the public school, under whom it gave promise of success. Pastor G. H. Gerberding then learned of this school, and held occasional services for it on Sunday evenings until 1881. Rev. W. P. Shanor, his successor in West View Parish, followed up his labors, but found the school house unsuitable for his work. This led to a meeting in the home of Jacob Craig, October 11, 1882, when it was decided to make an effort to build a church. Those

attending this meeting were Mr. and Mrs. C. C. Heckel, Mr. and Mrs. C. A. Stimple, Mr. and Mrs. William Peters, Mr. and Mrs. Jacob Craig, David Beitler, Miss Annie Heckel, Miss Carrie Uhle, Miss Louisa Black, and Pastor W. P. Shanor. A rough sketch of the proposed church was presented and approved. The following statement is taken from the Memorial Church Record: "Mr. C. C. Heckel informed the friends that he had purchased a lot, which he would lease to the church building committee for church purposes for six years without any interest, rent or tax, and would sell at the end of that time, or at such time before as the congregation to be organized might desire, the front half of the lot at half the cost of the whole lot. His offer was gratefully accepted". Mr. Craig continued to serve as treasurer, and Mrs. C. C. Heckel, Mrs. C. A. Stimple and Miss Annie Heckel set out with subscription books, and were quite successful in collecting funds. Ground was broken for the erection of a church in November, 1882, and Thomas Keown began on the carpenter work. The unplastered church was used for the first service, February 4, 1883, when Rev. Henry W. Roth preached in English and Rev. G. A. Wenzel in German. Communion was administered, March 18, 1883, when twenty-two persons presented themselves for membership. The congregation was regularly organized, April 9, 1883, when C. C. Heckel, David Beitler, W. D. Stimple, William Roth, and William Peters were elected as the first church officers. The church was dedicated by Pastor Shanor, November 18, 1883. This one-story church was raised in the summer of 1887, and a basement built beneath for the accommodation of the growing Sunday School. Failing health led to the resignation of Pastor Shanor in 1888, and he was succeeded by Pastor W. J. Finck, who served from 1888 to 1893. After supplying the church for several months, Doctor Edmund Belfour consented to accept a call, and served Memorial from June 1, 1893, to November 1, 1919. This pastor at once began to wear the clerical robe and to observe all the festival seasons of the Church. On April 18, 1901, a two-manual pipe organ, presented by Andrew Carnegie, was dedicated by the pastor. In 1897 and 1902 extensive repairs and improvements were made. A good brick parsonage was erected in 1906 at a cost of $5,000. The pastor moved into this home on October 19, 1906. Doctor G. F. Gehr supplied the congregation for several months after the resignation of Doctor Belfour, accomplishing much in the way of developing the financial strength of the discouraged church. The next regular pastor was Rev. Hugo L. Dressler, who served less than one year, resigning because of sickness in his family. Shortly before he left the parish, the church was rededicated, having been renovated and improved at a cost of $5,500. Another short pastorate was that of Rev. William F.

Pfeifer, whose term of service began on November 1, 1921, and closed on August 1, 1923. The development of a strong Brotherhood was the feature of this pastorate. The pastors of Memorial Church have served in the following order: Rev. W. P. Shanor, 1883-1888; Rev. W. J. Finck, 1888-1893; Rev. Edmund Belfour, D.D., 1893-1919; Rev. G. F. Gehr, D.D. (supply), 1919-1920; Rev. H. L. Dressler, 1920-1921; Rev. W. F. Pfeifer, 1921-1923; Rev. O. E. Bluehdorn, 1924-1925; Rev. W. L. Winner, 1925-.

ST. PAUL'S GERMAN EVAN. LUTHERAN CHURCH TARENTUM, PA.

A German Evangelical Church was organized in Tarentum as early as 1854, but this was not satisfactory to the Lutherans, who were organized into St. Paul's Church by Pastor J. G. Amschler in May, 1886. The following heads of families were represented in the organization:

Bartsch, Herman	Grimm, Johann	Patz, Michael
Bauschke, Karl	Itchek, Frienrich	Rigot, Joseph
Beusch, Gustav	Jordshak, Christian	Stamm, Adam
Dromershausen, Louis	Kaptina, Johann	Wohleb, Mrs. Louise
Dudek, Johann	Muecke, Henry	Zimmerman, Louis

Unger's and Dunlap's halls were used for the first services, and the congregation was establshed without mission aid. A new church was built in partnership with Grace Church, which was dedicated, March 3, 1889. The German services on this occasion were conducted by Pastors Amschler and Ziegelmeier at the morning hour. The two congregations used the same place of worship until 1913, when the Germans bought the interest of the English. All the services of this congregation are conducted in German. Pastor Amschler resigned in 1925, leaving a congregation of 125 members.

EMANUEL'S EVANGELICAL LUTHERAN CHURCH BELLEVUE, PA.

The beginnings of this congregation are readily traced to the missionary spirit of Doctor Passavant. When Manchester was a small town on the banks of the Ohio, separated by woods and meadows from Allegheny City, he secured a lot on Juniata street, and held it in trust for a future Lutheran Church. A frame building was secured, with the intention of placing it on this lot and fitting it up as a chapel, but this building was wrecked by a storm, and the plans of the missionary were temporarily abandoned. The ground was sacredly held, however, in the hope that it would some day serve the purpose for which it was given. When Rev. J. Q. Waters accepted a call to Chartiers in 1885, he

did so with the understanding that he would be permitted to devote a large part of his time in developing a mission in Manchester. During the fall of that year he made a canvass of the community, and found that there were a number of Lutherans who would welcome an organization. The mission chapel of the United Presbyterians was secured as a place of meeting at a monthly rental of $10. The first service was held there on the Sunday before Christmas of 1885. Prospects seemed bright, and Emanuel's Church was organized with twenty-one members, July 31, 1886. The constitution recommended by the General Council was adopted, but the first Church Council was not elected until August 16, 1886. The first officers were Rev. J. Q. Waters, pastor; E. A. Brown, Charles Graham and M. L. Durst, deacons; E. A. Brown and Claudius B. Durst, trustees. The Sunday School was organized, January 1, 1886, with an enrollment of three teachers and eighteen scholars. The lot secured by Doctor Passavant was then placed at the disposal of the congregation, and plans were laid for the building of a church. The corner stone of this church was laid, May 8, 1887, and the building opened for services, July 31, 1887, when Doctor W. A. Passavant and Rev. J. K. Melhorn preached the sermons. It was a frame building, 32x54, semi-Gothic, with slate roof and stained glass memorial windows. Pastor Waters remained until 1889, when Pastor C. W. Jefferis was installed as his successor. After a pastorate of three months he resigned, so that little can be said of his work. The next pastor was Rev. William F. Ulery, who took charge of the mission, January 1, 1890, and continued to visit from house to house until the faith and courage of the people were restored. During a pastorate of two years, he added 36 new members to the church and built up a Sunday School of 150 scholars and teachers. The fourth pastor of the church was Rev. Jacob M. Hankey, who was installed, June 12, 1892. During his pastorate a large part of the congregation, who preferred a General Synod Church, withdrew and organized Bethel Church

with the full consent of the pastor of Emanuel's, who accepted a call from the new organization. Bitter feelings at once developed between the two congregations, and also between the two synods concerned. For a time it seemed as if Emanuel's Church would be completely disorganized, but those who remained loyal to the original constitution rallied under the leadership of Rev. Jonathan Sarver, who, in a short but intensive pastorate of two years, added ninety members to the congregation. The sixth pastor was Rev. Luther D. Reed, 1895-1902, who raised $4,000 of a burdensome debt, added 103 persons to the communing membership, and resigned only because of ill health. Rev. C. K. Fegley, who had supplied the church during the absence of Pastor Reed in search of health, was then elected pastor, and served from 1902 to 1905. A long and distressing vacancy followed his resignation, during which a number of members withdrew and united with other congregations. A new era dawned with the coming of Pastor B. F. Hankey, March 3, 1907, but the call was accepted with the understanding that new work should be begun at once in Bellevue. Accordingly, a Sunday School of seventeen scholars was organized in the W. C. T. U. Hall, Lincoln avenue, March 17, 1907. The first church service was held at the same place on the evening of the same day, which was attended by twenty-eight persons. The pastor was installed in Bellevue, and thus the foundations of the new work were laid. The Manchester church building was sold for $7,400; but, before this was accomplished, it was found advisable to effect a temporary organization in Bellevue, and this was done in W. C. T. U. Hall, September 22, 1907, when twenty-two persons entered the organization, adopted a constitution, and elected J. E. Reed, W. E. Marlatt, George Gillespie, J. F. Wulfetang, and Henry G. Ruehl as officers. This preliminary organization lasted only until December 19, 1907, when the two congregations were merged. The first Church Council of the merger church consisted of the following: Thomas Keown, Charles A. Bassler, Jacob Stauffer, William Fleming, Louis Acker, J. E. Reed, George Gillespie, and J. F. Wulfetang, deacons; and William Marlatt, Fred T. Roos, and Leander Goody, trustees. The Pittsburgh Church Extension Society secured a lot for the mission in the early part of 1907 at a cost of $7,250. This society also agreed to loan $2,750 for the building of a church, making a total loan of $10,000. This gave great encouragement, and the contract was let at once to Moore and Ruehl. The corner stone was laid, July 19, 1908, and the church dedicated, February 7, 1909. This church was built of stone, and furnished according to churchly ideals, at a cost of $17,347. Later a pipe organ was installed at a cost of $2,250, and a parsonage secured for $5,800. A stone tower was erected and furnished with a sweet-toned bell

by Mr. Arnold Stucki in memory of his deceased wife, which was dedicated by Pastor Hankey, March 19, 1922. The property is now conservatively valued at $50,000. When Pastor Hankey began his pastorate he found a discouraged mission of 47 members; in 1923, after sixteen years of service, he was able to report a church of 336 members, with an outlook second to none of the progressive churches of the synod. The pastors have served in the following order: Rev. J. Q. Waters, 1886-1889; Rev. C. W. Jefferis, 1889; Rev. W. F. Ulery, 1890-1892; Rev. J. M. Hankey, 1892-1893; Rev. Jonathan Sarver, 1893-1895; Rev. L. D. Reed, 1895-1902; Rev. C. K. Fegley, 1902-1905; Rev. B. F. Hankey, 1907-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

This church traces its beginnings to a Sunday School of seventeen children, which was organized and superintended by W. A. Rhodes in January of 1886. This school was held in Rhodes Hall, corner of East Ohio and Diamond streets, and was independent of any Church. Pastor J. M. Schneider of the German Evangelical Church then became interested, and organized them into "The First English Evangelical Church of Allegheny". It was never the purpose of the founders to unite with the Evangelical Synod of North America, however, and when the time came to give consideration to synodical relations, they addressed a letter to Rev. Isaiah Irvine, missionary superintendent of the Pittsburgh Synod of the General Synod, asking for pastoral advice and care. In his report for 1889, the missionary superintendent made the following statement concerning the mission: "On January 6, 1889, I preached to a band of worshippers on Third street, Allegheny, known as the First Evangelical Church of Allegheny, which had been served by Rev. J. M. Schneider in connection with the Synod of North America. The services of the missionary president were offered them as a supply until arrangements could be made to secure them a regular pastor, on the condition that they unite with the Pittsburgh Synod of the General Synod. The proposition was accepted, and a constitution adopted on the third day of February, 1889. The offices were filled as required by the constitution, and installed, and thus another Lutheran mission was established with twenty-one members, to which twelve have since been added. A prominent feature of the mission is the Sunday School, which numbers two hundred on the roll; besides that it is in a part of the city where the German language prevails among the older people, and where the children usually incline to English services". During

the winter of 1888-1889, the congregation was furnished with supplies by the missionary superintendent, and increased to a membership of forty-six.

The first regular pastor of St. Mark's was Rev. C. B. King, who served them from July 1, 1890, to December 31, 1898. With characteristic business sense, Pastor King first saw to it that the congregation was legally incorporated, then a lot on the corner of North avenue and Middle street was bought for $6,200, on which a brick church was built at a cost of $9,100. This church was dedicated by the pastor, September 18, 1892, and fully paid for within two years. It has been claimed that not more than $1,500 of this was collected from members of St. Mark's. Under the leadership of W. J. Patrick the Sunday School was increased to more than three hundred. In those days Mrs. C. B. King revealed her powers as a Sunday School worker, and many of the older members of the congregation can yet recall her instruction. After receiving mission aid for eight years the congregation was declared self-sustaining. The next pastor was Rev. H. S. Gilbert, who served from February 12, 1899, to June 30, 1901. While this pastor possessed many of the qualities of a successful missionary, he soon created a division in the congregation which compelled his resignation. His opposition to St. Mark's continued long after his resignation, and he assisted in the organization of a rival congregation, which was later absorbed by Spring Garden Church. In this unfortunate experience the congregation received a blow from which it was long years in recovering. The task of repairing the broken ranks was entrusted to Pastor Eli Miller, who rendered faithful service from 1901 to 1907. For many years the work of the church was continued under discouraging conditions. In recent years Pastor Theodore George Shuey has added many new members by the use of theatre meetings and open air services in the parks. The confirmed membership in 1923 was 423, and 215 were enrolled in the Sunday School. The pastors of St. Mark's have been the following: Rev. Isaiah Irvine (supply), 1889-1890; Rev. C. B. King, 1890-1898; Rev. H. S. Gilbert, 1899-1901; Rev. Eli Miller, 1901-1907; Rev. Charles Leonard, 1907-1911; Rev. W. C. Dunlap, 1911-1912; Rev. M. A. Spotts, 1912-1914; Rev. H. A. Rinard, 1915-1918; Rev. T. G. Shuey, 1918-.

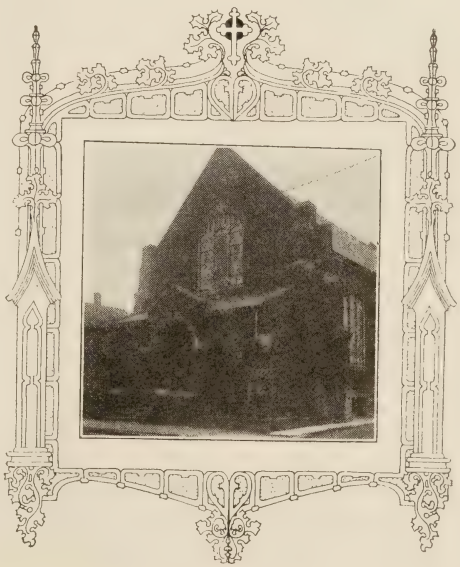
GRACE EVANGELICAL LUTHERAN CHURCH TARENTUM, PA.

In the spring of 1859 Rev. A. C. Ehrenfeld was engaged to preach in Tarentum and neighboring points with a view to organizing the scattered Lutherans into a congregation. It was

high time for such work, for the Presbyterians had been on the ground since 1835, and the Methodists since 1810, moulding the religious sentiment of the valley and making it increasingly difficult for Lutheranism to secure a foothold. After preaching for nearly a year, Pastor Ehrenfeld organized a Lutheran congregation in the German Evangelical Church, February 17, 1860, with the following members:

Bigley, Philip
Bortner, Jacob
Bortner, Martha
Bortner, Mary
Daily, Diana
Ehrenfeld, Rev. A. C.
Ehrenfeld, Maria E.
Ehrenfeld, Mary Jane
Fry, Anna Rebecca
Harris, William
Harris, Susan
Huff, Isaac
Huff, Eliza
Huff, Rachel
Itellar, Conrad
Kuhn, Jesse
Kuhn, Magdalena
Myers, Mrs. Elmira
Myers, Elmira
Negley, John
Negley, Regina
Orris, John
Orris, Elizabeth
Park, Catherine
Remaley, James
Shoop, George, Sr.
Shoop, Mary
Shoop, Michael
Shoop, Sarah J.
Shoop, George, Jr.
Shoop, Mary
Smith, William
Smith, Barbara
Wilson, William
Wilson, Julia
Wilson Mary Ann

Their place of worship was an old school house, which was purchased and fitted up at a cost of $100, and dedicated by Pastor Ehrenfeld on May 13, 1860. Pastor Ehrenfeld resigned, December 1, 1861, and was succeeded by Pastor P. G. Bell, April 1, 1862. Encouraging progress was made, so that the congregation became self-sustaining in 1863. Then a nasty scandal of some sort arose, which led to the disbandment of the congregation. Some of the members united with the German Church of Natrona, others founded St. Mark's Church of Springdale, but many were lost to the Lutheran Church. It was a blow from which Lutheranism has only recovered in recent years. Nothing was done in the way of reorganization for about twenty-one years, and then, strange to relate, the General Council and the General Synod tried to do something at the same time. When Rev. Nathaniel Scheffer became pastor of Saxonburg Parish in 1885, he learned that some of his people had removed to Tarentum and were anxious for the establishment of a Lutheran Church. He made his first visit to Tarentum, March, 1,



1886, and made arrangements for a service in Staley's Hall three weeks later. On the afternoon before this service, the people were obliged to give the place a thorough cleaning before they could use it. The same procedure was necessary in advance of every service held in that room. Pastor Scheffer was assisted in this pioneer work by Pastor H. K. Shanor of Freeport, neither of the young men asking or desiring any recompense. The long drive over mud roads from Saxonburg at certain times entailed more or less hardship, and Pastor Scheffer merited the thanks of the synod. Pastor Luther M. Kuhns then undertook to establish a General Synod congregation and serve it in connection with Freeport. He succeeded in organizing a congregation, August 20, 1886, but a strong protest was raised, and the Board of Home Missions of the General Synod withdrew their missionary, January 1, 1887, and the mission then disbanded. The organization of Grace Church was effected by Pastor Scheffer, July 11, 1886, when the following persons were enrolled:

Atkinson, John W.	Hensel, George and Sophia	Schaeffer, L. Ann
Atkinson, Margaret	Hershberger, Belle	Shearer, E. J.
Beatty, Maggie E.	Hershberger, Anne	Shearer, E. Ann
Elliott, H. R.	Klingensmith, Nicholas	Shoop, George A.
Elliott, Lizzie S.	Schaeffer, Jackson	Shoop, Lizzie M.

The constitution adopted at that time is a document of such excellence that it remains in force unamended to the present day. The earliest congregational minutes are dated, July 25, 1886, when the following officers were elected: George A. Shoop, Henderson Elliott, Jackson Schaeffer, and Samuel Shearer. The first communion service was held, August 22, 1886, when twelve members and two visitors communed. A church was built in partnership with the Germans, which was dedicated, March 3, 1889, a German service being held in the morning, an English service in the afternoon, and a union service of the two congregations in the evening. The first resident pastor was Rev. Reuben E. McDaniel, who served from April 28, 1889, to September 30, 1894. The records of his pastorate were beautifully kept, a model of exactness for his successors. This pastorate closed under conditions, which the historian finds hard to relate in fairness to all parties concerned. A considerable portion of the congregation became dissatisfied with his services, and threatened to form a General Synod Church or unite with other denominations. Pastor McDaniel refused to resign for reasons that seemed good to him as well as many others; the threat of the opposition was carried out; and twenty-three members of Grace withdrew and helped to organize Trinity Church. Pastor McDaniel's successor was Pastor J. K. Melhorn, 1895-1900, whose strong leadership brought order out of confusion and reestablished the work of the congregation. On October 12, 1913, the congregation sold its rights in the frame church to the Ger-

man Church for $3,000. A new site, corner of East Ninth avenue and Summit Way, was then secured. Here the corner stone of a new church was laid, July 19, 1914, and the completed building dedicated by Pastor C. A. Dennig, December 8, 1914. It was built of brick and stone at a cost of $14,000, and is a model of neatness and churchly art. The basement was equipped for social and educational work. The parish reached the position of self-support, February 1, 1926. The Common Service Book is used, and a vested choir leads the worship of the congregation. The pastors of Grace have served in the following order: Rev. Nathanael Scheffer, 1886-1888; Rev. R. E. McDaniel, 1889-1894; Rev. J. K. Melhorn, 1895-1900; Rev. E. O. Graham, 1901-1908; Rev. J. D. Roth, 1908-1911; Rev. J. L. Fischer (supply), 1911-1913; Rev. C. A. Dennig, 1913-1915; Rev. G. L. Weibel, 1917-1918; Rev. L. W. Rupp, 1919-.

BETHANY EVANGELICAL LUTHERAN CHURCH BRADDOCK, PA.

Bethany Church is a product of the merger established by the decree of the Court of Common Pleas of Allegheny County, May 18, 1921, uniting First Church and Trinity Church as one corporation. The history of the two merging churches, however, covers a period of more than thirty-three years, during which they preserved a separate existence. Members of the Lutheran Church drifted into Braddock from the time of the founding of the Edgar Thompson Steel Works at Bessemer, but not in such numbers as to warrant the organization of a church until 1886. Prior to that time the field was canvassed by pastors of the General Council, but they were disappointed with the results. The chief credit for the first organization is generally given to the families of Jacob Hoffman and George Day. Mr. Hoffman appealed to the Southern Conference of the Pittsburgh Synod of the General Synod, which requested the missionary superintendent to visit the field. Rev. Irvine accepted the invitation, rented a hall for services, interested a number of families, and organized a congregation of eighteen members, August 15, 1886. Two weeks later he presented a constitution for the "First English Evangelical Lutheran Church of Braddock", which was adopted and signed by twelve of the eighteen founders. These did not represent the full strength of the mission, since there were a number of others ready to unite with the new congregation as soon as they could secure letters. The people were enthusiastic for the new venture, believing that it would be but a short time until they would grow into a strong congregation. But they learned that their unity was more apparent than real on the

day of their first communion service. One of the members arose and moved that the church unite with the Pittsburgh Synod then connected with the General Council. This motion was ruled out of order on the ground that it required a change of constitution and legal advance notice. This ruling caused the meeting to break up in confusion, and led to the organization of Trinity Evangelical Lutheran Church of Braddock, February 8, 1887, with the following members:

Carson G. E.	Livinston, Sadie	Weil, J. Lewis
Carson, Nervis	Swem, John B.	Weil, Louisa
Emmert, P. F.	Swem, Caroline	Weil, Gottlieb
Emmert, Alice	Swem, Charles E.	Weil, Maggie
Houtz, Jesse	Swem, Julia R.	Wolford, Jacob
Houtz, Lizzie	Thompson, J. E. and May	Wolford, S. E.

Of these nineteen charter members of Trinity, special mention is due John B. Swem, who conducted a Sunday School in his home for a long time, and then served as the superintendent of the church school until the day of his death, April 10, 1900. The first pastor of Trinity Church was Rev. Elmer F. Krauss, who served a large mission field, consisting of Homestead, McKeesport, and Braddock, July 3, 1887, to January 1, 1889, when the parish was divided and the pastor assigned to Homestead. The First English Church remained under the pastoral care of Rev. Isaiah Irvine, who effected a complete reorganization of the congregation, December 5, 1886. Rev. Luther M. Kuhns was commissioned by the Board of Home Missions of the General Synod as the first regular pastor, January 1, 1887. To guard against "future panics" a charter was secured, June 27, 1887. The petition for this charter was signed by the following members of the congregation:

Day, G. W. C.	Gustkey, L. E.	Marks, Wilson
Day, Mrs. Clara	Hoffman, J. A.	Orms, S. K.
Elder, H. J.	Hoffman, L. G.	Potter, A. J.
Gustkey, Edward	Loutzenhizer, W. M.	Steiner, M. A.
Grubbs, M. B.	Loutzenhizer, M. E.	Steiner, D. D.

The officers of First Church at this time were George W. C. Day, Jacob Hoffman, D. D. Steiner, and Wilson Marks. The natural antagonism between the two churches was shared by their respective synods. A protest was sent to the General Synod Mission Board, claiming the field as General Council territory; and that board was on the point of withdrawing their missionary, when the local General Synod men raised such a storm of counter protest that missionary aid was continued. First Church was supported by the General Synod Board from 1887 to 1892, when it assumed self-support in order to secure a separation from Mount Carmel Church of upper Turtle Creek. This action was premature, however, and it was once more received as a mission from 1894 to 1901. Trinity Church was a mission of the Pittsburgh Synod of the General Council, 1887-

1918, when Pastor S. K. Herbster brought it to the position of self-support. The following pastors served the two churches during the pre-merger years:

GENERAL COUNCIL LINE		GENERAL SYNOD LINE	
Rev. Isaiah Irvine (supply)	1886-1887	Rev. Elmer F. Krauss	1887-1889
Rev. Luther M. Kuhns	1887-1888	Rev. R. R. Durst (supply)	1889-1890
Rev. Charles Reinewald	1888-1892	Rev. Samuel R. Elson	1890-1891
Rev. A. H. Spangler	1893-1893	Supplies	1891-1900
Rev. Harry Lee Yarger	1893-1895	Rev. Ernest A. Trabert	1900-1902
Rev. Ira M. Derrick	1895-1898	Rev. William E. Bauer	1902-1909
Rev. William J. Bucher	1898-1909	Rev. William A. Zundel	1909-1913
Rev. S. T. Himes, Ph.D.	1910-1914	Rev. Samuel K. Herbster	1913-1900
Rev. Curvin H. Stein	1915-1923	Rev. D. M. Kemerer (supply)	1920-1921

It will be noted from the above record that Trinity Church was served by supply pastors from 1891 to 1900. This was due to serious troubles that arose during the pastorate of Rev. S. R. Elson, which almost destroyed the congregation. But for the fact that a valuable lot had been secured for the church at an early day, it is quite probable that the mission would have been abandoned. This lot was bought for $1,500 in 1888, when $500 of the purchase price was paid by members and friends of the mission. Two years later, by the aid of generous friends, the balance was paid. At the time of the merger this ground with its improvements was valued at $18,800. In 1898 the synod determined to help Trinity by assisting in the erection of a chapel. This chapel was erected at a cost of $1,700, and the plans were published in the minutes of the Pittsburgh Synod for the guidance of mission churches. This chapel was dedicated by Doctor Edmund Belfour, July 9, 1899. Through the efforts of Rev. John Welfley, a member of the congregation, a pipe organ was secured from Andrew Carnegie, which is now in use in Bethany Church. During the pastorate of Rev. W. A. Zundel a parsonage was erected on the rear of the church lot at a cost of $4,000. First Church was not so fortunate in the selection of a building site. Two sites were considered: one on Fifth street at $1,500, and the other on Fourth street at $2,000. The latter was much the better site, but the cheaper lot was chosen. The church was built by Mr. Steiner, and the basement occupied for the first time, April 13, 1890. The completed church was dedicated by Pastor Charles Reinewald, June 15, 1890. This church was built of frame at a cost of $4,500. After the merger of the two Pittsburgh Synods, November 18, 1919, the two Braddock congregations began to discuss the possibilities of merger. The difficulties in the way, created by many years of antagonism, were great but not insurmountable. A series of "Merger Propositions" were submitted by the president of synod, and finally agreed to by both congregations, only a few minor changes being made by First Church. These amended propositions called for a com-

mittee on ways and means, consisting of six members from each congregation. The representatives of First Church were H. S. Leighton, H. G. Means, Albert Liston, E. A. Getz, John Lowry, and Walter Bradley. The representatives of Trinity were William E. Koehler, W. C. Koehler, Charles Wahlberg, Fred C. C. Heyl, F. W. Koehler, and Andrew Ballent. The joint-committee held several meetings before they were able to come to an agreement. While there was general unanimity of opinion as to the desirableness of a merger, both parties soon learned that mutual concessions were necessary in order to effect that merger. The use of the Common Service Book was readily agreed to, but the method of administering the sacrament of the altar caused much difficulty. Conferences were continued, however, until an agreement was reached; and Robbin B. Wolf was retained as the attorney to secure the order of court that would unite the two congregations as one. The decree was signed, May 18, 1921, and from that day Bethany Church dates her birth. The first meeting of the united congregations was held in First Church, June 5, 1921, when the work of the committee on ways and means was approved, and its members were duly elected to serve as the first council of Bethany Church. The constitution and by-laws recommended by the United Lutheran Church were adopted, with a few minor changes to suit local needs. Rev. C. H. Stein was elected and installed as the first pastor of Bethany, and served the congregation until August 1, 1923. His successor was Rev. J. Paul Harman, who began his work, October 15, 1923. Shortly before the work of the committee on ways and means had been completed, the trustees of First Church were authorized to purchase the property on the corner of Fourth and Mill streets, 101x140, at a cost of $18,000. A large brick duplex house located on this property was occupied by the pastor. The total net assets of the two congregations on entering the merger were $38,748; and the total membership was classified as follows: communing, 385; confirmed, 455; baptized, 660.

ST. JOHN'S GERMAN EVAN. LUTHERAN CHURCH McKEES ROCKS, PA.

This congregation was organized by Pastor C. F. Bohnen of New Castle, January 9, 1885. On December 5 of the same year, two lots on Chartiers avenue were bought from Philip Steinmueller as a church site. Mr. Steinmueller was the first delegate of the congregation to the Pittsburgh Synod, in 1886, and made an appeal on behalf of the new church that was answered by the formation of a new mission parish, consisting of Greenoch and McKees Rocks, and the commissioning of Pastor F. L. Dietrich as the first missionary. The church was admitted to the synod

at the same meeting. Shortly after the installation of Pastor Dietrich, May 22, 1887, the congregation decided to build a church. The corner stone was laid, September 25, and the church dedicated, December 18, 1887, when Pastor Dietrich was assisted by Rev. D. M. Kemerer. At this time the congregation numbered only thirty-seven members. Many German families were moving into the community, but the pastor found it hard to interest them in the establishment of the church. Pastor Dietrich was then a man well advanced in years, but worked so faithfully that the congregation became self-sustaining in 1892. When he resigned, September 18, 1893, he was succeeded by Rev. Johannes Schubert, whose short pastorate, October 1, 1893, to July 8, 1894, was marked by an endeavor to force the congregation to unite with the Missouri Synod. Of the twenty-seven families then connected with the parish, sixteen voted to go with the pastor and eleven remained loyal to the constitution and the Pittsburgh Synod. Two weeks later, Pastor John H. Tarnedde preached his first sermon to the loyalists, who furnished a faithful nucleus around which he was able to build up a strong congregation. A Ladies' Aid Society was organized, October 18, 1894, and these willing women have done much to encourage the pastor in his work. Chartiers avenue was widened in 1896, and it then became necessary for the congregation to raise and move the church at a cost of $1,000. A parsonage was built in the rear of the church in 1900 at a cost of $3,000, in order to prepare the way to self-support. In 1907 the debt was fully paid, and five years later a building fund was started, which made possible the erection of a good brick church at a cost of $65,000, which was dedicated by Pastor Tarnedde, January 24, 1926. This congregation is associated with the German Church of McDonald.

ST. JOHN'S ENGLISH EVAN. LUTHERAN CHURCH McKEESPORT, PA.

The necessity of establishing an English mission in this growing town was discussed by General Council leaders as early as 1883. The missionary superintendent spent much time in the winter of 1884-1885 hunting up the Lutherans and trying to interest them in the founding of a church. Services were held in a rented hall every four weeks for a period of eight months, but the results did not seem to warrant an organization. Nothing further was done until February of 1887, when Rev. J. C. Kunzmann canvassed the town and found twenty-five Lutherans ready to enter a mission. A temporary organization was effected by Rev. W. A. Passavant Jr., August 14, 1887, under the name of St. John's English Evangelical Lutheran Church. Thirty persons

entered this organization. The first regular pastor was Rev. Elmer F. Krauss, whose term of service extended from July 1, 1887, to June 20, 1889. He attempted to serve Homestead, Braddock, and McKeesport at the same time, and found it impossible to do justice to any of the three under those conditions. After his resignation the mission was allowed the full time of a pastor. The population of McKeesport was fully 20,000 at that time, and the full time of a pastor was needed to place the congregation on equal footing with other well established churches. Pastor J. C. F. Rupp began his labors, March 1, 1890, under the handicap of a dismal place of worship, but soon gained the confidence of the people and interested them in the important task of building a church. A lot on the corner of Ninth avenue and Locust street was bought from the city for $6,300, which meant the assuming of a heavy debt by a small company of people, yet it was decided to go ahead with the erection of a suitable chapel. The corner stone was laid by Pastor Rupp, August 16, 1891, and the diverse elements of the new congregation were welded together by a common interest. This interest was shown by the fact that $3,800 was paid on the lot while the chapel was being erected. It was built of brick and stone at a cost of $5,000, and was dedicated, February 21, 1892. Although an indebtedness of $7,800 now rested upon the mission, it was gradually reduced until April 25, 1910, when the mortgage was fully paid. A fine brick parsonage was erected on Locust street in 1910 at a cost of $5,000. After May 25, 1918, when the last of the parsonage debt was paid, the congregation began to gather a building fund, with which the church was thoroughly renovated in 1925. From humble beginnings, through trials many and severe, St. John's has steadily increased her forces until there are now more than 400 communing members who pledge their faith at her altar. A number of strong auxiliaries are working together to advance the highest interests of the congregation. The pastors of St. John's have served in the following order: Rev. E. F. Krauss, 1887-1889; Rev. J. C. F. Rupp, 1890-1894; Rev. H. L. McMurray, 1894-1896; Rev. S. M. Mountz, 1897-1900; Rev. J. J. Brubeck, 1901-1904; Rev. L. O. Benze, 1905-1909; Rev. J. F. Heckert, 1910-.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH SHARPSBURG, PA.

Sharpsburg is one of the old towns of the Allegheny Valley, having large business interests as early as 1842. There were Germans living in this community at an early day, but no effort was made to gather them into a congregation until April 22,

1863, when Pastor M. F. Dethlefs organized the First German Evangelical Lutheran Church. Most of these families were former members of the German Evangelical Church of Etna. This congregation is now connected with the Missouri Synod. A second German congregation was organized in November, 1888, under the name St. John's Evangelical Lutheran Church. This church was independent for a number of years, but finally affiliated with the Synod of North America. In 1887 an appeal was received by the Pittsburgh Synod of the General Synod, asking that an English congregation be established. The result was that they were visited by Rev. Isaiah Irvine, who organized the First English Lutheran Church on June 26, 1887, with the following members:

Bellman, George	Keil, Jacob, Sr.	Moore, Kate F.
Cook, J. S.	Keil, Mrs. Dora H.	Moore, Susan
Cook, Mrs. Annie C.	Krause, Balser	Riley, W. W.
Cricks, C. C.	Kuhns, Carrie	Riley, Mrs. Mary
Cricks, Mollie	Meyer, Mrs. Elizabeth	Stilz, Augustus J.
Dethlefs, M. F.	Moore, G. H.	Stilz, Wilhelmina
Emrick, Lizzie	Moore, S. E.	Weckbecker, William

The Sunday School was organized at the same time, and increased to more than one hundred scholars within a short time. Services were held in a rented hall by supplies, but the field was so ripe that the mission grew and prospered. A corner lot on North Main street was purchased for $2,500 in the spring of 1888, and a modest chapel built for $1,768. This chapel was dedicated by Rev. Isaiah Irvine and Doctor J. G. Goettman, September 1, 1888. The first regular pastor was Rev. H. F. Long, who served from November 25, 1888, to December 7, 1890. His successor was Rev. Silas Davis Daugherty, who brought the mission to self-support, June 2, 1892. The parsonage on Linden avenue was secured at a cost of $4,650 in 1893. During the pastorate of Rev. J. H. Main, an attempt was made to bring about a merger of this congregation with that of St. John's; but the more conservative Germans of St. John's were not satisfied, and the effort failed. When the pastorate of Rev. T. L. Crouse began there was still some talk of such a merger; but, when it became apparent that it could not be effected without considerable opposition, First Church proceeded to the task of building a better house of worship for themselves. It was decided to rebuild on the old site, but to elevate the building sufficiently to guard against high waters. The corner stone was laid, October 24, 1909, and the completed church dedicated by Pastor Crouse, May 1, 1910. It was built of brick and stone at a cost of $22,000, and was well finished throughout. A two-manual pipe organ was installed at a cost of $3,200, and dedicated on Sunday, September 26, 1920. Many changes have occurred in the population of this community during the last twenty years, but First Church still

has an enrollment of 260 faithful members and is doing a great work in the community. A feature of this work for the last five years has been the vacation Bible school. This congregation has been the pioneer of this work in the Pittsburgh Synod. It began in a humble way, but has increased in efficiency every year until it now enrolls as many as three hundred children during a term. The following is a list of the pastorates: Rev. H. F. Long, 1888-1890; Rev. S. D. Daugherty, 1891-1896; Rev. I. P. Zimmerman, 1896-1898; Rev. S. J. McDowell, 1898-1900; Rev. H. E. Berkey, 1901-1903; Rev. J. H. Main, 1903-1906; Rev. T. L. Crouse, 1906-1925; Rev. D. C. Burnite, 1925-.

GRACE EVANGELICAL LUTHERAN CHURCH SPRING GARDEN, PITTSBURGH, PA.

The beginnings of Grace Church are found in a little mission school established by the Presbyterians in 1871, and conducted by them for sixteen years. The number of Lutherans in the valley attracted the attention of Rev. W. P. Shanor, missionary superintendent of the Pittsburgh Synod, and his services there aroused such an interest that the Presbyterians gladly surrendered the field. The entire equipment of this school, including a fund of $60, was turned over to the new workers. Pastor W. J. Finck took charge of the mission, July 3, 1887, and was able to organize a congregation of 33 members, March 25, 1888. After a charter had been secured, the congregation was formally admitted to the synod, August 25, 1888. Pastor Finck's ministry was greatly appreciated by the people of the valley, but he resigned on September 1, 1890. His successor was Rev. J. H. Delo, whose pastorate lasted only a few months because of ill health. The next pastorate was that of Rev. J. J. Brubeck, 1895-1901, during which the Church Extension Society of Pittsburgh bought a lot for them at a cost of $5,000, and encouraged them to build. The corner stone was laid, November 1, 1896, and the church dedicated, January 31, 1897. It was built

of frame at a cost of $4,500, and the liberality of the members was such that a debt of only $700 was incurred. The next pastor was Rev. E. H. Daugherty, whose pastorate was also shortened by ill health. In the summer of 1901, a merger of Grace and St. James was effected, and the united congregations were able to declare themselves self-sustaining. Rev. G. Irving Lenker became pastor in November of 1901, and the opening years of his pastorate were full of promise; then sickness once more laid a heavy hand upon the Spring Garden pastor, and the work of the church declined until only 125 members were enrolled. He tendered his resignation, October 20, 1908, and removed to the South in the hope of recovering his strength. In its weakened condition the church once more appealed to the synod for aid, and was re-enrolled as a mission.

The coming of Rev. G. E. Swoyer to Spring Garden Valley, January 19, 1919, meant much to the development of the field. During the first two years of his pastorate, such large numbers of new members were added to the church that self-support was once more assumed, May 1, 1920. Much of the debt was paid, and a fine location for a new church and neighborhood house secured at a cost of $6,500. In 1914 the Women's Missionary Society of the Pittsburgh Synod (General Council) began social settlement work in the valley, and rented a building that was called the "Spring Garden Neighborhood House". A deaconess was placed in charge of the work, and the entire community was soon made to feel the spiritual uplift. Hundreds of devoted Lutheran women became interested in its work, and it was placed under the management of the "Spring Garden Board" in June, 1920. This Board was composed of nine members, three of whom were elected by the synod, three by the Women's Missionary Society, and three by Grace Church. A campaign for funds was conducted throughout the synod in 1921, but the results were disappointing. Grace Church is now one of the best organized congregations of the synod. Many workers prove their faith by their works, and the parish is a beehive of Christian activity. Miss Leila Fuhrmann was a settlement worker for several years, and she was succeeded by Miss Schultz in 1924. The Junior Luther League has long held first place among the Juniors of the Lutheran Church. An annex to the church, built at a cost of $3,000, was dedicated by Pastor Muller, June 24, 1924. The pastorates were as follows: Rev. W. J. Finck, 1888-1890; Rev. J. H. Delo, 1891-1892; Rev. J. Q. Waters (supply), 1892-1893; Rev. J. J. Brubeck, 1895-1901; Rev. E. H. Daugherty, 1901; Rev. G. I. Lenker, 1901-1908; Rev. W. E. Bauer, 1909-1910; Rev. S. K. Herbster, 1910-1912; Rev. R. G. Rosenbaum, 1914-1918; Rev G. E. Swoyer, 1919-1923; Rev. G. J. Muller, 1924-.

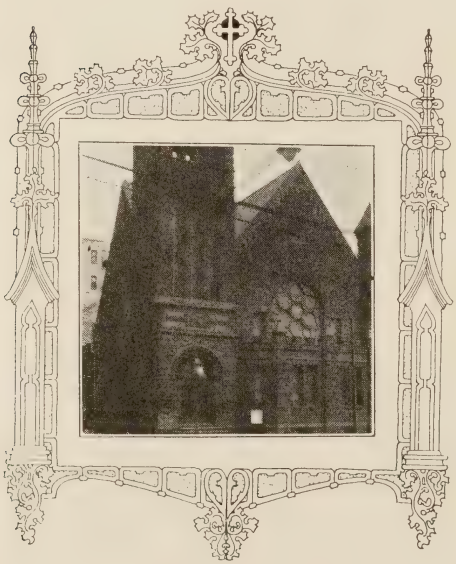
BETHANY EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

Early in January, 1888, East Liberty was canvassed by the missionary superintendent of the Pittsburgh Synod, Rev. Isaiah Irvine. With the assistance of Doctor John G. Goettman, he organized Bethany Church with thirty-three members, January 29, 1888. The following covenant was entered into by the charter members:

"In reliance upon the grace of God, and for the glory of His name, we, the undersigned, believing the doctrines of the Evangelical Lutheran Church, and with the purpose of constituting a Christian congregation in East End, Pittsburgh, County of Allegheny, State of Pennsylvania, in harmony with the Evangelical Lutheran Church in doctrine and worship, do herewith subscribe our names":

Beighley, Emanuel
Beighley, M. M.
Blyholder, Mrs. S. M.
Culp, C. W.
Culp, Mrs. C. W.
Everett, Mrs.
German, C. H. H.
German, J. W.
Graff, John C.
Graff, Mrs. Elizabeth
Guepner, Mrs. H.
Guepner, Regina
Guepner, Nealy
Haney, Jacob
Harrison, Mrs. M. E.
Hilty, G. W.
Hilty, Daniel
Hilty, Mary
Householder, Frederick
Householder, Mrs. L.
Hugus, E. R.
Hugus, Mrs. F.
Johnston, Mrs. Jane
Lawson, Kate V.
Lawson, Felicia H.
Murphy, Sarah
Obitz, Andrew
Obitz, Margaret
Reamer, Mrs. Jennie H.
Shotts, A. A.
Shotts, T. R.
Street, Mrs.
Watt, Mrs. Margaret

The first church officers were Daniel Hilty, Emanuel Beighley, Frederick Householder, Abner A. Shotts, Jacob Haney, and James W. German. The constitution recommended by the Home Mission Board of the General Synod was adopted, but this gave place to another, July 11, 1894. The congregation worshipped in Smith's Hall on Center avenue, near South Hiland, until their first church was dedicated. The first regular pastor was Rev. George L. Hamm, who began his work, July 1, 1888, and served for three years. The church lot on the corner of North Hiland avenue and Kirkwood street was bought for $6,000 in 1888. In order to secure this a loan of $1,000 was obtained from the Board of Church Extension, but this was the only aid

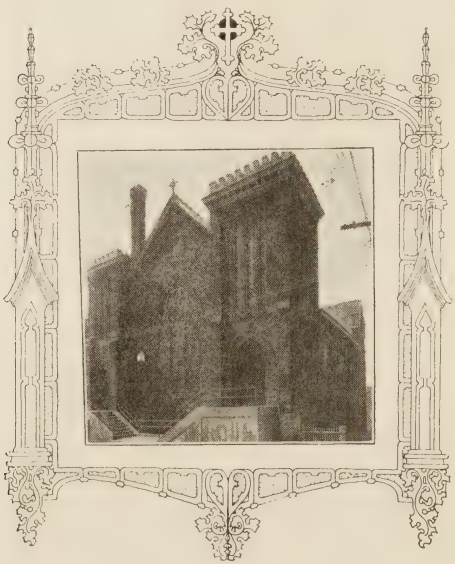


that the boards of the Church were required to give for the establishment of this congregation. On the rear of the church lot, fronting on Kirkwood street, was a small brick house that was used as a parsonage for several years. A neat frame chapel was erected on the front part of the lot at a cost of $2,000, which was dedicated debt free, January 5, 1890. The second pastor of Bethany was Rev. John Weidley, who preached his first sermon to forty persons, July 5, 1891. Few men have ever been more warmly admired in western Pennsylvania than Pastor John Weidley, and the congregation steadily increased under his ministry into a strong organization of 579 members. At a congregational meeting, July 11, 1894, a building committee was appointed, consisting of William Pore, H. A. Guepner, and Frederick Householder, who supervised the erection of a new stone church. It is said that William Pore was never absent from the work for a day. The winter was very unfavorable to building, so that the work was delayed, but the first service was held in the Sunday School room, Wednesday evening, May 8, 1895. Five days later workmen began tearing down the frame chapel, which had been permitted to stand while the stone chapel was being erected. The corner stone of the new church was laid, June 23, 1895, when Rev. A. J. Bean delivered the address. The church was dedicated by Pastor Weidley, October 20, 1895, during the convention of the Pittsburgh Synod, the sermon being preached by Doctor H. L. Baugher. The building was constructed of stone, Romanesque in style, at a cost of $35,500. It had two apartments, 60x53 and 57x40, each with a seating capacity of five hundred. The basement was equipped for social work. A mortgage of $23,000 was placed on the property, which was redeemed by the personal gift of William Pore, December 31, 1902. After twenty-nine years of devoted service in Bethany, during fourteen of which he held the position of honorary elder, Mr. Pore was suddenly called to his reward, November 21, 1919. Two days before his death he had taken an interested part in the merger convention of the Pittsburgh Synod. A strong and courageous leader, loyal to his ideals and friendships, devoted to the highest interests of his Church, a grateful congregation will ever revere his memory. In the summer of 1901, the church was renovated at considerable cost under the supervision of William Pore, and reopened for service, September 8, 1901. The Assembly Hall was fitted up as a place of meeting for the Brotherhood in 1902. Doctor Weidley closed his pastorate in Bethany, March 1, 1906, and was succeeded by Doctor George W. Englar, October 1, 1906. The success of Doctor Englar's pastorate is attested by its fruits. From 1907 to 1923 he reported 271 infant baptisms, 897 adult accessions, $48,484 given to benevolence, and $209,110 contributed for all objects. Notable improvements

were made in 1905 at a cost of $11,000, including the installation of a marble altar. Other improvements were made in 1912, 1918, 1921, and 1924, the last named including a renovation of the basement at a cost of $30,480. The value of the fine property is now estimated at $200,000. Bethany Church is known throughout the synod as one of the most hospitable of churches. Many notable conventions, including the 42nd convention of the General Synod, have been held here. Fifty of the young men of the congregation were enlisted in the World War, and a bronze tablet was dedicated to their honor in 1919. The pastors of Bethany have served in the following order: Rev. G. L. Hamm, Ph.D., 1888-1891; Rev. John Weidley, D.D., 1891-1906; Rev. G. M. Heindel, D.D. (supply), 1906; Rev. G. W. Englar, D.D., 1906-.

MT. ZION ENGLISH EVAN. LUTHERAN CHURCH FORTY-FOURTH STREET, PITTSBURGH, PA.

What was known in earlier years as the Lawrenceville Evangelical Lutheran Church was organized by Rev. Isaiah Irvine, March 18, 1888, in Arsenal Bank Hall, corner of Forty-Third and Butler streets, Pittsburgh. The original members numbered twenty-three, and the first church officers were Doctor Blyholder, G. H. Schauwecker, H. A. Grupen, H. C. Johnston, Fred Hagle, and Jacob Regelman. The constitution recommended by the General Synod was adopted. Rev. B. E. Shaner supplied the mission during the summer, which was able to report 52 communing members and a Sunday School of 80, when admitted to synod in the fall of the same year. The first regular pastor was Rev. Charles A. Britt, who served from January 1, 1889, to November 1, 1890. Careful catechization was begun early, and produced a loyal constituency that meant much to Mt. Zion in later years, when the membership began to scatter. The church received mission aid from the Pittsburgh Synod un-

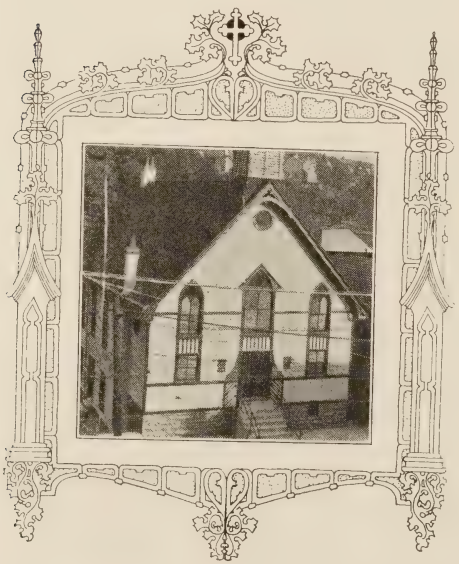


til September 27, 1896, when it became a self-sustaining parish. Early in the pastorate of Rev. C. A. Britt a building fund was collected, but differences of opinion as to the proper location of a church led to delay in selecting a lot. An agreement was finally reached, and the lot on the corner of 44th and Sherrod streets was bought for $4,920. The second regular pastor was Rev. C. P. Harrah, who served from January 1, 1891, to the day of his death, April 23, 1893. He was an indefatigable worker, and soon the hall became too small to accommodate the people. The corner stone of the church was laid, October 3, 1892, and the first story completed and dedicated, March 19, 1893. Pastor Harrah performed the act of dedication, but was stricken down with typhoid fever on the following Sunday, and called to his reward within a few weeks. To say that he was beloved by his people is meager praise. He gave all his strength in the service of those under his pastoral care, and labored hard with his own hands for the erection of the building in which he was never permitted to preach. His influence upon the spiritual life of the community was beyond the power of his parishioners to estimate. The next pastor was Rev. H. N. Follmer, who served with great acceptance from October 8, 1893, to February 1, 1901. During this pastorate the second story of the church was completed at a cost of $10,000. It was dedicated by Pastor Follmer, December 18, 1898, Doctors John Weidley and Harry H. Weber preaching the sermons for the day. A pipe organ was donated by Andrew Carnegie during the following year. At a congregational meeting, April 29, 1900, the present name of the congregation was assumed. The missionary spirit of this congregation was shown by the fact that, when it was still a mission, forty members were dismissed in order to found Christ Church of Millvale; and later, when it was the chief contributor to the charter membership of Messiah Church of Morningside. Through all the years of its history, it has been a feeder to suburban churches. The successor of Pastor Follmer was Pastor Charles P. Wiles, who served from May 1, 1901, to March 1, 1908. The last dollar of an original debt of $8,000 was paid, May 7, 1907. Pastor Wiles endeared himself greatly to the people of Mt. Zion by his clear and simple presentations of the gospel, and his resignation was accepted with much regret. The next pastorate was that of Doctor Taylor B. Yeakley, March 22, 1908, to March 8, 1916, during which many new members were added to the congregation, and the church was given a thorough renovation at a cost of $6,229. The next pastor was Rev. H. E. Harman, who began his work, October 1, 1916. At the beginning of this pastorate, the property at 4207 Sherrod street was bought by the congregation for a parsonage. The last of the debt incurred was paid on May 15, 1921. The Sherrod street parsonage was sold and the

new parsonage on Waterford street bought in 1925. In the course of time Mt. Zion has gradually become a down-town church, but the widely scattered members retain their loyalty, and the work of the church moves steadily forward. The pastors have served here in the following order: Rev. B. E. Shaner (supply), 1888; Rev. C. A. Britt, 1889-1890; Rev. C. P. Harrah, 1891-1893; Rev. H. N. Follmer, 1893-1901; Rev. C. P. Wiles, 1901-1908; Rev. T. B. Yeakley, Ph.D., 1908-1916; Rev. H. E. Harman, 1916-1925; Rev. D. E. Maxwell, 1925—.

TRINITY GERMAN EVAN. LUTHERAN CHURCH WOODS RUN, PITTSBURGH, PA.

For some time before the year 1888, St. Paul's German Church of Manchester had maintained a preaching station in the Woods Run district. On August 19, 1888, at a meeting conducted by Pastor Schuh of the Ohio Synod, Trinity Church was organized. A constitution was adopted, and a call extended to Pastor E. Goessling, who had hitherto ministered to them. A legal charter was secured, October 6, 1888. Pastor Goessling served the congregation faithfully for twenty-four years, closing his long pastorate in death, January 12, 1912. The pastor and congregation severed their relations with the Joint Synod of Ohio in 1894, and then united with the Synod of Iowa. Seventeen families withdrew from Trinity during that same year, and formed a new congregation of the Ohio Synod. From 1888 to 1903 Trinity Church maintained her own parochial school, when the heavy financial burden compelled them to discontinue. After the death of Pastor Goessling the church extended a call to Pastor Otto Proehl of the Iowa Synod, who served them from September 1, 1912, to December 1, 1916. The church then remained vacant until July 1, 1917, when Pastor F. J. Fuerst of the Pittsburgh Synod accepted a call. The congregation pros-



pered under his care, and was admitted to the Pittsburgh Synod in 1921, after certain changes had been made in its charter. The church building is a two-story frame structure, located at 1247 Woods Run avenue, and is valued at $14,000. Services are held in both German and English. A consecutive list of the pastorates is as follows: Rev. E. Goessling, 1888-1912; Rev. Otto Proehl, 1912-1916; Rev. F. J. Fuerst, 1917-1920; Rev. C. F. Frank, 1921-1922; Rev. F. W. E. Bockelmann, D.D., 1923-.

ST. JOHN'S ENGLISH EVAN. LUTHERAN CHURCH PITTSBURGH, PA.

A Pittsburgh City Mission Society was organized by members of several Lutheran Sunday Schools of the city in 1865, for the purpose of establishing mission schools. The only permanent result of this organization was the founding of St. John's Sunday School, May 6, 1866. The first sessions were held in a third-floor room on the corner of Fifth avenue and Pride street. It was organized with twelve teachers and eighty-five scholars, and George Hubley was elected as the first superintendent. This was the time of the synodical controversy, when it was difficult to start missions, but finally the Sunday School of First Church decided to maintain it. The first place of meeting was soon abandoned, and the school transferred to the German Church on Pride street, for which an annual rental of $150 was paid. Among the earlier workers, who succeeded Mr. Hubley as superintendent, were C. C. Baer, Charles H. Gillespie, Thomas H. Lane, William W. Wattles, and Charles A. Geissenhainer. Mrs. Henry Phipps, then Miss Anna Shaffer, played the organ and led the singing for a while. It was the wish of Mr. George Black to provide the site for a mission chapel, but death intervened. Knowing his desires, his wife gave a lot from her own ground at the corner of Forbes and Jumonville streets. A small chapel was then erected at a cost of $3,425, and dedicated on the Sunday after Christmas, 1876. Mrs. Black presented another lot adjoining the chapel in 1881, on which a parsonage was built in 1909 at a cost of $9,000. On November 7, 1889, ten young men of First Church petitioned their Church Council, asking that an assistant pastor be secured, whose chief duty would be to officiate in St. John's. This petition was approved and commended, and Rev. Frank P. Bossart was called as an assistant pastor of First Church at a salary of $1,000. Regular Sunday morning services were then begun in the chapel, with such encouraging results that a request was soon made for the organization of a separate congregation. This request was granted, with the condition that Rev. Bossart should be the pastor, and that he and his successors in office should hold

their appointments from First Church until the mission became self-sustaining. The regular organization of St. John's Church was then effected, December 31, 1890, with the following members:

Best, George
Best, John, Jr.
Best, Mrs. John, Jr.
Bossart, Mrs. F. P.
Bous, Maggie
Erbel, Rose
Erwin, Charles
Erwin, Mrs. Charles
Erwin, Jennie
Friese, Henry J.
Geissenhainer, C. A.
Geissenhainer, William
Geissenhainer, Emma
Hays, Millie
Kaiser, William
Keebler, Mrs. Mary
Kline, Lewis
Kline, Fred
Kline, Ella
Knost, Jenuie
Knost, Minnie
Kremer, B. F.
Kummel, J. H.
Langkamp, George
Lingenfelser, Fred
Lingenfelser, Mrs. Fred
Lingenfelser, John
Lingenfelser, Mrs. John
Massingham, Sherman
Massingham, Emma
Schreiber, Minnie
Schroeder, William
Schroeder, Mrs. William
Shenecker, John
Siebert, William
Spurl, George and wife
Stauff, Albert J.
Stauff, Dora
Williams, James and wife

A canvass was made in July, 1891, for the purpose of securing funds for the building of a new church. This canvass was so successful that a beautiful new church was dedicated, November 5, 1893, when the pastor of First Church, Doctor David H. Geissinger, preached the dedicatory sermon. This church was constructed of Pompeian brick, trimmed with brown stone, at a cost of $32,000. The auditorium is square, with arched recesses on either side, and has a seating capacity of 500. The building also includes a chapel, several class rooms, library and sacristy. One of the largest contributors to this work was Mrs. Jane Barclay Black, who also left a legacy of $2,000 to the congregation at her death. Pastor Bossart resigned, April 24, 1895, leaving a congregation of 200 communing members. The congregation became self-supporting during the pastorate of Rev. William H. Fehr, March 4, 1907, and assumed title to the property. Many changes have taken place in recent years in this community, thousands of Lithuanians and other foreign-born people taking up the homes of the native Americans. As a consequence parish work has grown increasingly difficult, and many have urged the relocation of the church. The property was almost freed from debt during the pastorate of Rev. John A. Yount, and is now valued at $125,000. The membership remains practically stationary at 225, the losses balancing the gains. The pastors of St. John's have served in the order following: Rev. F. P. Bossart, 1890-1895; Rev. G. W. Critchlow, 1895-1901; Rev. W. H. Fehr, 1901-1908; Rev. J. L. Smith, D.D. (supply), 1909; Rev. J. L. Fischer, 1909-1917; Rev. J. A. Yount, 1917-.

TRINITY EVANGELICAL LUTHERAN CHURCH VERONA, PA.

A meeting of the Lutherans of Verona was called, August 10, 1889, when Trinity Church was organized with 14 members. The first officers were Andrew Jack, C. E. Knoch, and G. H.

Woolslayer. The organizing pastor was Rev. Reuben E. McDaniel, who also served churches at Tarentum, Springdale, and Natrona. The congregation was admitted to the Pittsburgh Synod in 1890. It was a feeble flock at the start, and much patience was needed to lay the foundations deep and secure. The usual place of meeting was in the G. A. R. Hall on East Railroad avenue. In 1894 the congregation had increased to 36 members, and a Sunday School was then organized, with Grant Young serving as superintendent and William Shafer as his assistant. The Luther League and Ladies' Aid Society were organized a few years later. A plot of ground at the corner of Front street and South avenue, 50x75, was donated to the congregation by the Brunot family. Pastor McDaniel resigned in 1901, and was succeeded by Pastor H. S. Gilbert. The parish then consisted of Verona and New Kensington. A charter was secured, March 15, 1902, and a lot in the rear of the church ground, 25x50, was donated by H. M. Cribbs. The corner stone of a new church was laid, May 4, 1902, and the building dedicated, August 10, 1902. After a pastorate of eighteen months Rev. Gilbert resigned. He was succeeded by Rev. Ira M. Wallace, Ph.D., who served the parish from 1903 to 1909. During this pastorate the church debt was paid, and Trinity became a separate parish. The next pastorate was that of Rev. John J. Myers, during which much was accomplished for the church. He inspired a zeal for work that continues to bless the congregation. Following his counsel a clear title was secured for the church lot, which previously could be held only so long as used for church purposes. During the pastorate of Rev. W. F. Pfeifer, the parsonage on First street was bought for $3,800. The pastors of Trinity have served in the following order: Rev. R. E. McDaniel, Ph.D., 1889-1901; Rev. H. S. Gilbert, 1901-1902; Rev. Ira M. Wallace, Ph.D., 1903-1909; Rev. J. J. Myers, 1909-1912; Rev. W. F. Pfeifer, 1912-1916; Rev. F. E. Strobel, 1916-1920; Rev. R. N. Stumpf, 1920-.

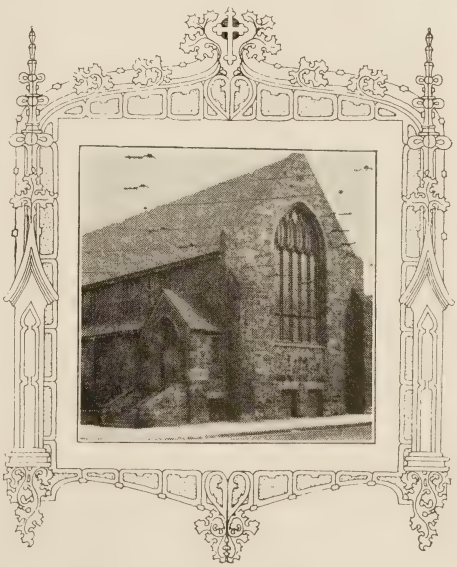
ST. MATTHEW'S EVAN. LUTHERAN CHURCH LEETSDALE, PA.

German Lutheran services were begun by Pastor Ivan Dietrich in 1882 in a school house on Camp Hill road, about two miles from Leetsdale. Seven years later, through the efforts of Henry Rosenbauer and Mrs. Conrad Iches, services were begun in the Public Library of Leetsdale. These services continued until April 30, 1891, when Pastor Ivan Dietrich, George Shubert, Conrad Iches, Heinrich Baertges, Jacob Erzinger, Otto Ehlers, Heinrich Steinbach, Christian Beck, Blasius Kaelin, George Sohn, William Bauman, and Henry Rosenbauer met at the home of William Bauman, and effected the organization of a church by the adoption of a temporary constitution. This temporary organization included twenty-six members. The Harmony Society donated a lot on Beaver road, between Rapp street and Taylor alley, as a site for the proposed church; but this was returned as unsuitable, and a lot on the corner of Broad and Rapp streets was bought for $500. Here a frame church was erected at a cost of $1,500, which was dedicated by Pastor Dietrich, April 9, 1893. German services were held in the afternoon and English services in the evening of dedication day, when Rev. E. Goessling, Rev. J. Q. Waters, and Rev. D. L. Roth assisted as pastor. A charter was secured, January 21, 1893, the petition being signed by Rev. Ivan Dietrick, Otto Ehlers, Heinrick Baertges. Christian Beck, Conrad Iches, William Sohn, F. A. Reinhart, Blasius Kaelin, M. B. Rudolf, Christopher Von Hofen, Charles Mattis, August Huemme, William Bauman, and Theobald Ludwig. The Sunday School was organized in the spring of 1895, with William Werner as superintendent, and Blasius Kaelin, Mrs. William Sohn, Mrs. Elizabeth Wahl, Mrs. Anna Woods, and Charles Mattis as teachers. The German language was chiefly used at the beginning, but this did not satisfy the desires and needs of the young people,

and English alone was used after the year 1910. The lot adjoining the church was bought for $1,350 in 1919. During the earlier years the congregation was connected with different neighboring churches, in order to provide an adequate support for the pastor, but later it was given the entire time of the missionary. During the pastorate of Rev. E. O. Graham the Sunday School was graded, the envelope system introduced, and a new constitution in harmony with the charter of the congregation adopted. The following pastors have served St. Matthew's in the order named. Rev. Ivan Dietrich, 1891-1902; Rev. Paul Kummer, 1902- 1904; Rev. P. J. C. Glatzert, 1905-1909; Rev. E. O. Graham, 1910-1914; Rev. L. W. Rupp, 1915-1919; Rev. P. E. Porath, 1920-1922; Rev. J. R. Shuster, 1923-.

ST. STEPHEN'S EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

This congregation was organized by Pastor Samuel R. Elson of Braddock, May 4, 1891. His first services were held in the old Wilkinsburg Academy, but were so poorly attended that several months of hard work were necessary before an organization could be effected. The church applied for admission to the Pittsburgh Synod of the General Synod in 1891, under the name of "Grace English Lutheran Church of Wilkinsburg", and was received and recommended to the Board of Missions for aid. The officials of the General Council protested this action in vain. After some time the congregation decided to relocate in Brushton, and held their services in a frame school house. The wisdom of this was demonstrated by the addition of thirty new members to the original seventeen in less than six months. A charter was secured in July, 1892. The church lot on the corner of Brushton and Hamilton avenues was secured through the kindness of Charles F. Stifel and J. Walter Hay, who



held the property in trust until the mission would be able to pay for it. Unfortunately, the people did not consider themselves able to take care of it. They accepted the corner lot at $2,000, but gave the two adjoining lots to others for a consideration of $2,100. A building committee was appointed, consisting of Pastor Elson, Charles C. Vogeley, J. S. Weckerly, and W. A. Gilliland, who superintended the construction of a neat frame church, which was dedicated, March 26, 1893. A good pipe organ was donated by Andrew Carnegie. The total cost of the church and lot was $8,000. Pastor Elson resigned, July 30, 1893, and was succeeded by Pastor A. J. Bean, who gave faithful service from November 1, 1893, to November 1, 1895. Fifty-six new members were added to the congregation during this short pastorate. The third pastorate was that of Rev. F. H. Crissman, 1896-1897, during which thirty members were dismissed to form Calvary Church of Wilkinsburg. During the pastorate of Rev. Ernest R. McCauley, 1898-1900, the Common Service was introduced to the great edification of the congregation. Under the leadership of Pastor Sanford N. Carpenter, 1900-1909, the mission became a self-sustaining parish.

One of the most intensive pastorates was that of Rev. Charles M. Teufel, 1909-1918, during which so many new families were added that the congregation became one of the largest in the synod. The name of the church was changed from "Brushton Avenue Evangelical Lutheran Church" to "St. Stephen's Evangelical Lutheran Church of Pittsburgh" in March, 1907. This development called for extensive improvements to the church at a cost of $12,000, and the building was rededicated by Pastor Teufel, January 18, 1914. On Monday, March 20, 1916, this church was destroyed by fire. Aside from partitions in the basement, sections of flooring and the foundation walls, nothing of value was left. Even the walls were not strong enough to bear the weight of a good building. The sum of $10,500 was received on the insurance, which might have been larger had the co-insurance clause of the policies been better understood. The people rallied to the call of their splendid leader, and a new church was erected and dedicated, February 25, 1917. This church was built of stone in Old English Gothic style at a cost of $30,000. Many encouraging contributions were received from other congregations. During the pastorate of Rev. H. F. Baughman, St. Stephen's continued to develop along conservative Lutheran lines, and intensive parish work was prosecuted under the leadership of a deaconess from the Baltimore Motherhouse. From 1918 to 1923 the debt was gradually decreased from $19,850 to $16,475. The spirit of hope and confidence rules in every department of this church. The

pastors served in the following order: Rev. S. R. Elson, 1891-1893; Rev. A. J. Bean, 1893-1895; Rev. F. H. Crissman, 1896-1897; Rev. J. C. N. Park, 1897; Rev. E. R. McCauley, 1898-1900; Rev. S. N. Carpenter, 1900-1909; Rev. C. M. Teufel, 1909-1918; Rev. H. F. Baughman, 1918-1925; Rev. H. R. Shepfer, 1925-.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH DUQUESNE, PA.

The first Lutheran services of this city were held in the Presbyterian Church by Rev. H. B. Winton, missionary superintendent of the Pittsburgh Synod, March 27, 1892. Conlin's Hall was rented a few days later, and here "Calvary Evangelical Lutheran Church" was organized, April 24, 1892. The field was ripe for the harvest, and the following persons signed the constitution that was adopted at that time:

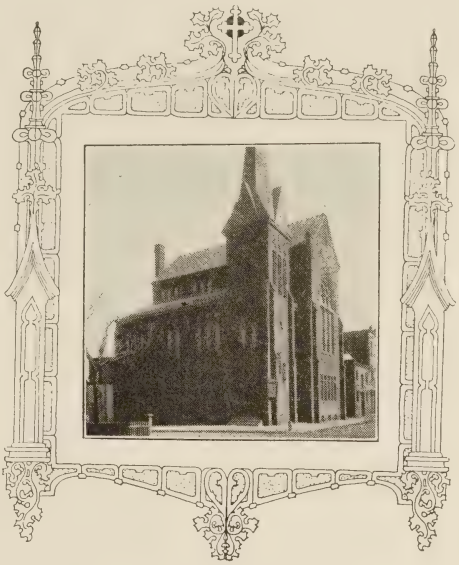
Benson, Sophia
Bitler, Robert
Bitler, Alice S.
Brewer, John J.
Brewer, Mary C.
Burton, Maggie
Dreher, Christian F.
Dreher, Mrs. Anna
Fleming, H. N.
Fleming, Mrs. Anna
Fulmer, Minnie V.
Furlong, Mrs. Eva
Graff, Caroline
Graff, Sada M.
Graff, Ella B.
Graff, Ruth
Hanson, Charles
Hanson, Mrs. Mary
Heilman, Z. T.
Heilman, Mrs. Rosanna
Heilman, William J.
Heilman, Mrs. Mary
Heilman, Mrs. Hollis
Heilman, Henry
Isaman, Thomas
Isaman, Rebecca
Jorgensen, Knud
Kitzmiller, John
Kitzmiller, Jennie
Koestner, John F.
Koestner, Sylvania
Livingston, Lulu
Miller, Mary
Miller, Annie E.
Morrison, Adda
Morrison, Alice
Milslagle, Annie F.
Quade, Adolph
Quade, Annie E.
Richert, Lena
Rohrer, George F.
Rohrer, Clara G.
Shaffer, Levi
Shaffer, Lucinda
Shick, Robert H.
Shick, Ida
Snyder, Elizabeth
Sumpter, Charles
Sumpter, Lydia S.
Vickers, Mrs. Cora
Winkelvoss, Lewis
Winton, Charles H.
Young, Mary
Young, Rosa

At a congregational meeting, December 11, 1892, the name was changed from Calvary to that which it now bears. The charter was secured, August 12, 1893. It was the hope of the missionary superintendent that the congregation would be self-sustaining from the start, but the people were scattered by the great Homestead strike, and missionary aid was given until September 1, 1902. The first pastor was Rev. Ozias F. Harshman, who took charge of a discouraged congregation, November 26, 1892, and served until June 1, 1901. Three lots on the corner of Fifth street and Kennedy avenue, 75 x 115, were bought for $2,000, but could not be held because of inability to borrow the necessary money. Mrs. Mary Oliver then donated two lots on the corner of Hamilton avenue and Second street, February 26, 1894, with the reservation that they should be used "for church purposes only". The adjoining lot was then bought for $500. A small frame chapel was built on these lots at a cost of $810, which was dedicated by Pastor Harshman, December 2, 1894. In this modest little chapel the congregation grew and prospered. It was wrecked by a tornado in the summer of 1925,

but quickly repaired. The second pastor was Rev. William Ira Guss, who served from August 18, 1901, to December 31, 1913. The chapel was then set upon a stone foundation, and repaired within and without at a cost of $1,200. A comfortable parsonage was built on the adjoining lot for $3,400. The congregation steadily increased in numbers until the chapel would no longer hold the people, and it became necessary to secure a larger place of worship. Because of the undesirable location it was thought best to sell and build elsewhere, but, when they came to get a clear title to their property, they found that they were compelled to pay $1,000 to the Olivers to secure it. This was done, and the congregation prepared to move. Further steps were taken during the pastorate of Doctor J. Eugene Dietterich, 1914-1918, when two lots on the corner of Kennedy avenue and Fourth street, 50 x 115, were bought for $3,600, and the old church and parsonage disposed of for $9.500. When Pastor Elmer F. Rice took charge of the congregation, September 1, 1918, he found the task of building a new church immediately before him. The corner stone was laid, June 29, 1919, and the church dedicated by Pastor Rice, June 16, 1920. The building was constructed of stone in English Gothic style, and furnished throughout in harmony with strict Lutheran usage. The total cost of the fine plant was $57,600, all but $12,000 of which was provided before the close of the dedication season. The congregation is steadily gaining in numbers and power, and reported 393 confirmed members in 1923. The pastorates in consecutive order were as follows: Rev. O. F. Harshman, 1892-1901; Rev. W. I. Guss, 1901-1913; Rev. J. E. Dietterich, D. D., 1914-1918; Rev. Elmer F. Rice, 1918-.

GRACE EVANGELICAL LUTHERAN CHURCH TROY HILL, PITTSBURGH, PA.

The organization of this congregation is credited to the local home mission committee of Trinity Church, whose first work was the founding of the Troy Hill mission school. The members of this committee were Doctor John G. Goettman, Charles F. Stifel, J. Walter Hay, John Fite, Henry M. Schmitt, and F. W. Kieffer. This mission school was organized in Reineman's Hall, corner of Clark and Lowrie streets, on the second Sunday of January, 1892. Frank J. Krohns was elected superintendent, J. G. Meister, secretary, and Fred Baets, treasurer. The first teachers were Howard Eggers, Jean Eggers, Ivy Eggers, Lulu Hay, Alberta Hay, Lily Freund, Mr. and Mrs. W. H. Knodell, Harriet Graham, Anna Brinkman, Elizabeth Voltz, and Miss Eisenbeis. No more faithful mission work was ever done in this city than by these devoted members of Trinity, some of them being compelled to travel long distances in all kinds of weather in order to render service. Miss Brinkman was employed by the committee to make a house-to-house canvass, and a large number of new friends were made for the mission. Occasional preaching services were also held by interested pastors. When Rev. S. T. Nicholas was elected as the summer supply pastor of Trinity Church, June 12, 1893, it was agreed that he should preach for the mission on the hill every Sunday evening. He began this service, June 21, 1893, and the work began to assume permanent form. Grace Church was organized with forty-six members, November 12, 1893, and the first constitution was adopted eight days later. The Young People's Society was organized nearly three months in advance of the congregation. A lot on the corner of Hamilton and Tinsburry streets was bought for $2,800, and J A. Dempwolf donated the plans and specifications for a church. The corner stone was laid, July 15, 1894, and the first story of the building dedicated by Pastor S.



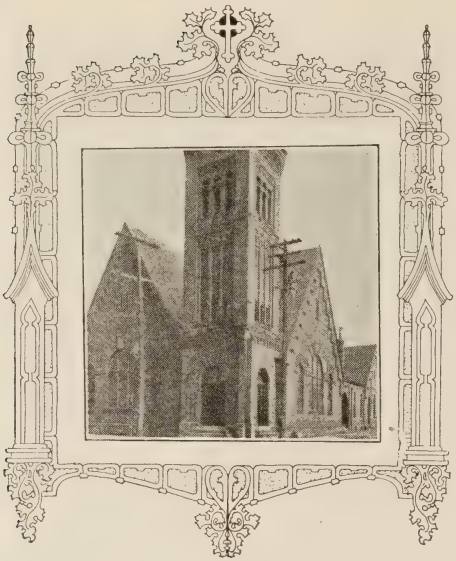
T. Nicholas, October 7, 1894. The total cost of this place of worship was $10,000, testing the strength of the mission to the limit. It immediately gave prestige to the mission, and many new members were added. When Rev. B. F. Pick resigned as pastor of the First German Evangelical Church of Allegheny in 1895, a number of families were dismissed to unite with Grace. A number of railroad men from Blairsville settled on the hill about the same time, and nearly all of these became members. The mission committee of Trinity Church continued to help in the support of the pastor for six years, after which the congregation became self-sustaining. The second story was added to the church building at cost of $10,000, and dedicated by Pastor Nicholas, February 19, 1899. When Pastor Nicholas resigned to accept the position of missionary superintendent, November 12, 1902, he left a congregation of 275 members, which already gave promise of developing into one of the strongest parishes of the synod.

During the years that followed, the progress of Grace was steady and regular, scarcely a year failing to show an advance in all good work over the preceding one, until in 1923 a confirmed membership of 672 could be reported. A two-manual pipe organ was installed at a cost of $2,675, which was dedicated by Pastor William H. Nicholas, June 24, 1906. The people of Grace are devoted to their church, and there is scarcely a year passes in which something in not done in the way of improving their church plant. The parsonage was secured during the pastorate of Rev. J. C. Nicholas, when a fine brick house on Lowrie street was purchased for $9,000. Another marked feature of the work of this parish is the large place given to the children. For many years the cradle roll has been large, and the principle of child nurture has had much to do with the development of the congregation. The pastors of Grace have served in the following order: Rev. S. T. Nicholas, 1893-1902; Rev. W. H. Nicholas, 1902-1908; Rev. Paul Froelich, 1908-1909; Rev. W. A. Hartman, 1909-1914,; Rev. S. T. Himes, Ph. D., 1914-1919; Rev. J. C. Nicholas, 1919-.

BETHEL ENGLISH LUTHERAN CHURCH PITTSBURGH, PA.

The first effort to plant a Lutheran congregation in this section of the city was made by Doctor John G. Goettman in 1866. A mission school was organized by him in a hall on Chartiers street, and sustained for a considerable time. The loss of their meeting place led to its temporary disbandment. In the meantime the interested workers of the General Council secured a vacant room and opened a school. The friends of the

THE PASSAVANT HOSPITAL, PITTSBURGH, PA.



General Synod then urged Doctor Goettman to start a rival school, but this he declined to do on the grounds that the General Council had fairly captured the field. In the course of time the General Council school ripened into Emmanuel Lutheran Church. General Synod as well as General Council people were drawn into its fellowship, but the former were dissatisfied with synodical relations, and finally withdrew to organize Bethel Church. The meeting for this purpose was held in the Sixth Ward School, July 16, 1893, at which M. J. Shaw served as president and W. C. Collmer as secretary. Fifty-one persons attended this meeting. A constitution in harmony with the General Synod was adopted, and Rev. J. M. Hankey of Emmanuel called as pastor. Naturally this action raised a storm in synodical circles. The General Council leaders believed that the General Synod people had interfered with their mission and caused all the dissension. Pastor Hankey was dismissed from his synod by a vote of 76 to 4, but a few weeks later was admitted with the new congregation to the Pittsburgh Synod of the General Synod. A series of resolutions were passed by the latter body, October 12, 1893, expressing regret over the issue with the General Council, but affirming a duty with respect to the General Synod people living in Manchester. As soon as the new synodical relationship was established, the congregation proceeded to the task of securing a house of worship. Early in 1894 the lot on the corner of Washington avenue and Fulton street was bought for $9,500. A small brick chapel was erected on the rear of this lot at a cost of $3,500, which was dedicated by Pastor J. M. Hankey, July 8, 1894. Owing to ill health Pastor Hankey resigned, August 1, 1894, and was succeeded by Rev. Fuller Bergstresser, who served from October 1, 1894, to September 16, 1900, and built up a strong congregation of 191 members. The Sunday School shared in this progress, and enrolled 450 scholars. The heavy debt of $10,000 was gradually reduced to $6,850. His successor in office was Doctor C. B. King, whose

pastorate extended from October 15, 1900, to October 1, 1917. During this pastorate of seventeen years Doctor King did a great work, building up a congregation of 600 members and one of the best equipped Sunday Schools of the city. The mission became a self-sustaining parish, October 1, 1901, and the troublesome mortgage was consigned to the flames, April 2, 1903. Because of the need for larger quarters, the little brick chapel was sold, and the Congregational Church on the corner of Franklin and Manhattan streets bought for $23,000. Since this building had cost the Congregationalists $42,000, its purchase was considered quite advantageous for Bethel. The sum of $10,000 was secured for the chapel, and the pastor collected $6,122 on the day of dedication, so that but little debt remained. The new house of worship was dedicated by Doctor King, September 3, 1905. Extensive repairs were made to the Sunday School rooms in 1911 at a cost of $3,100. Doctor King's successor was Rev. C. W. Barnett, who served from November 1, 1917 to May 1, 1922, and was able to report a congregation of 600 confirmed members and a strong Sunday School of 456 members at the close of his pastorate. The next pastor was Rev. Frank P. Fisher, who was called from Altoona, July 1, 1922. At the beginning of this pastorate the parsonage on Liverpool street was bought for $10,000. The pastors of Bethel have served in the following order: Rev. J. M. Hankey, 1893-1894; Rev. Fuller Bergstresser, 1894-1900; Rev. C. B. King, 1900-1917; Rev. C. W. Barnett, 1917-1922; Rev. F. P. Fisher, 1922-.

ALPHA EVANGELICAL LUTHERAN CHURCH TURTLE CREEK, PA

The Mt. Carmel Lutheran Church of upper Turtle Creek was organized by Rev. Michael Colver, August 4, 1872. This organization included the following members:

Ament, Joseph	Best, Jos. and Catherine	Lenhart, Elizabeth
Ament, Susannah	Lenhart, Peter	Lenhart, Ada
Ament, Elizabeth	Lenhart, Margaret	Loutzenhiser, D.
Ament, G. W.	Lenhart, Frances	Loutzenhiser, Sarah
Ament, Hezekiah	Lenhart, Henry	Loutzenhiser, W. M.
Bash, J. K. and Hannah	Lenhart, Adam	Stough, Joseph

The majority of these persons were former members of Hankey and Brush Creek churches of Westmoreland County. A constitution was adopted, September 14, 1872, when Joseph Ament and Joseph Stough were elected as the first church officers. Pastor Colver served them but a few months. During 1874 and 1875 they were served by Pastor J. H. Houseman in connection with North Zion. The church was then vacant for several months, during which Rev. Jonathan Sarver of Leechburg visited the field and preached several times for the people.

Such a degree of interest developed that he was able to organize St. Mark's Evangelical Lutheran Church with 43 members, August 6, 1876. This was the situation that confronted the next General Synod pastor, Rev. O. F. Harshman, when he entered the field in October. He persuaded the greater part of the Lutherans of the community to return to the fellowship of Mt. Carmel Church, and built up a large Sunday School. The people then began to plan for the building of a church. There was a great difference of opinion on the question of a site, but the committee finally purchased a lot in upper Turtle Creek, only three members of the congregation dissenting. The great factories of East Pittsburgh and Wilmerding had not then been built, and the site was regarded as the most central that could be secured. The corner stone of a new church was laid, April 19, 1878, and the completed building dedicated by Pastor Harshman, April 13, 1879. It is said that the pastor helped to lay the foundation, frame the building, and nail the shingles on the roof. After his resignation, September 21, 1879, the isolation of the church made it difficult to serve. Sometimes the Westmoreland pastors preached for them; sometimes the pastors of North Zion. It was finally added to Braddock Parish in 1887, and served in that relation until 1892. By that time the erection of the Westinghouse plants in Turtle Creek Valley had draw the greater part of the members of Mt. Carmel into the lower town; and the organization of a new church became necessary in order to meet the changed conditions. Realizing this situation, a number of Turtle Creek Lutherans bought a lot on Airbrake avenue in June, 1891, which they were ready to turn over to a new congregation. Rev. J. E. Maurer, missionary superintendent of the synod, effected a temporary organization of fourteen members, November 12, 1893, and the constitution of Alpha Evangelical Lutheran Church was formally adopted, January 21, 1894, when the membership was increased to thirty. Twenty-one of these members came from Mt. Carmel Church, so that the two organizations are sometimes considered as one. The services were held in Black's Hall. The first pastor of the new institution was Rev. Jonathan Elmer Bittle, whose natural missionary gifts led him into many homes and gave him a strong hold upon the young people. The synod made an appropriation of $200, but the mission was so vigorous that it became self-sustaining within two years. A brick church was erected on the Airbrake avenue lot at a cost of $7,000, which was dedicated by Pastor Bittle, January 27, 1895. During the course of the years many accessions have been made to the membership of the congregation, but the floating character of the population has made it hard to build up a large constituency. Pastor Bittle reported 232

communing members at the time of his resignation in 1905, and this number had only increased to 269 in 1923. The development of the congregation in benevolence, however, was much more pronounced. The benevolence of 1905 was $413, and that of 1923 reached a total of $2,102. Under the leadership of Pastor William A. Logan, the congregation was inspired to undertake large improvements to their church plant. A much more advantageous site was secured on Grant street, where a parsonage is the first unit of the church plant that is now being erected at a cost of $100,000. Another feature of the pastorate of Rev. Logan was the interest the congregation in the supply of an adequate ministry for the Church. Six of the sons of Alpha Church have recently started to prepare themselves for the sacred office. A complete list of the pastors of Mt. Carmel and Alpha in consecutive order is as follows: Rev. Michael Colver, 1872; Rev. J. H. Houseman, 1874-1875; Rev. O. F. Harshman, 1876-1879; Supplies, 1880-1886; Rev. L. M. Kuhns, 1887-1888; Rev. Charles Reinewald, 1888-1892; Rev. J. E. Bittle, D. D., 1894-1905; Rev. M. S. Kemp, 1905-1912; Rev. I. S. Sassaman, 1913-1916; Rev. W. A. Logan, 1917-.

TRINITY ENGLISH LUTHERAN CHURCH
McKEESPORT, PA.

The first General Synod pastor to hold services in this city was Rev. H. B. Winton, whose place of meeting was a rented hall and later the Reformed Church. The congregation was organized by Rev. J. E. Maurer in Blue Ribbon Hall, June 4, 1893, with the following members:

Brewer, John	Hilty, A. M.	Rinehart, Mrs. Mary
Brewer, Mrs. John	Hilty, Mrs. A. M.	Rinehart, Nannie
Gerstner, Frank	Mentzel, John and wife	Roney, Albert
Hargert, George	Mentzel, Stella	Roney, Mrs. Fannie
Hargert, Mrs. George	Mentzel, Mame	Trauger, Frank

The location of the mission was not favorable to development, and it was moved to the K. of P. Hall on East Fifth avenue. This too was an unfavorable location, although a good Sunday School was maintained under the leadership of devoted women. Not a man could be interested at that time. The first regular pastor of the mission was Rev. Ozias F. Harshman, who served it in connection with Duquesne from December 1, 1893, to December 1, 1894. Rev. R. B. Starks was resident pastor for a short time in 1896, serving them in connection with Turtle Creek. E. E. Parsons, C. A. Boory, and E. F. Petticrew also served as supplies. The next regular pastorate was that of Rev. A. J. Bean, 1898-1901, during which the mission

was connected with Glenwood. After worshipping in the K. of P. Hall for nearly nine years, the mission moved up to Scott street chapel, April 1, 1902, where the history of Trinity really begins. Pastor G. N. Lauffer served the mission in the new quarters from 1902 to 1903, enlisting the interest of a number of new families and starting it on the way of greater growth. The next pastor was Rev. P. T. E. Stockslager, who served from 1904 to 1908, during which time the present place of worship was secured. The lot was bought at a cost of $1,400, June 14, 1905, and the completed church was dedicated by Pastor Stockslager, October 18, 1908. It was built of mottled brick and dressed stone, 40 x 50, at a total cost of $8,200, of which $4,487 was secured on the day of dedication. The successor of Pastor Stockslager was Pastor Thomas A. Himes, who served from 1908 to 1910 and increased the congregation from 100 to 127 members. During the pastorate of Rev. Frank J. Matter, 1915-1923, there was a strong development in every department of work. A brick parsonage was erected in the lot at the rear of the church at a cost of $5,000, making it possible for the mission to assume self-support, November 1, 1919. The confirmed membership of the congregation was increased to 283, and 343 were enrolled in the Sunday School. The Common Service was introduced, and the practices of the congregation were made to conform more strictly with historic Lutheran usage. The next pastor was Rev. William F. Pfeifer, who began his work in the summer of 1923. The pastorates in consecutive order were as follows: Rev. O. F. Harshman, 1893-1894; Student S. E. Parsons (supply), 1895; Rev. R. B. Starks (supply), 1896; Supplies, 1897-1898; Rev. A. J. Bean, 1898-1901; Rev. G. N. Lauffer, 1902-1903; Rev. P. T. E. Stockslager, 1904-1908; Rev. T. A. Himes, D. D., 1908-1910; Rev. U. A. Guss, 1911-1914; Rev. F. J. Matter, 1915-1923; Rev. W. F. Pfeifer, 1923-.

TRINITY EVANGELICAL LUTHERAN CHURCH TARENTUM, PA.

In the early spring of 1894 a petition was sent to Rev. John W. Poffinberger, signed by fifty persons who had withdrawn from Grace Church of Tarentum because of alleged differences with the pastor, asking that they be organized into a General Synod Church. This petition stated that they would unite with other churches if their petition was not granted. After giving the petition careful consideration, Rev. J. E. Maurer was instructed by the Advisory Board of Home Missions of the Pittsburgh Synod of the General Synod to hold a service for the petitioners. He preached for them twice on Sunday, April

8, and organized them into a congregation, June 11, 1894. A constitution was adopted, July 29, 1894, and signed by the following:

Betty, J. C.
Beatty, Mrs. M. E.
Beatty, Etta E.
Cunningham, James
Cunningham, Mrs. A. M.
Felmly, C. L.
Fleck, Margaret
Fleck, Flora
Lelles, T. B.
Maurhoff, C. H.
Maurhoff, R. E.
Maurhoff, F. Walter
Maurhoff, Annie E.
Shearer, S. J.
Shearer, Mrs. E. A.
Shearer, Maude
Spahr, F. W.
Spahr, M. Carl
Spahr, Mrs. M. J.
Spahr, Mabel
Spahr, Daisy
Tuxford, W. R.
Tuxford, Mrs. L. J.

At a congregational meeting, May 24, 1896, the present name of the church was adopted, and the trustees were instructed to apply for a charter. The congregation then worshipped in Dunlap's Hall on Randolph street. A lot on Allegheny street was bought, where the corner stone of a new church was laid, November 4, 1897. The church was dedicated by Pastor Alexander MacLaughlin, September 11, 1898, the sermons for the day being preached by Doctors John Weidley, H. N. Follmer, and Samuel Schwarm. The building was constructed of brick and stone at a cost of $7,000. The choir, rated as the best volunteer choir in the synod at that time, rendered excellent service. During the pastorate of Rev. Braden E. Shaner, 1900-1907, the mission became a self-sustaining parish. Coming from one of the oldest Lutheran families of Armstrong County, Pastor Shaner was well acquainted with many of the people of that county who came to Tarentum, and was able to interest them in the work of Trinity Church. The nervous breakdown that led to his resignation was deeply deplored by many of his ministerial brethren. A fine parsonage was secured at a cost of $6,500 during the pastorate of Rev. E. E. Oney. After the synodical merger of 1919, much of the antagonism between the several Lutheran congregations of the town abated, and both pastors and people showed a desire to cooperate in the common work of the United Lutheran Church. The following is a list of the pastors: Rev. J. K. Hilty, 1894-1895; Supplies, 1895-1897; Rev. Alexander MacLaughlin, 1897-1900; Rev. B. E. Shaner, 1900-1907; Rev. H. B. Ernest, 1907-1917; Rev. N. E. Yeiser, D. D., 1917-1919; Rev. E. E. Oney, 1919-.

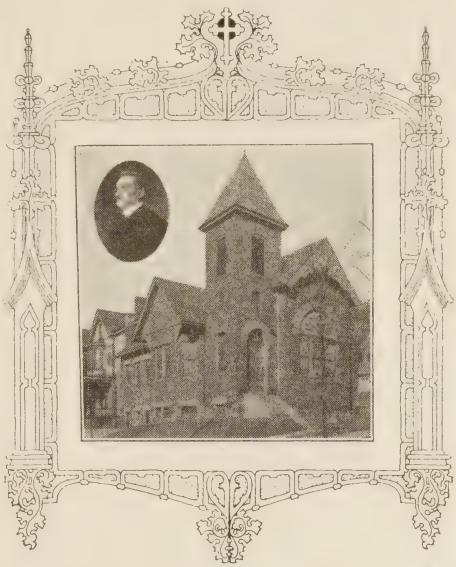
CHRIST'S MISSION TO ISRAEL
PITTSBURGH, PA.

The Rev. John Legum was born of Jewish parents in Odessa, Russia, February 23, 1861. His acceptance of Christian faith meant disinheritance and emigration to America. After his graduation from the Chicago Seminary in 1904, he was ordained by the Joint Synod of Ohio as a missionary to the Jews. Finding the Pittsburgh field already occupied by

a pastor of the Ohio Synod, he united with the Pittsburgh Synod in 1906. A Jewish Mission was authorized by the synod at the same convention, and Pastor Legum was commissioned as the first missionary. An annual appropriation of $300 was continued for several years, but it was pitifully inadequate for the work to be accomplished. The missionary rented a room, conducted services, taught classes in the elementary school branches, held street meetings for those who were willing to hear the gospel, and did what he could to interest the churches of the synod in the spiritual welfare of Israel. Hundreds of Jewish children were instructed and given a better conception of the character and mission of the Church of Christ. Many of the little folks of the Wylie avenue district learned to speak of the missionary as their friend. On one occasion the missionary was tricked by his landlord, so that he almost lost his equipment, but the people of St. John's Church came to the rescue, and he was reestablished in better quarters. After three years of labor, a Jewish Mission Board was established by the General Council, and the Pittsburgh Mission was placed under its care. The first Jewish Mission Board consisted of Rev. Edmund Belfour, D. D., Rev. D. M. Kemerer, D. D., Rev. W. E. Bauer, W. E. Bonzo and W. Warren Wattles. In order that Pastor Legum might give all his time to mission work, Rev. Paul I. Morentz, one of his converts, was sent into the field as the agent of the board. This arrangement did not work well, and Pastor Morentz accepted a call to another parish. A few years later, this pastor accepted a call to become the head of the Philadelphia Jewish Mission. No attempt was ever made to organize the converts of Pastor Legum into a congregation. The conditions under which his work was done made such an organization highly inadvisable. Those who were led to accept Christian faith were counselled to unite with some established Lutheran Church of the city. Under an arrangement of the Pittsburgh Synod made in 1923, the congregations were asked to remember the Jewish Mission in their Easter offerings. Plans for the purchase of a suitable building have been under advisement for some time. The death of Pastor Legum came suddenly in his room on the North Side, July 22, 1923, and three days later his body was laid to rest in Mt. Calvary Cemetery at McKees Rocks. His successor was Rev. S. P. Lapidos, who served from 1924 to 1925.

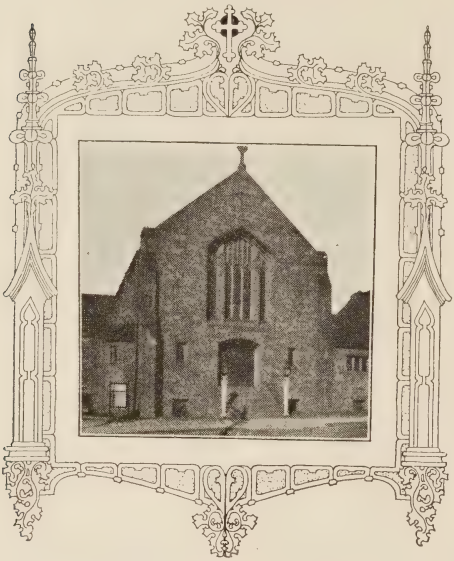
FIRST ENGLISH EVAN. LUTHERAN CHURCH ASPINWALL, PA.

The Lutherans of this residential suburb assembled in the home of H. R. Marshall, April 17, 1894, in order to consider the organization of a church. As a result of this conference, a Sunday School was organized, but their interest lagged and the school was allowed to disband. Pastor S. D. Daugherty of Sharpsburg reorganized the school on a firmer basis, September 22, 1894, and this second school developed into a permanent organization. On April 15, 1895, the "First English Evangelical Lutheran Church of Aspinwall" was organized with fourteen members in the Public School building. Student Jerome Guss spent the summer of 1895 with them, and succeeded in increasing the membership to thirty-seven. A corner lot was purchased for $1,800, and the vacant parish bravely undertook the building of a church. While engaged in this work the members of the congregation pledged themselves to raise $30 monthly for the support of a pastor, and a call was extended to Rev. H. C. Reller. This pastor served them in connection with Freeport until November 10, 1901, after which Aspinwall was given his undivided time until the time of his resignation, September 4, 1916. Their church was built of brick and stone at a cost of $3,000, and was dedicated by Pastor Reller, June 14, 1896. The church was seated with chairs, but these were replaced by pews in 1903. The mission reached the position of self-support, October 1, 1904, when it reported 104 members. The church was enlarged and much improved in 1914 at a cost of $7,000, the service of rededication being conducted by Pastor Reller, November 3, 1914. At the beginning of the pastorate of Rev. W. Roy Goff in 1923, a good parsonage was bought for $8,000, giving the congregation property valued at $25,000. The pastors served in the following order: Student J. M. Guss (supply), 1895; Rev. H. C. Reller, 1896-1916; Rev. P. M. Kinports, 1917-1919; Rev. E. S. Rudisill, 1919-1923; Rev. W. R. Goff, 1923-.



CALVARY EVANGELICAL LUTHERAN CHURCH WILKINSBURG, PA.

The first movement in the direction of establishing the Evangelical Lutheran Church in Wilkinsburg is traceable to the missionary spirit of Doctor William A. Passavant. When a new plan of lots was laid out by Henry Reis and Robert Curling in 1852, a lot on the corner of Kelley and Trenton avenues was conveyed to Doctor Passavant, in trust for an Evangelical Lutheran congregation. After the organization of St. Paul's Church in 1896, the fulfillment of this trust was made possible. St. Paul's Church, however, was not the first Lutheran organization effected in this city. On May 4, 1891, Rev. Samuel R. Elson of Braddock organized the "Grace English Lutheran Church of Wilkinsburg" in the old Academy. Lack of interest led to the transfer of this congregation to Brushton during the same year, and its reorganization under a different name. Five years later a number of the members of this Brushton congregation united with others in the founding of a new congregation in Wilkinsburg. Their first services were held in Lohr's Hall, June 12, 1896, and continued regularly every two weeks. A successful Sunday School was launched by them, September 20, 1896, which gave them great encouragement. At a special meeting in Lohr's Hall, March 14, 1897, Calvary Evangelical Lutheran Church was organized with twenty-six members. While this number was not large, Calvary enjoyed the distinction of being a self-sustaining parish from the beginning. The church did not call a pastor at once, but accepted such services as Rev. F. H. Crissman was able to give them in connection with Brushton Parish. On May 30, 1897, Rev. Crissman accepted a regular call, serving them until November 1, 1898, and building up a congregation of 77 members. His successor was Rev. J. Bradley Markward, who accepted a call, February 5, 1899. A plot of ground on the corner of South avenue and Center street,



improved by two good houses, was bought for $8,000, June 28, 1899. Here a church was built that was dedicated by Pastor Markward, April 14, 1901. The securing of this place of worship represented an investment of $20,000, and served them well for a period of fourteen years. When Pastor Markward resigned the parish, January 31, 1909, he left a well organized congregation of 434 confirmed members. The Rev. H. E. Clare became his successor, May 16, 1909, and his long and fruitful pastorate was closed in death, December 26, 1918. Not only the congregation but the entire synod mourned. It was during his pastorate that the present church building was erected. The corner stone was laid, May 30, 1915, and the church dedicated, December 12, 1915. It was built of Beaver sand stone and roofed with tile. It is Old English Gothic in design, and beautiful in its churchly appointments. It is connected with the old church, which was remodelled for Sunday School purposes and faced with stone to conform to the new edifice. The total cost of the plant was about $75,000, on which a debt of $33,200 remained after the dedication. At the time of Pastor Clare's death the congregation numbered 528 confirmed members. Soon after this the two Lutheran congregations of the city, Calvary and St. Paul's, began to worship together in Calvary Church under the ministry of the pastor of St. Paul's, Rev. H. H. Will.

St. Paul's had a history cotemporaneous with that of Calvary. The Sunday School of Calvary was organized first, but St. Paul's Church was organized, November 29, 1896, almost four months in advance of Calvary. While much was said of priority rights at the time, and the organization of the General Synod Church was protested by the General Council, it was evident that each body was determined to take care of its own child. The two congregations were launched with approximately the same strength. The charter members of Calvary were the following:

Baer, L. B.
Baer, Amanda
Bartlett, Elizabeth
Bowers, Annie E.
Conrad, J. H.
Grabowsky, Bertha
Hileman, J. Roy
Hileman, Alpha G.
King, R. C.
King, Josie
Kolb, Louis
Kolb, Mary S.
Kunkle, H. S.
Mansfield, J. L.
Mansfield, Mary E.
McCune, Mary J.
Meals, A. G.
Meals, Hallie
Meals, Olive and Kate
Nycum, H. C.
Nycum, Norma C.
Obitz, J. E.
Obitz, M. E.
Orr, Olive

The original members of St. Paul's were thirty-three in number, as follows:

Bair, E. L. and wife
Bierwerth, C. F. and wife
Bierwerth, Fred and wife
Bierwerth, Carrie
Bierwerth, Henrietta
Bortz, J. H. and wife
Bortz, Alice
Campbell, Mrs. Ida
Houk, J. A. and wife
Hovix, Mrs. J. L.
Lowery, Mrs. Mollie
Massingham, H. F.
Ray, W. A.
Ray, Mrs. Lucinda
Reinhart, Mrs. J. A.
Rummel, W. J.
Schultz, Elizabeth
Shafer, W. B.
Shuman, Mrs. S. B.
Smith, W. H. and wife
Smith, Bertha
Wertz, S. G.
Youngk, E. E. and wife
Zimmerman, J. H. & wife

The first regular pastor of St. Paul's was Rev. John F.

Heckert, who served from April 1, 1898, to January 16, 1910. The Trenton avenue property, conveyed to St. Paul's Church soon after the organization, was sold as unsuitable for a church, and the lot on the corner of Ross avenue and Center street bought in its stead. Here a brick chapel was erected at a cost of $4,500. The corner stone of this church was laid, May 23, 1901, and the building dedicated by Pastor Heckert, October 7, 1901. Two years later the congregation became self-sustaining. The successors of Pastor Heckert were Rev. William E. Bauer, May 1, 1910 to April 15, 1915, and Rev. H. H. Will, June 25, 1916, to December 17, 1919. The pastorate of Pastor Will terminated automatically with the merger meeting, although he consented to serve the united congregations until June 15, 1920. The act of merger was effected, December 17, 1919, when a new constitution was adopted and the name Calvary assumed. The first Church Council of the new organization consisted of C. H. Lehmann, J. M. Nycum, E. L. Blair, Fred Kottman, D. A. Wilkinson, H. R. Schurr, J. C. Van Newkirk, A. J. Gosser, George W. Miller, J. N. Stolzenbach, E. R. Kregar, and E. E. Youngk. By a singular coincidence the same number of men was elected from each former congregation, although chosen by open ballot. The solidity of this body of men was a great factor in establishing the unity of the new organization. The old St. Paul's chapel was sold for $20,000 to the Y. M. C. A., June 26, 1920, and the net proceeds, amounting to $12,000, paid on the debt of Calvary. Rev. C. B. Foelsch became pastor, August 1, 1920, and has added large numbers to the membership of the congregation. At the silver anniversary of Calvary, a fund of $25,000 was raised, of which $13,000 was expended in enlarging the Sunday School room. Nearly 500 persons were present in the Sunday School on the morning of the dedication. October 14, 1923. The future of this congregation is rich in promise.

MT. OLIVET ENGLISH LUTHERAN CHURCH PITTSBURGH, PA.

This church is located in that section of Pittsburgh known as Spring Hill. The large number of German children on the hill led Mrs. C. B. King and Mrs. Mecklish of St. Mark's to establish a Sunday School, July 1, 1894, when 28 children were present. This school was cared for as a parish mission of St. Mark's for a while, and this placed the well known financial powers of the pastor of St. Mark's at their disposal. Pastor King secured a lot on the corner of Rhine street and Robinson road for the mission, erected a frame chapel at a cost of $4,000, and solicited the greater part of the funds from Pittsburgh busi-

ness men. The chapel was dedicated, April 21, 1895. Sunday School work was continued in this chapel by workers from St. Mark's until the time was ripe for the organization of a church. This was effected with thirty members, January 11, 1899, under the name of Mount Olivet English Lutheran Church. Doctor King conducted regular services until July 10, 1899, when Rev. H. C. Michael took charge. For a time the congregation was connected with Wilmerding; then with North Zion; then with St. James Church; then with Emsworth; and did not receive the entire time of a pastor until 1921. The first resident pastor was Rev. F. C. Frommhagen, 1921-1922, during whose short pastorate a good parsonage was erected at a cost of $8,000. It was found too hard for the 110 members to carry the financial burden alone, and missionary aid was again given for one year.

The pastors have served in the following order: Rev. C. B. King, 1899; Rev. H. C. Michael, 1899-1900; Rev. C. A. Boory, 1900-1901; Rev. G. B. Weaver, 1901-1905; Rev. J. H. Keller, 1905-1907; Rev. H. W. A. Hanson (supply), 1907; Rev. W. C. Mann, 1909-1921; Rev. F. C. Frommhagen, 1921-1922; Rev. C. E. Held, 1923-1926.

CHRIST'S EVANGELICAL LUTHERAN CHURCH WILMERDING, PA.

This industrial community of the Westinghouse Airbrake Company was visited by Doctor C. B. King in the spring of 1899, with a view to organizing a Lutheran congregation. Finding a number of interested Lutherans, he held services for several weeks in the Y. M. C. A. rooms. On May 21, 1899, he organized a church with twenty-four members. For the first five months the Y. M. C. A. rooms furnished the place of meeting; then the Public School annex was used. The first regular pastor was Rev. H. C. Michael, who took charge of the parish, August 6, 1899, serving the congregation in connection with Mt.

Olivet until August 1, 1900, when it was united with Denmark Manor. The church was under the care of the Advisory Board of Home Missions until July 1, 1903, when it was transferred to the Home Mission Board of the General Synod. Self-support was not reached until November 1, 1919. Two lots were secured from the Westinghouse Company in 1901 for $2,380, on which a good brick church was erected at a cost of $8,000. This church was dedicated by Pastor Michael, December 18, 1904, when addresses were made by Rev. S. T. Nicholas and Rev. J. W. Poffinberger. From 1909 to 1914 the church was united with East McKeesport in a parish, since when it has been given the entire time of a pastor. A good parsonage adjoining the church was erected during the pastorate of Rev. J. M. Uber, when new chancel furniture was dedicated. The church has gradually increased in strength during these years, and was able to report 193 confirmed members in 1923. The pastors have served in the following order: Rev. H. C. Michael, 1899-1906; Rev. D. S. Kurtz, 1906-1908; Rev. F. J. Matter, 1909-1910; Rev. J. K. Robb, 1911-1912; Rev. F. L. Will, 1913-1916; Rev. J. M. Uber, 1916-1923; Rev. J. M. Weber, 1924-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA

This church is located in the Glenwood district, where the shops of the B. & O. are located. The opportunity for the establishment of a Lutheran Church here was brought to the attention of Rev. A. J. Bean, when he was missionary superintendent of the synod. On March 14, 1897, he effected the organization of a Sunday School, the first places of meeting being the school house and Moore's Hall. The second organization was that of a Ladies' Aid Society, which gave valuable help in the establishment of the church. The congregation was organized with 59 charter members, May 29, 1899, and Rev. Bean became

the first pastor. A building site on the corner of Second avenue and Mansion street was secured. The corner stone of their church was laid, December 16, 1898, and the building dedicated June 25, 1899. A charter was secured, June 17, 1899. For three years St. Paul's shared the services of their pastor with Trinity, McKeesport, but the parish was divided, November 15, 1901, and Pastor Bean was permitted to give his full time to St. Paul's. The church was enlarged and improved at a cost of $3,500, and rededicated by Pastor Bean, January 25, 1903. In 1925, the church was given a thorough renovation at a cost of $3,500, and rededicated by Pastor R. L. Smith. The successors of Pastor Bean have been the following: Rev. C. R. Dunlap, 1908-1911; Rev. C. A. Boory, 1912-1919; Rev. R. L. Smith, 1919-

CHRIST'S ENGLISH LUTHERAN CHURCH MILLVALE, PA.

The first attempt to plant an English Lutheran Church in this community was made by Pastor H. N. Follmer of Mount Zion Church. A number of families of Mount Zion lived in Millvale, and a Sunday School was opened for the benefit of the children in 1896. During the week a prayer meeting was also conducted. The school and prayer meeting flourished for a season, and then disbanded. The people were conscious of their spiritual needs, however, and never gave up the idea of establishing a church of their faith. The matter was brought to the attention of the Pittsburgh Synod of the General Synod in 1900, and Christ's Church was organized by Pastor Follmer and Doctor C. B. King, November 10, 1900. The organization started with forty members, the greater part of whom came from Mt. Zion Church. An effort was made at the same time to organize a General Council Church, but, when it became clear that the field was naturally a part of Mount Zion Parish, the General Council workers withdrew. The first regular pastor was Rev. Curtis A. Boory, who served from December 3, 1900, to August 31, 1905. For the first year the church was served in connection with Mt. Olivet, and then made a separate mission parish. Two lots on the corner of Lincoln avenue and Sedgwick street were bought, on which a church was built at a total cost of $13,500. The church was dedicated by Pastor Boory, December 27, 1903, when Rev. C. P. Wiles preached the sermon. The second pastor was Rev. Samuel E. Smith, whose term of service extended from November 1, 1905 to July 1, 1911. Much credit is due this pastor for his careful organization of the congregation for service and the development of the membership. The troublesome floating

indebtedness was paid, and many needed improvements were made to the property. During the pastorate of Rev. Ira W. Trostle there was a serious landslide in the rear of the church, and a great rock broke through the rear wall, but the accident aroused such sympathy for the congregation that the misfortune proved a blessing in disguise. During the pastorate of Doctor John J. Hill, the entire debt was paid, and the church became a self-sustaining parish, November 1, 1919. The pastorates in regular order were as follows: Rev. C. A. Boory, 1900-1905; Rev. S. E. Smith, 1905-1911; Rev. E. E. Hoshour, 1912-1913; Rev. I. W. Trostle, 1913-1916; Rev. J. J. Hill, D. D., 1916-.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

For many years it was the cherished desire of Doctor John G. Goetmann to plant a church on the Perrysville avenue hill, but the door was never fully opened until the summer of 1900, when the Eighth U. P. Church placed their vacated church on the market. This brick church was bought by the Advisory Board of Home Missions for $5,000, and the first Lutheran services were held in it by Rev. C. B. King, Sunday evening, July 22, 1900. Regular services were held for several weeks, and St. Luke's Church was formally organized with forty-two members, August 12, 1900. Twenty-two were received from Trinity Church. The following signed the petition for a charter:

Adams, John I. and wife	Johnstone, Mrs. C. E.	Monath, Charles and wife
Adams, John	Kalmeyer, Theodore	Reithel, William and wife
Adams, Harry	Kifer, James	Schmitt, Henry M.
Adams, Mary	Kifer, Mrs. James	Schmitt, Mrs. Henry M.
Autrieth, E. C. and wife	Klein, Edwin	Skiles, Gertrude B.
Crissman, J. H. and wife	Koerts, John H.	Stanford, William
Elbourne, Mrs. Doretta	Koerts, Florence	Unger, M. A. and wife
Haugh, Mrs. O. V.	Merker, F. W.	Weaver, W. H.
Heyl, L. M. and wife	Michel, Mrs. Sarah A.	Weaver, Mrs. W. H.

The first Church Council consisted of the following: H.

M. Schmitt, M. A. Unger, and C. E. Autrieth, elders; W. H. Weaver, Theodore Kalmeyer, and Charles Monath, deacons; and J. H. Crissman, James Kifer, and L. M. Heyl, trustees. The Sunday School was organized with thirty scholars, October 7, 1900, Henry M. Schmitt serving as superintendent for many years. His active interest in the work of the congregation was largely responsible for its steady development. The first regular pastor was Rev. J. W. Romich, who served from February 15, 1901, to October 30, 1905. Extensive repairs were made to the building, and it was dedicated by Pastor Romich, June 6, 1901. On March 1, 1904, the church assumed self-support with a membership of 125. In recognition of the services of Pastor Romich, a bronze tablet was placed in the church after his death, which occurred, May 3, 1917. The second pastor was Rev. Henry W. A. Hanson, who served from June 1, 1906, to February 12, 1913. So rapid was the development of the congregation that additional ground was bought in 1910, looking forward to the day when enlargement would be necessary. The corner stone of a new church was laid, August 27, 1911, and the handsome edifice dedicated by Pastor Hanson, May 12, 1912. It was built of stone, with large apartments for Sunday School work, at an approximate cost of $50,000. The old brick church was removed to the rear of the lot and converted into a gymnasium. In honor of the fine church, the city renamed the street St. Luke's Square. At the close of the pastorate of Doctor Hanson, the congregation enrolled 375 confirmed members. The third pastor was Rev. G. Arthur Fry, D. D., who accepted a call, July 1, 1913. A beautiful baptismal font, the gift of Mrs. H. M. Schmitt, was dedicated, June 8, 1919. A healthy benevolent spirit has always characterized the work of St. Luke's, and it has reacted in blessing upon the congregation. During the summer of 1923 an effort was made to clear off an indebtedness of $18,000, and the result was a subscription of $25,000. Located in one of the most attractive residential sections of the city, St. Luke's is certain to take high rank among the greatest of our churches. The pastors served in the following order: Rev. J. W. Romich, 1901-1905; Rev. H. W. A. Hanson, D.D., 1906-1913; Rev. G. A. Fry, D.D., 1913-.

EMMANUEL ENGLISH LUTHERAN CHURCH ETNA, PA.

This church was born in a union mission school, "organized for the purpose of keeping the children off the streets on Sunday afternoons". Under the leadership of W. J. Smith and Albert Lambing, a chapel was built on Vilsack street at a cost of $700, which was dedicated by Rev. S. D. Daugherty of

Sharpsburg in 1894. A union mission school of 100 members was organized in the chapel on the Sunday after the dedication. For the management of this school a board of trustees was organized, consisting of twelve men from the seven different denominations represented in the school. A service committee was appointed by this board, which arranged for preaching services by neighboring pastors. Doctor C. B. King visited this mission school in October, 1898, and proposed that they organize themselves as a Lutheran Church, but the time was not ripe. When he made his second visit in November, 1899, he found many who were willing to enter such an organization. While the Lutherans connected with this mission school were strong enough to organize and maintain a church, the other denominations did all they could to prevent it. Doctor King then made a canvass of the community, and secured the consent of 48 persons to enter the proposed organization. Emmanuel Church was then organized by Doctor King, January 21, 1900, with the following members:

Charles, William J.
Charles, Mrs. W. J.
Charles, Mrs. Wm., Sr.
Dosch, W. P. and wife
Fleming, John and wife
Hartung, Charles
Hartung, Emma
Hartung, Mrs. Emma
Hartung, Isaac
Henry, Mrs. Jacob
Hilbert, Mrs. Rachel
Keil, Doctor J. J.
Keil, Marjorie
Kistner, Mrs. Anna
Lee, Mrs. Annie
McCully, William
McCully, Mrs. William
McLaughlin, R. J.
McLaughlin, Mrs. R. J.
Meiss William and wife
Miller, William H.
Miller, Mrs. W. H.
Pfischner, Mrs. Maria
Pope, Harry
Schreiber, Ella
Schulters, Mrs. Minnie
Seel, Tillie E.
Seel, Mary E.
Seel, Emma E.
Shellaby, Mrs. Mary
Shuker, James
Vidt, John and wife
Vidt, Martha
Weibel, Charles and wife
Weibel, Mrs. William
Weibel, Edward
Weibel, Mrs. Edward
Weibel, Nellie
Weibel, Henry
Weibel, Wallace
Weibel, George
Wheeler, Wm. and wife

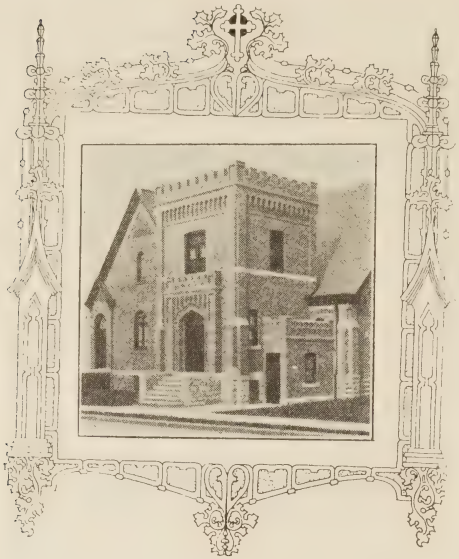
The first Church Council consisted of William H. Miller William J. Charles, R. J. McLaughlin, elders; James Shuker, J. J. Keil, Edward Weibel, deacons. The organization was effected in the mission chapel, and services were held here for the next two Sundays, after which the doors were closed against them. Services were then held in private homes for two weeks,

when the trustees of the chapel saw their mistake and sold it to the Lutherans for $438.87. A new site on Grant avenue was bought from Mr. and Mrs. George Trube for $1,400, where it was decided to erect a larger church because of the growing Sunday School. While the question was being debated, their first pastor entered the field. Pastor Jerome M. Guss served the congregation from March 15, 1900, to November 1, 1910, laying strong foundations upon which pastors are building to the present day. The corner stone of the church was laid, October 14, 1900, and the building dedicated, January 20, 1901, when Doctor Jacob A. Clutz preached the sermon. The total cost of the church plant was $7,000. The parsonage adjoining the church was bought for $3,750, May 16, 1904. The seventh anniversary of the congregation was celebrated by the burning of mortgages valued at $4,500.00. Few missions of the Pittsburgh Synod of the General Synod had a finer record than Emmanuel, self-support being reached, January 13, 1904. During the summer of 1912 the church building was raised five feet, and the basement fitted up for Sunday School and social purposes. The auditorium was also reseated and new heating and lighting systems installed. The total cost of these improvements was $5,000, and the church was rededicated by Pastor Thomas B. Uber, November 17, 1912. This achievement led the men of Emmanuel to buy a new pipe organ, which was formally dedicated by the pastor, January 5, 1913. For a time an interesting Sunday School was conducted at Undercliff by workers from Emmanuel. During the earlier years of its history there was a rapid development in the membership. Organized with 48, it numbered 260 in 1905, 309 in 1910, 469 in 1915, since when it has remained about the same. It is recognized as the leading church of the community. The pastors have served in the following order: Rev. J. M. Guss, 1900-1910; Rev. T. B. Uber, 1911-1913; Rev. M. R. Hamsher, 1913-1914; Rev. A. M. Himes, 1914-1917; Rev. B. H. Pershing, 1918-1921; Rev. H. F. Obenauf, 1921-.

THE EVANGELICAL LUTHERAN CHURCH OF THE REDEEMER

PITTSBURGH, PA.

The Church of the Redeemer is a daughter of Bethany. Pastor John Weidley took a deep interest in the planting of a church in the Homewood section, and, with the support of the Church Council of Bethany, purchased two lots on Mount Vernon street and let the contract for a chapel. The corner stone was laid, January 28, 1900, and the chapel dedicated by



Pastor Weidley, April 22, 1900, when the sermon was preached by Rev. S. T. Nicholas. A Sunday School was organized at once, which developed rapidly in numbers and efficiency. The congregation was organized by Rev. C. B. King, September 30, 1900, with 43 charter members, of whom 22 came from Bethany. Their chapel was built of brick veneer, 34 x 60, at a total cost of $4,500. Such helpful work was done by Student Robert Woods during the summer of 1900 that the congregation determined to secure him as pastor. With this end in view the church was supplied by Rev. R. B. Starks during the winter and spring, and Rev. Woods became the regular pastor immediately after his graduation in the following June. After a few years of successful work it was seen that a larger church was needed, and three additional lots were purchased in 1908, giving the congregation control of a large corner plot at Mount Vernon street and Lang avenue. An extension was then built to the chapel at a cost of $9,000, giving them a plant valued at $37,000. The capacity of both church and Sunday School was again increased in 1915, at an expense of $2,300. Rededication services were conducted by Pastor Woods, September 19, 1915 This long pastorate of Rev. Woods is generally recognized as one of the most successful in the history of the synod. Some of the visible results of the first 23 years were 781 infant baptisms; 1705 adult accessions; $31,898 for benevolence; $154,398 given for all objects. Organized with 43 members, the congregation increased to 301 in 1905, 353 in 1910, 538 in 1915, and 505 in 1920. Although a parish mission of Bethany Church at the beginning, it has never been a mission of the synod.

HEBRON EVANGELICAL LUTHERAN CHURCH EAST PITTSBURGH, PA.

This church is located on Bessemer Terrace, midway between Braddock and Turtle Creek. This community was without

a church of any kind in 1903, when a canvass was made by Rev. S. T. Nicholas and Rev. J. E. Bittle. Encouraged by this canvass, services were begun in a vacant store room on the first Sunday in June. Rev. J. W. Poffinberger was secured as a missionary, under whose leadership interest developed rapidly, and a congregation of forty members was organized, August 20, 1903. The Sunday School, organized about the same time, soon reached an enrollment of one hundred. With the help of the synod a desirable corner lot was secured. The first regular pastor was Rev. Harvey D. Hoover, who served with notable success from February 1, 1904, and March 31, 1907. Such was his missionary spirit that 20 children were baptized and 68 adults admitted to church fellowship during the first nine months of his pastorate. A Young People's Society was organized, March 6, 1904; a Junior Luther League, July 10, 1904; and a Women's Missionary Society, September 12, 1904. A chapel was erected on the rear of the church lot at a cost of $5,600. The corner stone was laid, April 10, 1904, and the chapel dedicated by Pastor Hoover, August 28, 1904. After two years of work, the mission assumed self-support with 168 members and a Sunday School of 445, taking rank as one of the most successful missions of the Pittsburgh Synod of the General Synod. The successors of Pastor Hoover have also given faithful service, building up a congregation that numbered 407 confirmed members in 1923. The long pastorate of Rev. C. D. Russell was especially notable, during which a movement was started for the building of a larger church. The pastors have been the following: Rev. J. W. Poffinberger (supply), 1903; Rev. H. D. Hoover, 1904-1907; Rev. C. M. Teufel, 1907- 1909; Rev. J. T. Fox, 1910-1912; Rev. C. D. Russell, 1912-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH EAST McKEESPORT, PA.

The first effort to plant the Lutheran Church in this community was made by Student W. M. Hackenberg, who held a number of services for interested people in the summer of 1903. These people furnished the nucleus for St. John's Church, which was organized with 23 members by Rev. S. T. Nicholas, August 3, 1903. The first regular pastor was Rev. W. L. Heuser, who served from January 10, 1904, to August 31, 1905. The second pastor was Rev. George O. Ritter, who served from September 30, 1906, to June 1, 1909. During these two pastorates the church was connected with Denmark Manor. A building lot was bought for $600 in 1907; two years later an adjoining lot was secured. The third pastor was Rev. Frank J. Matter, who

served them in connection with Wilmerding from September 15, 1909, to December 1, 1910. The corner stone of their church was laid by Pastor Matter, October 9, 1910, and the completed building was dedicated by Pastor Jonas K. Robb in 1911. The congregation remained in Wilmerding Parish until May 1, 1914, after which it was dependent upon supplies. On May 15, 1922, it was made a separate mission parish, and Rev. Daniel Ketterman was commissioned as the missionary. The congregation reported 93 confirmed members in 1923. The following pastors have served here: Rev. S. T. Nicholas (supply), 1903; Rev. W. L. Heuser, 1904-1905; Rev. G. O. Ritter, 1906-1909; Rev. F. J. Matter, 1909-1910; Rev. J. K. Robb, 1911-1912; Rev. F. L. Will, 1913-1914; Supplies, 1914-1922; Rev. Daniel Ketterman, 1922-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH SWISSVALE, PA.

Less than a century ago the ground now included in Swissvale was under cultivation. Not until 1858 was any organized Christian work begun, and this beginning was in the form of a union Sunday school. Services were held in a little brick school house on the Milligan farm, where Westmoreland and Braddock avenues now intersect. The first Lutheran organization was formed in 1867, when the "Swissvale Evangelical Lutheran Church and Academy" obtained from James Swisshelm an acre of ground where the Presbyterian Church now stands. This grant was on condition that once in every five years a day school should be maintained. Through the liberality of the Newmyer and Haven families, a small frame church was built, in which Rev. Lepley of the Lutheran Church held evening services. After a time the Lutherans felt that they were not strong enough to keep up the services, and the property was transferred to the Presbyterians, January 5, 1871, on condition that they assume the mortgage. After a lapse of thirty years the attention of the

Pittsburgh Synod was again directed to the field, when canvassers learned that the Ohio Synod had been holding services for several months. Since nearly all the Lutherans of the town were members of General Synod congregations, the Ohio Synod pastor surrendered the field. Rev. T. B. Birch spent the summer of 1902 in the field, and organized a congregation of 42 members, August 24, 1902. A Sunday School of 55 members was organized at the same time. With the help of the synod a small corner lot was bought, on which a chapel was built at a cost of $3,300. This chapel was dedicated by Pastor Longanecker, September 13, 1903. Pastor Longanecker served the mission from December 1, 1902, to April 30, 1905, when the congregation numbered 140 members. The second pastor was Rev. A. F. Richardson, 1905-1906, and the third pastor Rev. H. C. Erdman, 1906-1915. During the pastorate of Rev. Richardson, it became evident that the chapel was too small and uninviting for successful work; it was sold and a new site secured on the corner of McClure avenue and Monroe street. The new church was erected at a cost of $19,000, under the leadership of Pastor Erdman. The corner stone was laid, April 4, 1907, and the church dedicated, April 3, 1908. It was built of brick and stone, Greek-Romanesque in style, and provided the congregation with an attractive place of worship. Because of prevailing unemployment it was hard to raise building funds, and a burdensome debt of $16,000 was incurred. The successor of Pastor Erdman was Pastor P. H. R. Mullen, who began his work, September 8, 1915. Careful organization relieved the financial strain, and the congregation soon prepared for another forward movement. A fine parsonage was built on Schoyer avenue at a cost of $7,000, which was occupied by the pastor, November 20, 1917. St. John's became a self-sustaining parish, May 1, 1921, when the congregation reported 301 confirmed members. The clerical robe was introduced in 1925. The pastors have served in the following order: Rev. T. B. Birch (supply), 1902; Rev. A. R. Longanecker, 1902-1905; Rev. A. F. Richardson, 1905-1906; Rev. H. C. Erdman, 1906-1915; Rev. P. H. R. Mullen, 1915-.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH CRAFTON, PA.

The adjoining towns of Crafton and Ingram were canvassed by Student J. H. Keller during the summer of 1901, but not sufficient interest was found to justify an organization. Student Robert D. Clare spent the summer of 1902 in the community with similar results. During the summer of 1903 Student William H. Hetrick ministered to them, and St. Matthew's

Church was organized with eighteen members, September 3, 1903. Pastors John Weidley, A. J. Turkle, and S. T. Nicholas had charge of the organization service. The Woman's Home and Foreign Missionary Society of the Pittsburgh Synod of the General Synod assumed the care of the congregation as their special mission, and provided generous assistance until the day of self-support, October 1, 1913. A lot was secured on Steuben street, on which a neat brick chapel was built at a cost of $8,500. The corner stone was laid, September 24, 1905, and the church dedicated by Pastor William E. Brown, March 18, 1906. During the pastorate of Rev. Milton E. McLinn, the chapel was raised and improved at a cost of $1,600. A fine property on Noble avenue was bought for $12,500 in 1920, and a lot on Division street for $5,000 in 1924. One side of this Noble avenue house was occupied by Pastor Robert S. Miller as a parsonage, and the other side rented in order to finance the venture. It is hoped to build a larger church at some future date. The growth of the congregation has been slow but substantial, the confirmed membership reaching 296 in 1923. The pastors have served in the following order: Rev. W. E. Brown 1904-1907; Rev. Charles Lambert 1907-1909; Rev. M. E. McLinn, 1910-1919; Rev. R. S. Miller, 1921-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH PITCAIRN, PA.

Pitcairn is one of the new towns of Allegheny County, owing its development to the large shops and yards of the Pennsylvania Railroad. Pastor J. E. Bittle of Turtle Creek began services here in 1895, but officials of the synod were not favorable to the work and it was discontinued. Then Pastor William E. Bauer of Braddock secured the use of Reed's Hall on Broadway, conducting the first General Council service, April 19, 1903. Twenty persons were present at this first service. After continu-

ing these services for some time, St. Paul's Church was organized with twenty members, September 27, 1903. The church was connected with Braddock Parish, and served by Pastor W. E. Bauer until April 25, 1909. Before the expiration of the first year, the congregation was encouraged to acquire property for itself by a gift from the King's Daughters of the First Church of Warren. A charter was secured, September 15, 1913. During the pastorate of Rev. Bauer, the Baptist Church was used as a place of worship. His successor was Pastor William A. Zundel, who served from October 1, 1909, to July 1, 1911, tendering his resignation in order that the Pitcairn-Trafford Parish might be formed. A lot on Robinson street was bought for $775, March 20, 1910, and the use of a portable chapel of the Pittsburgh Church Extension Society secured. This chapel was used for ten years before the congregation was ready to build a permanent church of their own. The chapel was dedicated by Pastor Zundel, September 18, 1910. The third pastor was Rev. H. F. Obenauf, who served from August 1, 1911, to December 31, 1916. During this pastorate, 74 new members were added to the congregation and the lot on the corner of Center avenue and Agatha street bought for $2,500. Student W. H. Baker supplied the parish during the summer of 1917, and became the regular pastor immediately after his ordination in 1918. Pastor Baker worked indefatigably to create sentiment for the erection of a permanent church, and was finally successful. The Pittsburgh Church Extension Society agreed to loan $10,000 without interest, and the U. L. C. Board agreed to pay the interest on an additional $10,000. With such assistance the congregation could no longer hold back. The corner stone of their church was laid October 15, 1922, and the completed building dedicated by Pastor Baker, June 17, 1923. It was built of scored brick and stone, 37x67, with exposed trusses and a churchly chancel, at a cost of $38,000. The basement was equipped for Sunday School purposes. At once the congregation began to respond to the call of the church under the improved conditions, and 145 members were reported in 1923. The pastorates have been the following: Rev. W. E. Bauer, 1903-1909; Rev. W. A. Zundel, 1909-1911; Rev. H. F. Obenauf, 1911-1916; Rev. W. H. Baker, 1918-1924; Rev. R. F. Steininger, 1924-.

EVAN. LUTHERAN CHURCH OF THE REDEEMER CARRICK, PITTSBURGH, PA.

The founding of this church was due to a number of members of Grace Church, South Side, whose homes were located along the Brownsville road. A meeting was held at the home of

Henry Thielman, May 1, 1901, the outcome of which was the canvass of the community by Student Paul Roth, who found sixty Lutherans interested in the founding of a church. The chief obstacle in the way of immediate organization was the lack of a church. The pastor of Grace Church, Doctor D. L. Roth, was in sympathy with the movement, but not in a position to finance the erection of a church. Doctor Roth then consented to act as trustee for the proposed congregation, and a fine building lot on the Brownsville road, 100x140 in size and valued at $4,000 at that time, was donated by Henry Thielman. William J. Clark, J. Boyd Duff, Esqr., and F. W. Drebert served as a building committee, and gave their individual notes for obligations incurred. The contract for the building was let to Ensell and Dryden for $5,666, but separate contracts were let for glass, furnishings, etc. The Sunday School was organized by the acting pastor, Rev. F. W. Kohler, May 24, 1903, J. Boyd Duff becoming the first superintendent. The corner stone of the church was laid by Rev. F. W. Kohler, April 19, 1903, and the completed building was dedicated by Rev. H. S. Gilbert, September 20, 1903. The total cost of the furnished church was $11,227.20. Pastor Kohler continued to serve the congregation until August 1, 1903, when a call was accepted by Pastor H. S. Gilbert. It was agreed that any confirmed members of the Evangelical Lutheran Church could become members of the new organization by signing the model constitution recommended by the General Council. A meeting of these was held, August 23, 1903, when the following signed the constitution:

Bankerd, William J.
Bankerd, Mrs. Clara
Baxmyer, William F.
Baxmyer, Mrs. W. F.
Bauman, W. E. and wife
Blohm, H. C.
Clark, William J.
Clark, Mrs. Mary
Clark, Oliver
Clark, Nellie
Cox, Mrs. Sadie
Dierker, C. F. and wife
Drebert, F. W. and wife
Drebert, Arthur
Duff, J. Boyd
Duff, Mrs. Alice
Duff, Mrs. Mary J.
Duff, Ella
Duff, Thomas A.
Duff, Mrs. Thomas A.
Gilbert, Mrs. H. S.
Gilbert F. I.
Henning, A. J. and wife
Hillebrecht, John
Kress, Ulrich
Kress, Mrs. Katherine
Lininger, W. S. and wife
Lininger, Effie
Lininger, E. W.
Lininger, William
Moeller, Mrs. Katie W.
Reynolds, Mrs. Blanche
Rudell, Louise
Sode, Christian
Sode, Barbara
Sode, Otila
Succop, Mrs. Elizabeth
Thielman, Henry
Woodford, Mrs. George.B.

The first deacons were William J. Clark, F. W. Drebert, Thomas A. Duff, William F. Baxmyer, O. O. Clark, Charles F. Dierker, Albert J. Henning, Henry Thielman, and William F. Bankerd. The church was chartered, November 28, 1903, and a new constitution adopted under this charter, April 4, 1904. Pastor Gilbert resigned, May 8, 1910, and was succeeded by Pastor John A. Waters, who served from October 1, 1910, to October 2, 1922. On the twenty-fifth day after his resignation, this devoted servant of Christ was called to his reward at Jumonville, Pa. For years he suffered from a heart affection, and none but his intimate friends knew under what a handicap he served

the parish. When Pastor Waters began his work here, there was considerable strife in the congregation and much talk of organizing another church in connection with the General Synod. The congregation at the time was a mission of the General Council, but conditions improved so rapidly that self-support was assumed, May 1, 1913. Pastor Waters was also compelled to battle with a church debt of $9,000, but the payment of the last dollar of this was celebrated by a mortgage burning, September 12, 1920. A pipe organ was installed at a cost of $1,300 in 1917. The successor of Pastor Waters was Pastor M. Herbert Messner, who accepted a call, November 22, 1922. At the beginning of this pastorate a fine parsonage was erected. A consecutive list of the pastorates is as follows: Rev. H. S. Gilbert, 1903-1910; Rev. J. A. Waters, 1910-1922; Rev. M. H. Messner, 1922-.

MESSIAH EVANGELICAL LUTHERAN CHURCH HOMESTEAD, PA.

The founding of this church was largely due to Pastor W. J. Bucher of Braddock, who introduced the missionary superintendent of the synod to a number of Homestead people, who were anxious for the establshment of a General Synod Church. Their first service was held, July 3, 1904, with an encouraging attendance of forty persons. A like number was present, August 6, 1904, when the Sunday School was organized. The greater part of the preliminary work was done by Student Uriah A. Guss, who spent the summer of 1904 in the community. The organization of the congregation was effected by Doctor John Weidley, September 11, 1904, when thirty-seven members were enrolled. The first regular pastor was Rev. Webster C. Spayde, whose pastorate extended from February 15, 1905, to November 30, 1906. The mission was fortunate in being able to rent the St. Mark's German Evangelical Church as a place of worship; and much of its earlier progress may be credited to this. One thing has strongly militated against the success of this congregation, and that has been too frequent changes of pastors. Before a pastor could fairly adjust himself to the parish, something happened to cause a change of leaders. The longest of the pastorates was that of Rev. W. A. Berkey, who was enabled to accomplish much for the permanent good of the parish. The corner stone of a new church was laid, November 3, 1912, and the feast of dedication was conducted by Pastor Berkey, April 6, 1913. A parsonage was built in connection with the church, and the entire cost of the plant including the site was $12,500. A debt of $7,900 remained, but the last of this was paid in 1923 during the pastorate of Rev. D. P. Drawbaugh. During the

years, 1919-1923, there was much talk of effecting a merger with St. John's Church, but no common basis of union could be found, and the matter was indefinitely postponed. The order of the pastorates was as follows: Rev. W. C. Spayde, 1905-1906; Rev. C. R. Dunlap, 1907-1908; Rev. D. U. Bair, 1909-1910; Rev. D. E. Rupley, 1910-1911; Rev. W. A. Berkey, 1911-1916; Rev. D. L. Shaffer, 1916-1919; Rev. D. P. Drawbaugh, 1920-1923; Rev. J. F. Kelly, 1923-.

MESSIAH EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

This church is located in a resident section of the city known as Morningside. Attention was first called to the field by resident members of Mt. Zion Church; and the first service was held in the home of Julius Wunderlich in the fall of 1907. An unoccupied school room was then secured, and services were held there every Sunday morning. Rev. D. R. Sumstine and Student Samuel Smith served as supply pastors. A preliminary canvass had been made by Pastors Wiles and Reller, but a second canvass was made by Student Smith, and Doctor J. E. Bittle was able to organize the congregation, September 13, 1908, with twenty-nine members, nineteen of whom came from Mt. Zion. Morningside and Homestead were connected as a parish, and Rev. D. U. Bair served as the first pastor, May 1, 1909, to July 1, 1910. The second pastorate was equally short, Rev. D. E. Rupley serving from November 1, 1910, to May 15, 1911. During this pastorate a lot was purchased, on which the portable chapel of the Advisory Board was placed and dedicated. Rev. John G. Koser served the mission in connection with East Carnegie from May 1, 1912, to April 1, 1913, when it was made a separate parish under the care of Rev. E. F. Dickey. Under the leadership of Pastor Dickey the present church was secured. The corner stone was laid, October 10, 1915, and the church dedicated, April 2, 1916. The church was constructed of brick and stone, and furnished in churchly taste, at a total cost of $12,500. During the following year a pipe organ was installed and dedicated. Since the securing of a permanent church, there has been a steady development in the strength of the congregation, 157 confirmed members being reported in 1923. This was the first of the General Synod congregations to make use of the clerical robe in public services. The following pastors have served here: Supplies, 1908-1909; Rev. D. U. Bair, 1909-1910; Rev. D. E. Rupley, 1910-1911; Rev. J. G. Koser, 1912-1913; Rev. E. F. Dickey, 1913-1916; Rev. D. B. Lau, 1916-1918; Rev. S. G. Dornblaser, D.D., 1919-1922; Rev. W. L. Winner, 1923-1925; Rev. E. L. T. Engers, 1925-.

TEMPLE EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

The need of a Lutheran Church in the Herron Hill section of the city was felt for a number of years by neighboring pastors, and the first service was conducted by Doctors John Weidley and A. J. Turkle, May 1, 1904, when fifty-three persons were in attendance. A Sunday School was organized, May 8, 1904, which soon enrolled more than one hundred scholars. Rev. H. C. Erdman canvassed the field with encouraging results in the summer of 1904, and effected the organization of the Evangelical Lutheran Church of the Atonement with a membership of forty, October 2, 1904. The chapel of the Primitive Methodists was rented by the Advisory Board of Home Missions as a place of worship. Pastor Erdman resigned, June 16, 1906, and was succeeded by Pastor T. B. Yeakley, who served from December 1, 1906, to March 17, 1908. During this pastorate, the name of the church was changed to that which it now bears. The long pastorate of Rev. R. B. McGiffin, 1908-1917, was rich in fruitage. Under his leadership the congregation bought a church home at 815 Anaheim street, which was renovated to meet the immediate demands. All the needed funds were raised by the mission within a few years. This building was raised three feet and moved to the rear of the lot in 1918, and a churchly stone front was then built, which gave to the entrance a stately appearance. The renovated building was dedicated by Pastor McGiffin, April 22, 1917, when a large part of the $6,200 cost was solicited by Doctor C. B. King. Temple Church became self-sustaining, November 1, 1919, but the changes in the population of Herron Hill have made it difficult to carry on the work. Negroes and Jews are crowding the original population off the hill, and many of the members now live a long distance from their church. The pastors have served in the following order: Rev. H. C. Erdman, 1904-1906; Rev. T. B. Yeakley, Ph.D., 1906-1908; Rev. R. B. McGiffin, 1908-1917; Rev. C. E. Liebegott, 1917-1920; Rev. G. G. Ruff, 1920-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH PITTSBURGH, PA.

The first opening for the planting of a General Synod Church on the South Side was presented in the spring of 1905, when, after a canvass of the Arlington avenue district, Rev. Joseph H. Keller was able to organize St. James Church with 42 charter members, June 18, 1905. The organization service was conducted by Doctor J. E. Bittle, missionary superintendent of the synod. The first service was held in Stoehr's Hall, and was attended by

eleven women and one man. The Sunday School was organized with 27 scholars, May 14, 1905, and a Ladies' Auxiliary in September of the same year. The church was granted a charter, August 11, 1906, and lost no time in securing a permanent place of worship. The corner stone of a church was laid on their Arlington avenue lot, May 5, 1907, and the completed building dedicated by Pastor Keller, October 6, 1907. The church was built of brick and stone, with churchly furnishings, at a cost of $14,000. At the time of the dedication the congregation numbered 115 members, and there was an attendance of 125 in the flourishing Sunday School. In spite of this apparent strength the mission had difficulty in adjusting itself to the burden of debt incurred in the building, and Doctor C. B. King was called upon for aid. Only after the lapse of several years was any appreciable reduction made in the heavy debt. During the pastorate of Rev. G. F. Hegele the congregation assumed self-support, but a dissension then arose which resulted in heavy losses, and great difficulty was experienced in securing a pastor. On February 1, 1923, an arrangement was made by which Rev. J. Kent Rizer of Grace Church became pastor also of St. James, giving to both congregations the benefit of a morning service. The congregation could report but 78 members in 1923. The pastors have served in the following order: Rev. J. H. Keller, 1905-1910; Rev. M. R. Hamsher, 1910-1913; Rev. W. O. Ibach, 1913-1916; Rev. W. A. Sadtler, Ph.D., 1916-1918; Rev. G. F. Hegele, 1918-1920; Rev. F. J. Fuerst, 1920-1922; Rev. J. K. Rizer, 1923-1925.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH SEWICKLEY, PA.

St. Paul's Church was organized by Rev. P. J. C. Glatzert, April 18, 1907, with thirty-three members. A missionary appropriation of $400 was granted by the Pittsburgh Synod, and Pastor Glatzert became the first missionary, serving the mission in connection with Leetsdale and Wall Rose. A charter was obtained and the church admitted to the synod during the same year. During the first several years the congregation battled against many discouragements, and many believed that it could not survive. But the loyal people never gave up, and bought a good building site at a cost of $4,000 in 1910, when many considered their future hopeless. The second pastorate was that of Rev. Robert R. Durst, 1914-1919, during which the portable chapel of the Parkersburg Church was secured and erected on their lot. This chapel was thoroughly renovated by the reorganized congregation, which numbered twenty-five members at

the time of the reopening. Pastor Durst built up a congregation of eighty-one members, and paid $3,000 on the church debt. He was succeeded by Doctor C. B. King, February 15, 1920, under whose ministry the remaining debt was quickly raised and plans were made for the erection of a permanent church. Doctor King gathered a subscription list of $18-000 before the contract was let for the building. The corner stone was laid, October 9, 1921, and the church dedicated by Pastor King, March 26, 1922. The church was built of brick and stone at a cost of $33,-000, and the finances were so well managed that a debt of only $12,400 remained in 1923, of which fully one-half had been subscribed. Many new members were added to the congregation, and a fine spirit of hopefulness was established. Adjoining property was bought in 1924. The pastorates were as follows: Rev. P. J. C. Glatzert, 1907-1913; Rev. R. R. Durst, 1914-1919; Rev. C. B. King, D.D., 1920-1924; Rev. M. E. Cole, 1924-

ST. JAMES EVANGELICAL LUTHERAN CHURCH EMSWORTH, PA.

This congregation was organized by pastors of the Joint Synod of Ohio. At the time of the adoption of a constitution, the question of secret orders raised a sharp point of difference, and members of the congregation began to negotiate with officials of the Pittsburgh Synod of the General Synod for a permanent pastor. The congregation was admitted to the synod in 1909, and connected with Mt. Olivet Church of Spring Hill as a mission parish. The Rev. Wilbur C. Mann took charge of the two congregations, October 1, 1909, surrendering Mt. Olivet, September 1, 1921. The corner stone of their church was laid, March 13, 1910, and the building dedicated by Pastor Mann, June 5, 1910. It was a modest little structure, erected at a cost of $4,000, but has been a real church home to increasing num-

bers of people, who will soon have the strength to build a greater temple. At the time of the dedication the membership numbered 39, but this was gradually increased to 117, November 1, 1919, when self-support was assumed. This church has been blessed with a number of good laymen, who have rendered large service in the work of the synod. A new site was secured in 1923 at a cost of $3,600, on which it is proposed to erect a new church.

HOLY TRINITY EVANGELICAL LUTHERAN CHURCH BEECHVIEW, PITTSBURGH, PA.

Mission work was begun in this community in the summer of 1906. A canvass revealed the fact that there was an opening for the Lutheran Church, but no suitable place of meeting could be found. An empty room was finally secured in a building erected as a hotel, and here a temporary organization was effected, October 14, 1906. Rev. D. R. Sumstein supplied the mission for a few Sundays, and Doctor George M. Heindel became the first regular pastor, October 28, 1906. Under his leadership the mission developed rapidly, and he was able to effect a permanent organization, February 3, 1907, with the following members:

Adams, Mrs. Lucy H.	Frank, Mrs. Louisa	Henderson, Mrs. Arabella
Arthur, T. A., and wife	Frye, Mrs. Nancy	Kline, Mrs. Elizabeth
Charles, William J.	Frye, Oliver	Leighley, Chambers M.
Charles, Mrs. W. J.	Frye, Mary	Leighley, Mrs. C. M.
Critchlow, Edward	Frye, Anna	Petereins, John and wife
Critchlow, Mrs. Edward	Frye, Edward	Schrecker, John
Frank Prof. A. G.	Henderson, Horace	Shellaby, Mrs. Mary

The constitution recommended by the General Synod was adopted at this meeting; and the following church officers were elected: W. J. Charles and C. W. Leighley, elders; John Petereins, Oliver Frye, John Schrecker, and Prof. A. G. Frank, deacons. A portable chapel was secured for the use of the mission, and forty-five persons were present, April 27, 1907, when it was used for the first time. This chapel was dedicated, May 12, 1907, when Doctors A. J. Turkle, William H. Nicholas, and J. B. Markward assisted the pastor. The congregation was designated as the Young Peoples Mission of the Pittsburgh Synod and supported as such for a number of years. Doctor Heindel resigned, December 1, 1909, and was succeeded by Rev. W. Blair Claney, who served from February 1, 1910, to January 1, 1913. During this pastorate the present church was erected. Two lots on Beechview avenue were bought for $2,350, and a neat brick chapel erected at a cost of $13,000. The corner stone was laid, May 21, 1911, and the church dedicated by Pastor Claney, October 22, 1911. Pastor Claney's successor was Pastor W. K. Himes, who served from May 5, 1913, to November 15, 1918. During the latter part of this pastorate the church at Franklin

Road was served by Pastor Himes, but this arrangement was given up when it did not work to the advantage of either congregation. Rev. William A. Berkey took charge of the parish, January 1, 1919, under whose leadership the debt was gradually paid, the Sunday School room enlarged, and the membership steadily increased to 174 in 1923. The pastors have served in the following order: Rev. G. M. Heindel, D.D., 1906-1909; Rev. W. B. Claney, 1910-1913; Rev. W. K. Himes, 1913-1918; Rev. W. A. Berkey, 1919-.

ST. ANDREW'S EVANGELICAL LUTHERAN CHURCH CARNEGIE, PA.

This church was born in the heart of a devoted family, which, in order to keep in closer touch with their brethren of the same faith, organized a Sunday School and invited their friends and neighbors to attend. When this school outgrew these private quarters, Martin's Hall on the corner of Main street and Broadway was rented, where the missionary superintendent effected a temporary organization, October 15, 1905. From that time to April 1, 1906, regular services were conducted by Pastor W. E. Brown of Crafton. Services were then discontinued because it was no longer possible to rent the hall. The Sunday School was then allowed to meet in the East Carnegie Shawhan School, with the understanding that it should be conducted as a union school. The Crafton pastors were always willing to lend a helping hand to this school, and M. E. Studer of the Crafton Church served for a time as the superintendent. The Ulsh family never failed to furnish a large quota of workers. During all this time there was a strong sentiment for the organization of a Lutheran Church, but the people were restrained by the lack of a church building. On May 6, 1910, a lot on the corner of Doolittle avenue and John street was deeded by Mr. and

Mrs. H. C. Dunn to Rev. Milton E. McLinn, acting trustee of St. Andrew's Church, for a consideration of $600. The Ladies' Aid Society advanced $100 for the purchase of this property. The corner stone of a frame chapel was laid, June 19, 1910, and the completed church dedicated by Doctor J. E. Bittle, October 2, 1910. The congregation was organized by Doctor Bittle in the unfinished church, July 31, 1910, with 36 members. The cost of the church was $3,400. A charter was obtained, September 13, 1910, which retained the cherished name of the provisional organization of 1905. The first regular pastor of the mission was Rev. W. Roy Goff, who served from November 1, 1910, to December 1, 1911. During the pastorate of Rev. Edwin B. Boyer, the lot adjoining the church was bought for $700, and a good parsonage was built at a cost of $3,700. The pastors have served in the following order: Rev. W. R. Goff, 1910-1911; Rev. J. G. Koser, 1912-1914; Rev. N. D. Swank, 1914-1916; Rev. E. B. Boyer, 1916-1920; Rev. M. H. Messner, 1921-1922; Rev. C. F. Hildebrand, 1923-1924; Rev. E. F. Dickey, 1924-.

EVAN. LUTHERAN CHURCH OF THE EPIPHANY PITTSBURGH, PA.

The work of establishing this mission church was begun by Rev. Robert G. Rosenbaum in the spring of 1909. A canvass revealed a number of Lutheran families living in the community, many of whom professed an interest in the establishment of a congregation. The missionary superintendent rented a frame chapel on the corner of Lemington avenue and Montezuma street from the Methodists, and conducted the first service, June 20, 1909, which was attended by 28 persons. Mr. Charles Fuhr took an active part in the organization of the Sunday School, which was effected with twenty scholars. Such were the humble beginnings of Epiphany. Student A. T. Michler spent the summer of 1909 in the field, and Student W. A. Fluck the summer of 1910. A preliminary organization was effected, March 23, 1910, when William Johe, Jacob Schwartz, W. C. Thoma, and H. A. Trauger were elected church officers. The Methodist chapel was then bought for $3,500, and here the congregation has worshipped to the present day. The Episcopalians shared the chapel with the Lutherans for a time, but their organization failed. The officers of the temporary organization, in conjunction with the missionary superintendent, extended a call to Rev. Ira M. Wallace, Ph.D., and he became the first regular pastor of the mission, October 23, 1910. The formal organization of the church took place, January 8, 1911, when a constitution and by-laws were adopted. Twenty-nine members signed these docu-

ments. A Women's Missionary Society was organized on the same day with five members. Pastor Wallace served the mission until January 11, 1920, admitting 212 persons to communicant membership. Confident of success, the church was incorporated May 7, 1921, during the pastorate of Rev. I. N. Dundore. Pastor Dundore served from June 15, 1920, to July 31, 1922. His successor was Rev. Arthur C. Waldkoenig, who began his work, June 1, 1923. This church is located in a district, in which there is large room for expansion. Many other Lutheran churches of the city have members living within walking distance of the church, and it is believed that they will all be interested in time. A new church site was bought in 1925. The order of the pastorates is as follows: Rev. I. M. Wallace, Ph.D., 1910-1920; Rev. I. N. Dundore, 1920-1922; Rev. A. C. Waldkoenig, 1923-.

LUTHER MEMORIAL EVAN. LUTHERAN CHURCH PITTSBURGH, PA.

Early in the summer of 1916, the merging of the Friendship avenue and Fourth Presbyterian churches of the city placed the property of the latter on the market. This church was located in the Shadyside district, where the need of a Lutheran congregation had long been felt. A committee of the Advisory Board of Home Missions inspected the property and advised its purchase. A canvass of the community supported these views, and the first service was conducted by Doctor A. J. Turkle and Doctor G. W. Englar, June 18, 1916. Rev. Frank Edwin Smith was called by the Board as the first missionary, and began his work, July 1, 1916. Vespers and an afternoon Sunday School were conducted until September 24, 1916, when Doctor J. E. Bittle organized the congregation with 104 members. Pastor Smith was then given a formal call. The church was rededicated by Pastor Smith, June 3, 1917, when Doctor G. W.

Englar preached the dedicatory sermon. On their first anniversary the congregation raised $8,000 of the $12,000 needed to purchase the property. Under the leadership of their pastor they steadily increased in strength, until self-support was reached with a membership of 280 in 1924.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH GLASSPORT, PA.

This mission was organized by the missionary superintendent of the Pittsburgh Synod of the General Synod, March 10, 1910, with twenty-one members. The oversight of the new church was assigned to Doctor T. A. Himes, in connection with his work as pastor of Trinity, McKeesport. Doctor Himes ceased his work in the mission, September 1, 1910, and was succeeded by Rev. U. A. Guss, who also served the mission in connection with McKeesport Parish, 1911-1912. The first resident and regularly elected pastor of St. John's was Rev. Andrew C. Curran, who began his pastorate, August 1, 1912, serving the congregation in connection with Elrama. The church and parsonage of the United Evangelicals, corner of Vermont and Seventh streets, was bought for $4,800 in 1912. This was considered a good purchase, and the congregation raised a fund of $650, with which the property was put in first class condition. This church was used for the first time, October 13, 1912. A pipe organ was secured from Trinity Church, Connellsville. New chancel furnishings were dedicated by Pastor Curran, December 15, 1914. The congregation has gradually increased in membership, and was able to report 115 communicants in 1923. The pastors have served in the following order: Rev. T. A. Himes, D.D., 1910; Rev. U. A. Guss, 1911-1912; Rev. A. C. Curran, 1912-1919; Rev. S. K. Herbster, 1920-.

TRINITY EVANGELICAL LUTHERAN CHURCH CLAIRTON, PA.

On January 1, 1922, the towns of Clairton, North Clairton, Wilson, Large, and Blair, united to form the third class city of Clairton. General Synod and General Council workers looked over this field in 1900, but were not able to establish a permanent organization, largely because of the high percentage of foreign-speaking peoples in the new population. When the Carnegie Steel Company built the new town adjoining Wilson, a number of Lutherans moved in who were ready for the organization of a church. Doctor Bittle visited them in the summer of 1920, and made arrangements for Student Walter Winner to conduct a

canvass. A protest was made against this canvass by the Swedish pastor of Duquesne, who had been holding services for a number of Lutheran Swedes in the Presbyterian Church of Wilson. This protest was finally withdrawn, and Student David E. Maxwell was sent into the field. Trinity Church was organized by the missionary superintendent with 21 members, July 31, 1921, but the charter list was kept open until October 9, 1921, when 45 names were enrolled. The charter was secured in July, 1922. Student Oscar Carlson supplied the mission during the winter of 1921-1922, and Rev. D. E. Maxwell took full charge of the parish as the first regular pastor, June 22, 1922. The missionary appropriation for the first year was $1,000. The first church officers were William Young, F. K. Porter, Howard Emigh, Walter Bockstoce, Joseph Cruthers, F. J. Falkner, W. W. Zerbe, and Robert Dowie. The first superintendent of the Sunday School was W. W. Zerbe. One of the best church sites in the city was then bought for the mission by the Advisory Board for $2,575, and here a portable chapel was set up by voluntary workers. The chapel was used for the first time, December 25, 1921. When Pastor Maxwell resigned, October 1, 1925, he could report 109 confirmed members and a Sunday School of 108 scholars.

CHAPTER X

CHURCHES OF ARMSTRONG COUNTY

1796-1924

"Other men laboured, and ye are entered into their labours."

ARMSTRONG COUNTY derives its name from Colonel John Armstrong, who destroyed the old Indian village of Kittanning in 1756. It has been the banner county of the Lutheran Church in western Pennsylvania for many years, ranking first in percentage of Lutherans among the church-going population. Many of the first settlers of the county, 1786-1816, were German farmers of Lutheran faith. The greater part of the German pioneers settled in Allegheny, Kittanning, South Buffalo, Plum Creek, and Sugar Creek townships, centralizing in the first two. The first Lutheran pastor to preach in the county was Rev. John M. Steck of Greensburg, who made annual visits to some of the stronger settlements from 1796 to 1815. These services were held in private homes and barns, and sometimes in groves, when the audience was large and the weather favorable. Succeeding pioneer pastors were Rev. John Gottfried Lamprecht, 1813-1815; Rev. Peter Rupert, 1814; Rev. John Adam Mohler, 1817-1823; Rev. Karl M. Zeilfels, 1824-1825; and Rev. Gabriel Adam Reichert, 1822-1837. The last named was a true Bishop, rendering the same service to the scattered Lutherans of Armstrong County that Rev. John M. Steck gave to those of Westmoreland. He spent the greater part of his time in the field, counselling the people in their homes, baptizing and confirming their children, organizing congregations, and preaching three or four times every week for a period of fifteen years. His private diaries are of incalculable value in determining the early history of these churches. Armstrong County was the chief battle ground of the Pittsburgh Synod during the synodical controversy, and only a false history would fail to make this plain. The struggle between the contending parties for the control of the county was intense. At the time of the synodical merger in 1919, their relative strength in confirmed members was as follows:

GENERAL SYNOD

Manorville, Grace	286
Manorville, Christ	220
Manorville, Emmanuel	140
Leechburg, Hebron	660
Leechburg, Grace	163
Apollo, First	525
Freeport, Emmanuel	191
Elderton, St. Jacob's	88
Elderton, Christ	73
Elderton, Mount Union	153
Plum Creek, St. John's	116
Worthington, St. Mark's	222
Worthington Church	198
Chicora, Mt. Pleasant	130
Rockville, St. Matthew's	125
Bethel Church	124
Springs Church	85
Maysville Church	153
Eddyville, St. Mark's	25
Rural Valley, First	57
Rural Valley, Pleasant Union	51
Kittanning, St. Paul's	201
Kellersburg, Salem	36

GENERAL COUNCIL

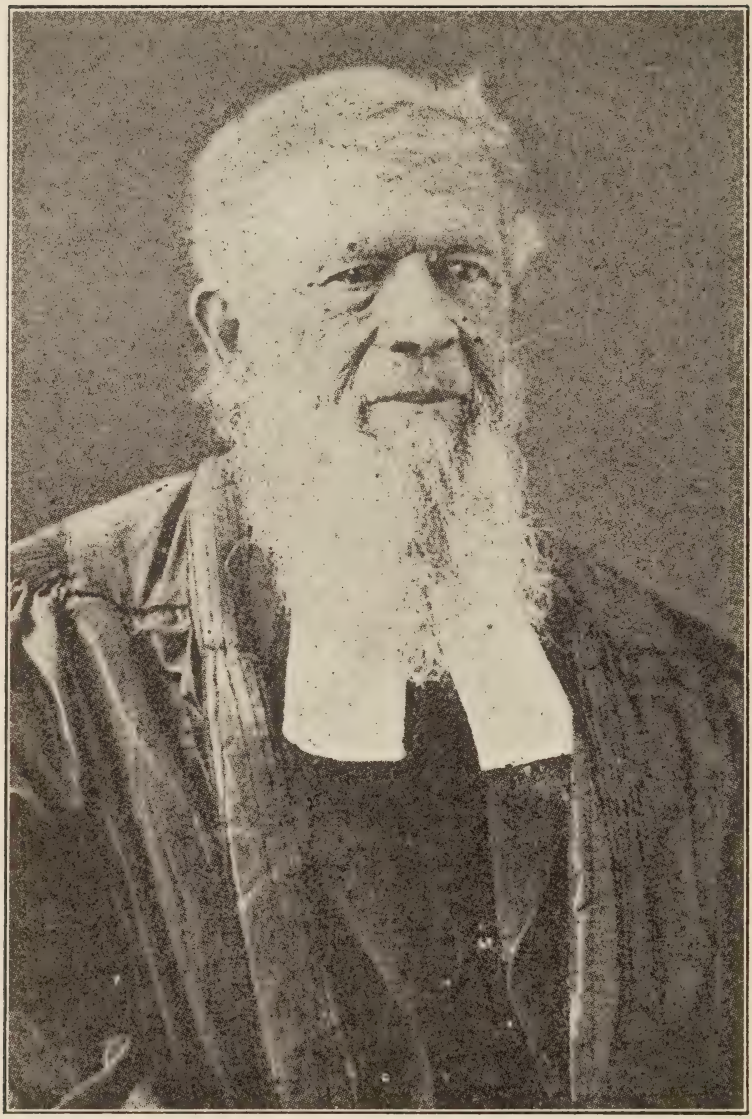
Brick Church, St. Michael's	170
Brick Church, St. John's	50
Kittanning, St. John's	497
Leechburg, First	584
Forks, Zion	145
Forks, St. Paul's	120
Freeport, Zion German	36
Freeport, St. John's	65
Freeport, St. Matthew's	45
Ford City, St. John's	65
Wayne Township, Jerusalem	70

As soon as the merger plans of the two synods were clearly defined, congregational mergers were effected in Kittanning and Freeport, and rural parishes readjusted to suit the new conditions. In 1921 there were 32 churches in Armstrong County belonging to the Pittsburgh Synod, and one church belonging to the Ohio Synod. All services in these churches, with a single exception, were then conducted in the English language.

CHRIST EVANGELICAL LUTHERAN CHURCH KITTANNING TOWNSHIP, ARMSTRONG COUNTY, PA.

About the year 1760, the widow of Ulrich Rupp with her two children, Franz and Christina, emigrated from Germany to America. After a residence of twelve years in Lehigh County, Franz and Christina (now the wife of Christopher Uhrig) were found among the pioneers of Westmoreland near Greensburg. In 1774 the names of "Frantz Raupp" and "Stofel Uhrig" are found attached to the historic Fort Allen petition, asking for more adequate protection against the Indians. Two years later Frantz enlisted in the American army, serving in the Fort Pitt garrison until the close of the war. In company with Christopher Uhrig he took up a large tract of land in Kittanning Township in the year 1786. On a portion of this land, patented by Christopher Uhrig, July 31, 1786, a cemetery was laid out; and in this cemetery a log building, known as the "German Meeting House", was built in 1796. This was undoubtedly the first Lutheran church built within the confines of Armstrong County. The first service in this log church was conducted by Rev. John M. Steck, who was deeply interested in this undertaking of his two former parishioners. From 1796 to 1813, this pastor made annual visits to the Rupp settlement and ministered to the people

in word and sacrament. The deed for this land was formally executed, June 15, 1814, when Christopher Oury and his wife, for a consideration of $100, conveyed a plot of five and a quarter acres to George Williams and Henry Schrecongost, acting trustees for the German Meeting House. Frantz Rupp died, December 28, 1817, and his body was laid to rest in the cemetery of the church that has born his name to the present day. Other men, prominent in the early history of the church, were Conrad Schrecongost, Peter Heilman, Daniel Heilman, Martin Blose, Adam Ohlinger, Daniel Bautsch, David Fitzgerald, and George Williams. It was organized as a union church, in which Reformed and Lutherans had an equal share; but the Lutheran element was much the stronger, and the Reformed families were absorbed at an early date. In 1813 they were visited by Rev. John Gottfried Lamprecht, who served as their pastor for two years. A second and better log church was built during his ministry. In 1817 the congregation joined with three others in petitioning the Ministerium of Pennsylvania for a pastor, and Rev. John Adam Mohler served them from 1817 to 1823. Rev. David Earhart says of him: "Though his preaching was fair and his musical talent such that he frequently taught singing school, it was commonly reported that, because of improper conduct, he lost the confidence of the people and then his charge also. He afterwards preached for the Methodists in the state of Indiana". Rev. Karl M. Zeilfels, a man of similar character, preached for them during the years 1824 and 1824. It was said that he collected a considerable sum for a new church, put the money in his own pocket and left the community. Very little is known of his later life, except that he became the pastor of some independent churches in Ohio. The next pastor was Rev. Gabriel Adam Reichert, a thorough German, a true Lutheran and a man of God. His private diary indicates that he became pastor of the congregation, October 14, 1825. For some time previous to this, he was pastor of neighboring churches, and able to preach occa-



PASTOR GABRIEL ADAM REICHERT

sionally at Rupp's. From October 14, 1825, to December 25, 1837, he served them regularly every four weeks, preaching in German, except for an occasional English sermon during the last four years of his pastorate. In his private diary he always refers to this church as "Williams", probably because he sometimes preached at the home of George Williams Sr. In 1830 Konrad Schrecongost and George Wild were the elders, and George Forster and John Krevener the deacons. From 1829 to 1834, he administered the sacrament of the altar to the following persons in this church:

Bauer, Barbara
Bautsch, Daniel
Bautsch, Rachel
Bautsch, Jacob
Bautsch, Anna Katharina
Bautsch,Elias
Bautsch, John
Bautsch, Elizabeth
Bautsch, George
Bautsch, Anna Katharina
Bautsch, Sarah
Buechle, Katharina
Blainey, Heinrich
Eisemann, Jacob
Eisemann, Maria
Forster, George
Forster, Katharina
Forster, Adam
Forster, Daniel
Hartmann, Michael
Hartmann, Elizabeth
Hartmann, Katharina
Hartmann, Michael, Jr.
Hartmann, Heinrich
Hartmann, Margaret
Hartmann, Magdalena
Heilmann, Daniel
Heilmann, Elizabeth
Heilmann, Lydia
Heilmann, Danial, Jr.
Heilmann, Susanna
Heilmann, Solomon
Heilmann, Hannah
Heilmann, Rachel
Heilmann, Jacob
Heilmann, Solomon, Jr.
Heilmann, John
Heilmann, Barbara
Heilmann, Jacob, Jr.
Heilmann, Friedrich
Heilmann, George
Heilmann, Margaret
Heilmann, Eva
Koremann, John George
Koremann, Anna Barbara
Koremann, George
Krevener, John
Krevener, Maria
Krevener, Polly
Lagemann, Alfred
Lagemann, Sarah
Mechling, Michael, Sr.
Mechling, Anna Maria
Mechling, Hannah
Ohlinger, David
Ohlinger, Anna Maria
Ohlinger, John Nicolaus
Ohlinger, George
Ohlinger, Anna
Pleny, Hannah
Reichert, Gabriel Adam
Reichert, Lydia
Richard, Joseph
Rupp, Maria Magdalena
Rupp, Elizabeth
Schmelzer, George
Schneider, Heinrich
Schneider, Elizabeth
Schmidt, Johann
Schmidt, Lydia
Schrecengost, Konrad
Schrecengost, Benjamin
Schrecengost, Susanna
Schrecengost, Elizabeth
Schrecengost, Peter
Schrecengost, Polly
Schrecengost, Christoph.
Schrecengost, Barbara
Schrecengost, Daniel
Schrecengost, Anna Maria
Schrecengost, Hannah
Schrecengost, Susan
Schrecengost, Sybilla
Schrecengost, Margaret
Schrecengost, Heinrich
Segerter, Jacob
Segerter, Kathrina
Stiebesand, Tobias
Stiebesand, Elizabeth
Stiebesand, Sarah
Stiebesand, Barbara
Stitt, John
Stitt, Elizabeth
Torney, Simon
Torney, Polly
Torney, Maria
Wagemann, Susanna
Wild, George
Wild, Mrs. Margaret
Wild, Margaretha
Williams, George
Williams, Margaret
Williams, John
Wililams, Samuel
Williams, Hannah
William Maria Magdalena
Wililams, Margaretha (2)
Williard, Elizabeth
Wolf, Jacob
Wolf, Eva
Wolf, John
Wolf, Isaac
Wolf, George
Yund, Heinrich
Yund, Lydia
Yund, Jonathan
Yund, Margaret

Pastor Reichert's successor was Rev. John H. Bernheim, who resided at Elderton and served the congregation from 1838 to 1845. In the summer of 1845 Rev. G. F. Ehrenfeld became their pastor, and served them faithfully for thirteen years. During his pastorate the English language practically displaced the German, and the old log church was replaced by one built of frame. The corner stone was laid, September 9, 1851, and the church dedicated, December 2, 1852. Two weeks after the dedication, the church caught fire in some way and burned to the ground. The discouraged people rallied to the call of their pastor, and the corner stone of a new and better church was laid, July 7, 1854. This church was dedicated some time during the

following winter. The church was regularly incorporated under the name, "Christ Evangelical Lutheran Church of Kittanning Township", December 16, 1853. Pastor Ehrenfeld's successor was Rev. John A. Earnest, who preached his first sermon in this church, October 23, 1859. Four days later, the church councils of Kittanning, Heilmann's, and Rupp's met and organized Kittanning Parish. Rev. Earnest was called at a salary of $400, one-fourth of which was paid by the Home Mission Committee. After four years the new parish became self-supporting. During this pastorate the General Council controversy broke out in Armstrong County; when Kittanning supported the General Council, and the two rural churches the General Synod. The position of the pastor was very trying; but he finally cast his lot with the General Synod forces. One of the notable pastorates was that of Rev. J. W. Tressler, 1886-1899, during which a substantial brick church was built at a cost of $7,000. This church was dedicated, May 30, 1897, when pastors of the General Council and General Synod had a part. Although located in a farming community Christ Church has lost little or none of her strength. A list of pastors follows: Rev. J. M. Steck, 1796-1813; Rev. J. G .Lamprecht, 1813-1815; Rev. J. M. Steck, 1815-1817; Rev. J. A. Mohler, 1817-1823; Rev. K. M. Zeilfels, 1824-1825; Rev. G. A. Reichert, 1825-1837; Rev. J. H. Bernheim, 1838-1845; Rev. G. F. Ehrenfeld, 1845-1859; Rev. J. A. Earnest, 1859-1869; Rev. J. B. Miller, 1870-1871; Rev. A. S. Miller, 1872-1877; Rev. G. W. Leisher, 1877-1885; Rev. J. W. Tressler, 1886-1899; Rev. F. J. Matter, 1900-1909; Rev. J. G. Langham, 1910-.

ST. MICHAEL'S EVANGELICAL LUTHERAN CHURCH BRICK CHURCH, PA.

Near the close of the 18th century, a number of German families from Northampton County took up lands in this vicinity. These families were closely related by marriage, and formed a compact community in the midst of which St. Michael's Church was born. When Pastor John M. Steck made his visits to the Rupp settlement, he always stopped at Schaeffer's or Helferich's for a service, and for this reason the congregation was known as Helferichs' or Schaeffer's before it was called St. Michael's. The date of these first services cannot be definitely stated, but it was likely in the summer of 1800. For the first few years the only organization effected was that which the united families naturally provided, but they were formally organized by Pastor Steck in 1806, with the following families:

Davis, Henry
Hartman, Philip
Heffelfinger, William
George, Jacob, Jr.
Helferich, John George
Koenig, George Adam
Schaeffer, George Peter
Schaeffer, John Philip
Scholl, Michael, Sr.
Waltenbach, Jacob
Wegele, Isaac, Sr.
Wilhelm, Adam

The oldest record bears date of July 19, 1807, when Daniel Schrecongost was baptized. The first recorded communion was held, June 10, 1810, when forty persons received the sacrament. Their first church was a rude log structure, built on a commanding knoll of the George Peter Schaeffer farm about the year 1820. For ten years the congregation worshipped here and laid their dead in the adjoining cemetery, with no title to the ground save that which the honor of the donor assured. On August 25, 1830, he conveyed five acres and eight perches of ground to the trustees of "The German Evangelical Lutheran and the German Reformed congregations in the vicinity of Crooked Creek, in Kittanning, Allegheny, and Plum Creek Townships", for one dollar. The church was dedicated as St. Michael's, September 16, 1832, Pastors G. A. Reichert and M. J. Steck serving for the Lutherans, and Pastor N. P. Hacke for the Reformed. The site of this old church is marked by a sun dial monument, which was dedicated by Pastor R. W. Yeany, September 15, 1920. There were but few Reformed in this parish at the beginning, and they were soon absorbed.

In order that more regular services might be secured, St. Michael's united with three other churches of the county in a petition to the Ministerium of Pennsylvania for a pastor in 1817. Their call was answered by Rev. John Adam Mohler, who served them from 1817 to 1823. Pastor G. A. Reichert supplied them a few times during the summer of 1823, but their next regular pastor was Rev. Karl M. Zeilfels, 1824-1825. The man to whom the congregation is chiefly indebted for its firm establishment was Pastor G. A. Reichert, who served them with great devotion from 1825 to 1837. The sacrament of the altar was administered once a year, and the following persons communed during the years, 1830-1832:

Beck, Katharina
Davis, Elizabetha
Davis, Jacob
Dormaier, Joseph
Dormaier, Maria
Ginnert, Isaac
Hartz, Jacob
Haushalter, David
Haushalter, Lydia
Heffelfinger, Johann
Helferich, George
Helferich, Elizabetha
Helferich, Anton
Helferich, Magdalena
Helferich, Maria
Henke, Jacob
Henke, Katharina
Henke, Lydia
Henke, Anna M.
Henke, Susanna
Koenig, Solomon (2)
Koenig, Esther
Koenig, John
Koenig, Maria Anna
Koenig, Isaac
Koenig, George
Koenig, Elias
Koenig, Sara
Koenig, Susanna (2)
Miller, Heinrich
Miller, Elizabetha
Miller, Katharina
Ohlinger, Susanna
Raab, John
Raab, Maria
Raab, Daniel
Raab, Elizabetha
Raab, Sally
Richard, John
Richard, Katharina
Rupert, Elizabetha
Rupert, Peter (2)
Rupert, Susanna
Rupert, Friedrich
Rupert, Andreas
Schaeffer, George Peter
Schaeffer, Maria
Schaeffer, Margaretha
Schaeffer, Susanna
Schaeffer, Sally
Schaeffer, John Philip
Schaeffer, Anton
Schaeffer, Magdalena
Schaeffer, Isaac
Schaeffer, Elizabetha
Schaeffer, Frederich
Schaeffer, George
Schaeffer, Philip (2)
Schaeffer, Barbara
Schatz, Peter
Schatz, Anna (2)
Scheury, Daniel
Scheury, Elizabetha
Scheury, Johannes
Schiesle, John
Schiesle, Magdalena
Schmidt, Anna Maria
Scholl, Michael
Scholl, Katharina
Scholl, Johann
Scholl, Elizabetha
Scholl, Daniel
Scholl, Daniel
Scholl, Simon
Scholl, Sally

Schott, Johann	Waltenbach, George	Woodseidt, Nathan
Schott, Katharina	Waltenbach, Margaretha	Woodseidt, Esther
Schrecongost, Anna M.	Wegele, John and George	Zerfass, Barbara

The successors of Pastor Reichert were Pastor J. H. Bernheim, 1838-1846, and Pastor G. F. Ehrenfeld, 1846-1851. The next pastor was Rev. David Earhart, who preached only in English, so that Rev. Michael Schweigert also served them in German. At this time the need of a new church became apparent, but old associations were such that it was not easy to relocate. Anthony Helferich finally agreed to donate ground, and this was accepted. An additional two acres were bought from King Woodward. The corner stone of a brick church was laid, September 4, 1852, and the building dedicated, October 23, 1853. This church was demolished by a storm, July 29, 1860, but a larger church was dedicated by Pastor David McKee, July 29, 1861. Twice in later years the western end of the church was damaged by heavy storms, April 12, 1880, and May 29, 1899, but in both cases was quickly repaired. The congregation was little effected by the synodical controversy, since there was pronounced unity of sentiment in favor of the General Council. A parsonage was built in 1873 on ground secured from Mr. Artman. The pastors served in the following order: Rev. J. M. Steck, 1800-1813; Rev. J. G. Lamprecht, 1813-1815; Rev. J. A. Mohler, 1817-1823; Rev. K. M. Zeilfels, 1824-1825; Rev. G. A. Reichert, 1825-1837; Rev. J. H. Bernheim, 1838-1846; Rev. G. F. Ehrenfeld, 1846-1851; Rev. David Earhart, 1851-1860; Rev. M. Schweigert (German), 1851-1860; Rev. J. H. Wright, 1860-1861; Rev. David McKee, 1861-1866; Rev. G. A. Reichert (second term), 1866-1867; Rev. Jonathan Sarver, 1868-1872; Rev. Philip Doerr, 1873-1877; Rev. W. A. C. Mueller, 1878-1881; Rev. David Earhart (second term), 1882-1887; Rev. R. G. Rosenbaum, 1887-1892; Rev. D. D. Miller, 1892-1901; Rev. Wilson Yeisley, 1902-1910; Rev. J. N. Wetzler, D.D., 1911-1918; Rev. R. W. Yeany, 1918-1920; Rev. G. W. W. Amick, 1921-.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH SOUTH BUFFALO TWP., ARMSTRONG COUNTY, PA.

This is one of the venerable churches of the county, but its beginnings are obscure. The Bests, Eisemanns and others settled here before the close of the 18th century, and tradition says that Rev. J. M. Steck preached in the Eisemann home from 1800 to 1817. Rev. J. A. Mohler was pastor from 1817 to 1823, and the records of the Ohio Synod prove that Rev. K. M. Zeilfels was pastor from 1824 to 1825. The diary of Pastor G. A. Reichert shows that he conducted services here, 1825-1832, and that the following attended a communion service, December 24, 1829:

Acker, Elizabetha	Buhl, Elizabetha	Hollebach, Georg
Becker, Johannes	Buhl, Lydia	Hollebach, Barbara
Best, Nicolaus	Eisemann, Nicolaus	Maier, Nicolaus
Best, Maria Katharina	Eisemann, Katharina	Otterman, Elizabeth
Best, Georg	Eisemann, Georg	Schiesle, John and wife
Bricker, Elizabetha	Gartner, Fred and wife	Schlegenhaupt, Anna M.

The oldest church record was opened, April 12, 1843, when services were conducted in German. The first English services were conducted by Pastor David Earhart, May 11, 1844, but the demand for English was so strong that it displaced the German, December 25, 1845. By this time the old log church of the fathers had become too small, and a new frame church was built near George Eiseman's for $250. This building was used in an unfinished state for some time, not being dedicated until May 5, 1850. In 1868 it was decided to abandon this "Blue Slate Church", and locate nearer Freeport. In harmony with this the corner stone of their third church was laid, June 29, 1878, and the building dedicated by Pastor Kitzmiller, November 3, 1878. It was built of frame, 33x49, at a cost of $1,620. A charter was secured, December 6, 1847. It has been a part of Freeport Parish since 1852. This congregation suffered as severely from the synodical controversy as Freeport. Sentiment was sharply divided, even in the same families, and deep bitterness developed. Supporters of the General Council under the leadership of Pastor J. K. Melhorn held the property, and the General Synod party withdrew and organized a second St. Matthew's, holding services in the Presbyterian Church. The new congregation was served by the General Synod pastors of Freeport until 1880, when the remnant united with Emmanuel Church. The pastors have served in the following order: Rev. J. M. Steck, 1800-1817; Rev. J. A. Mohler, 1817-1823; Rev. K. M. Zeilfels, 1824-1825; Rev. G. A. Reichert, 1825-1832; Rev. J. H. Hohnholz, 1833-1835; Rev. G. A. Reichert (supply), 1835-1837; Rev. J. H. Bernheim, 1838-1842; Rev. John Esensee (German), 1843-1845; Rev. Henry Esensee (German), 1845; Rev. David Earhart (English), 1844-1852; Rev. L. M. Kuhns, 1852-1857; Rev. J. H. Wright, 1857-1861; Rev. J. H. Brown, 1861-1865; Rev. J. K. Melhorn, 1865-1871; Rev. J. H. A. Kitzmiller, 1871-1881; Rev. H. K. Shanor, 1882-1889; Rev. J. K. Melhorn (second term), 1889-1895; Rev. W. O. Laub, 1896-1904; Rev. C. E. Dozer, 1905-1908; Rev. R. W. Yeany, 1908-1910; Rev. Herbert Martens, 1911-1918; Rev. Daniel Ketterman (supply), 1919; Rev. H. A. Rinard, 1919-1920; Rev. H. B. Ernest, 1921-1922; Rev. S. G. Dornblaser, D.D., 1922-.

ZION'S EVANGELICAL LUTHERAN CHURCH GILPIN TOWNSHIP, ARMSTRONG COUNTY, PA.

This church is located in that section of the country enclosed by the forks of the Allegheny and Kiskiminetas rivers, and for that reason is commonly called the Forks Church. Many of the pioneers of this region were Germans from Westmoreland County, who took up their lands at the beginning of the century. John Hill came to this community in 1812, and his house and barn furnished the first meeting places for his Lutheran neighbors. While Pastor John M. Steck was deeply interested in the spiritual welfare of these people, it is not believed that he made any attempt to effect an organization here, for the reason that the children of John Hill were baptized in the Klingensmith Church as late as 1816. The Rev. John Adam Mohler preached at Hill's from 1817 to 1823, and organized the congregation at the beginning of his pastorate. This pastor gave too much attention to his singing schools, and eventually lost the confidence of his people. The dates given by Rev. David Earhart are incorrect, as the records of the Ohio Synod prove. The Forks company was probably one of the four "congregations", which petitioned the Ministerium of Pennsylvania for a pastor in 1817. When Rev. Gabriel Adam Reichert took charge of the congregation in 1824, he found a satisfactory organization. It was his custom to preach every four weeks at Klingensmith's and Forks on the same Sunday, and he rarely missed an engagement. Catechetical instruction was given every two or three years, when large classes of adults and children would be confirmed. Few of his confirmants were younger than fourteen, and his methods of teaching were always thorough. The first class of which we have any record was confirmed, April 11, 1830. Communion services were held regularly once a year. At the five communions, 1829-1833, the following persons communed:

Alshaus, John
Alshaus, Magdalena
Alshaus, John, Jr.
Alshaus, Polly
Alshaus, Samuel
Becker, Jacob
Becker, Elizabetha
Crawford, Levi
Crawford Elizabetha
Heckman, Philip
Heckman, Esther
Heckman, Lewis
Heckman, John
Heckman, Katharina
Heckman, Elizabetha
Heckman, Barbara
Hill, John
Hill, Susanna
Hill, Jacob
Hill, Hannah
Highfield, Sally
Kiefer, Daniel
Kiefer, Katharina
Kistler
Kistler, Elizabetha
Klingenschmidt, Peter
Klingenschmidt, Katharina
Klingenschmidt, John
Klingenschmidt, Susanna
Klingenschmidt, Nicolaus
Klingenschmidt, Polly
Klingenschmidt, Johannes
Klingenschmidt, Katharina (2)
Klingenschmidt, Heinrich
Klingenschmidt, Fannie
Klingenschmidt, Adam
Klingenschmidt, Christina
Klingenschmidt, John (2)
Klingenschmidt, Maria
Klingenschmidt, Elizabetha
Klingenschmidt, Georg
Klingenschmidt, Joseph
Kuhns, David
Kuhns, Esther
Kuhns, Daniel
Kunkel, Margaretha
Maier, Maria
Maier, Elizabetha
Miller, Johannes
Miller Sara
Richard, Jacob and Anna
Riegel, David
Riegel, Sara
Schaeffer, Peter
Schaeffer, Anna
Schaeffer, Jacob
Schaeffer, Susanna
Schaeffer, Maria
Schaeffer, Fannie
Schaeffer, Anna Maria
Schiesle, Andreas
Schiesle, Sara
Schittler, Elizabetha
Schub, Jacob
Schub, Magdalena
Schub, Johannes
Schub, Polly
Schub, Christina
Schub, Margaretha
Stitt, Polly
Wannemacher, Heinrich
Wannemacher, Susanna

After the resignation of Pastor Reichert it appears that Pastor Michael J. Steck served the congregation for some time during the years 1837 and 1838. The Hill family is still in possession of the little hammer, which he carried in his saddle bag for the purpose of cleaning the hoofs of his horse while travelling over the winter roads. One of the Hill children was given a pet dog named "Guess." When Pastor Steck visited the family and asked the name of the little dog, he was kept guessing for some time before he discovered the joke. Rev. John Herman Bernheim served the congregation, 1838-1844, and opened the first church record of Zion, July 29, 1838, with the baptism of Joseph Klingensmith. No family name is more widely represented among the Lutheran families of the synod than that of Klingensmith. Pastor Bernheim persuaded the congregation to build their first church in 1842. The ground was secured from John Turney. The corner stone was laid, May 16, and the church dedicated, September 18, 1842. A new constitution was adopted, August 9, 1842, but a charter was not secured until 1850. When Pastor Bernheim resigned in 1844, the congregation was divided into German and English parts, Pastor Henry Esensee serving the Germans, and Pastor David Earhart the English. Both pastors remained until 1851, when Pastor Esensee was deposed and Pastor Earhart resigned. Pastor G. F. Ehrenfeld ministered in both German and English from 1851 to 1864, Pastor G. A. Reichert assisting in the German services from 1856 to 1859. Even as late as 1860 a majority of the congregation preferred the German language. The frame church of 1842 served as a place of worship for nearly fifty years. The corner stone of the second church was laid in 1890, and dedicated by Pastor J. K. Melhorn some time in 1891. This church was destroyed by fire, February 5, 1905, and a better building erected in its place, at a cost of $5,000. Ground was donated by Mr. and

Mrs. John C. Schaffer in 1903, on which a parsonage was built in 1905. On January 3, 1882, five acres of ground were bought from Philip Turney and added to the cemetery. Within this cemetery lie the bodies of Pastors George F. Ehrenfeld, Henry Esensee, and J. G. Blyholder. The last named had not yet been ordained. Zion Church suffered severely during the synodical controversy, and the people of the community do not like to speak of it. A majority favored the General Council, but some of the strongest families withdrew and united with Hebron Church of Leechburg because of it. The parish relations of Zion have been many and varied. She has belonged to the Leechburg, Crooked Creek, and Freeport Parishes. For a long time Zion and St. Paul's formed the Forks Parish, to which Bethel was added after the synodical merger in 1920. The pastors served in the following order: Rev. J. A. Mohler, 1817-1823; Rev. K. M. Zeilfels, 1824-1825; Rev. G. A. Reichert, 1825-1837; Rev. M. J. Steck, 1837-1838; Rev. J. H. Bernheim, 1838-1844; Rev. Henry Esensee (German), 1844-1851; Rev. David Earhart (English), 1844-1851; Rev. G. F. Ehrenfeld, 1851-1864; Rev. G. A. Reichert (German), 1855-1859; Rev. L. M. Kuhns, 1865; Rev. Jonathan Sarver, 1866-1868; Supplies, 1868-1873; Rev. Philip Doerr, 1873-1877; Rev. W. A. C. Mueller, 1878-1881; Rev. Jonathan Sarver (second term), 1881-1883; Rev. W. J. Miller, 1883-1889; Rev. J. K. Melhorn, 1889-1895; Rev. W. O. Laub, 1896-1901; Rev. W. A. Billheimer, 1901-1903; Rev. G. J. Diener, 1903-1907; Rev. J. H. Young, 1908-1910; Rev. Jacob Ash, 1911-1916; Rev. D. K. Fetterly, 1918-1925; Rev. G. J. Baisler, 1925-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH PLUM CREEK, PA.

This church is located on the border of two counties, the church being in Armstrong and part of the land in Indiana. Pennsylvania Germans settled in Mahoning Township, Indiana County, as early as 1810, but were too widely scattered to attempt the building of a church. Pastor Reichert soon learned of them after coming to Indiana, and held a service for them, November 24, 1922. His second service here was held, December 22, 1822, when he baptized five children of Daniel Schardel and organized Mahoning Church. Peter Huber and Friedrich Sprankle were installed as elders, and Jacob Mockel and Daniel Schardel as deacons. While Pastor Reichert lived in Indiana, Mahoning was one of his regular appointments. When he removed to Kittanning, the church had to be content with services every two months. These services were held in private homes and sometimes in Philip Bricker's barn. After a time Pastor

Reichert reduced his work here to an occasional visit. In 1831 the church was reported to the West Pennsylvania Synod as vacant. In 1832 a half-acre lot was secured from Philip Bricker, and a plain log building was erected, which they called Union Church. This building was raised and roofed in 1833, but for some reason was not completed until 1835. On December 1, 1833, Pastor Reichert administered communion in this unfinished church to 47 persons, of whom 25 were confirmed the previous day. The names of the communicants were:

Bricker, Philip
Bricker, Polly
Buecele, Johannes
Buecele, Elizabetha
Buecele, Rachel
Green, Ezekiel
Green, Joseph
Green, Polly
Green, Penina
Green, Susanna
Hermann, John
Hermann, Andreas
Hermann, Peter
Hinman, Sally
Holerberg, Samuel
Holerberg, Katharina
Huber, Christian
Huber, Barbara
Huber, John
Huber, Susanna
Huber, Samuel
Huber, George
Huber, Sally
Huber, Christian, Jr.
Huber, Polly
Huber, Margaretha
Huber, Maria
Karr, Katharina
Repine, Jacob
Repine, Katharina
Ruf, Jacob
Ruf, Katharina
Ruf, Polly
Scholl, James
Scholl, Elizabetha
Wiemer, Andreas
Wiemer, Elizabetha
Wiemer, Elizabetha (2)
Wiemer, Margaretha
Wiemer, George
Wiemer, Maria
Wiemer, Jacob
Weizel, Jonathan
Weizel, Sally
Weizel, Elizabetha
Weizel, Philip
Weizel, Magdalena

The ages of the confirmants ranged from 17 to 49, indicating that little had been done to cultivate the field prior to that time. This service was held in English, and people came for miles to enjoy it. Pastor Reichert resigned in 1837, and Pastor Jacob Medtart took charge in March, 1838. The new pastor was a good English preacher, and the church prospered under his ministry. From 1838 to 1846 the church was a part of Indiana Parish; from 1846 to 1883 of Smicksburg Parish; from 1883 to 1892 of Grove Chapel Parish; from 1892 to 1897 of Elderton Parish; from 1897 to 1920 of Harmony Grove Parish; since 1920 of the Sagamore Parish. The old log church served the congregation until 1861, when enlargement became necessary. The corner stone of a new church was laid, August 3, 1861, and the building dedicated by Pastor C. L. Streamer, November 2, 1862, under the name St. John's Evangelical Lutheran Church. Built at a cost of $2,000, and renovated at an expense of $400 in 1913, it still serves as an acceptable place of worship. About the year 1896 the people began to dispose of their coal, and this led to the removal of many of the best families of the parish. Pastor M. L. Schumucker understood the import of this change, and endeavored to persuade them to rebuild their church in Sagamore, so as to provide a church home for the miners of that town, but his counsel was rejected. The result was that the membership of St. John's gradually declined from 182 in 1900 to 45 in 1924. The Lutheran interests of Sagamore were finally taken care of by a separate organization. The following is a consecutive list of pastorates: Rev. G. A. Reichert, 1822-1837;

Rev. Jacob Medtart, 1838-1843; Rev. Henry Bishop, 1843-1846; Rev. A. C. Ehrenfeld, 1847-1849; Rev. G. M. Pile, 1851-1852; Rev. F. A. Barnitz, 1852-1854; Rev. Christian Diehl, 1855-1859; Rev. C. L. Streamer, assistant, 1858-1859; Rev. C. L. Streamer, 1859-1869; Rev. P. S. Hooper, 1872; Rev. G. A. Lee, 1872-1874; Rev. W. E. Crebs, 1874-1879; Rev. Ephraim Miller, D.D., 1879-1881; Rev. J. T. Gladhill, 1882-1883; Rev. Amos Sell, 1884-1885; Rev. Reuben Smith, 1886-1890; Rev. J. W. Hutchison, 1890-1892; Rev. William Hesse, D.D., 1893-1897; Rev. M. L. Schmucker, 1897-1908; Rev. D. W. Lecrone, 1908-1912; Rev. G. O. Ritter, 1913-1915; Rev. E. F. Dickey, 1917-1920; Rev. J. E. MacDonald, 1920-1925.

ST. JACOB'S EVANGELICAL LUTHERAN CHURCH SOUTH BEND, PA.

In 1817 Jacob Frantz of Westmoreland County came to this vicinity and bought the land and grist mill of Charles Campbell. Pastor John M. Steck of Greensburg followed his parishioner and held German services in this mill during the same year. In 1822 Jacob Frantz donated two acres of ground to the Reformed and Lutherans for church and burial purposes, to which was later added one-half acre by purchase from the Hart heirs. Before the Frantz land was legally conveyed, the donor died; but John Frantz carried out the wishes of his father and executed the deed. The first body laid to rest in this burial ground was that of John Allison, a schoolmaster, May 10, 1823. The first church erected on this ground was built of logs in the spring of the same year. It was a plain building, without ornamentation of any description, not even being provided with chimneys, since no services were held at first in the winter. The pews were made of heavy slabs. The first Lutheran pastor to minister in this old log church was Rev. G. A. Reichert, who preached

two sermons, April 29, 1823, and probably organized the congregation on the same day. On May 1, 1823, a communion service was held, conducted by Pastor William Weinel of the Reformed Church, which seems to have been attended by both Lutherans and Reformed. The relations between the two bodies in those days were extremely cordial. The rights of each party were fully respected by the other, and they lived and labored as brethren. Both denominations conducted services exclusively in German for a number of years, the first English sermon being preached by Rev. John H. Bernheim in 1838. When Rev. Jacob Zimmerman took charge of the church in 1841, it was his custom to preach a German and an English sermon on the same day. After 1860 practically all German was eliminated. The services of Pastor Reichert continued from April 29, 1823, to March 30, 1834, during which he preached regularly every four weeks in German, and administered the sacrament of the altar once a year. In those days Lutherans thought it no hardship to travel eight or ten miles to attend services, and the little log church was often crowded. According to Pastor Reichert's diary, the following persons communed during the years 1828 to 1834:

Altmann, Jonathan
Altmann, Magdalena
Altmann, Hannah
Altmann, Sarah
Altmann, Susanna
Baer, Elizabetha
Beck, Jacob
Braun, Katharina
Deis, Katharina
Dormaier, Andreas
Dormaier, Margaretha
Dormaier, Jacob
Dormaier, Elizabetha
Dormaier, Andreas, Jr
Dormaier, Hannah
Dormaier, Katharina
Dormaier, Susanna
Dormaier, Isaac
Dormaier, Philip
Dormaier, Joseph
Eimann, Christian
Eimann, Barbara
Frantz, Maria
Frantz, Elizabetha
Fritz, George
Fulmer, John
Georg, Jacob, Sr.
Georg, Elizabetha
Georg, Samuel
Georg, Katharina
Georg, Margaretha
Georg, Polly
Georg, Peter
Georg, Bernhard
Georg, Sarah
Georg, Rachel
Georg, Christian
Georg, Dorothea
Georg, Jacob, Jr
Georg, John
Hancock, Samuel
Hancock, Rosanna
Hancock, Elizabetha
Hartz, Jacob
Hartz, Dorothea
Haushalter, John
Haushalter, Hannah
Haushalter, George
Haushalter, Elizabetha
Haushalter, David
Haushalter, Isaac
Haushalter, Samuel
Haushalter, Jonathan
Haushalter, Polly
Haushalter, Maria
Heffelfinger, Heinrich
Heffelfinger, Elizabetha
Heffelfinger, Margaretha
Heffelfinger, Peter
Heffelfinger, Katharina
Heinselman, Esther
Henry, John
Hiesle, Michael
Hiesle, Magdalena
Hiesle, Polly
Hiesle, John
Hiesle, Susanna
Kimmel, Daniel
Kimmel, Elizabetha
Kimmel, Andreas
Kimmel, Thomas
Linsenbigler, Martin
Linsenbigler, Maria
Linsenbigler, Magaretha
Miller, Heinrich
Ottermann, John George
Ottermann, Elizabetha
Ottermann, Esther
Rupert, Solomon
Rupert, Friedrich
Rupert, Katherina
Rupert, John
Rupert, Elizabetha
Rupert, Peter
Rupert, Esther
Rupert, Karl
Rupert, Elizabetha (2)
Rupert, Heinrich
Rupert, Juliana
Rupert, Jacob
Rupert, Magdalena
Rupert, Jacob (2)
Rupert, Peter (2)
Rupert, Carl (2)
Rupert, Ludwig
Rupert, Samuel
Rupert, Philip
Rupert, Andreas
Rupert, Christian
Rupert, Susanna
Rupert, Lydia
Rupert, Maria Barbara
Rupert, Isaac
Rupert, Michael
Rupert, Rachel
Schiesle, Ludwig
Schiesle, Sophia
Schiesle, William
Schiesle, Andreas
Schiesle, Sarah
Schneider, Anna Maria
Schott, Christian
Schott, Maria
Schreiock, George
Schreiock, Heinrich
Wagle, Isaac
Wagle, Esther

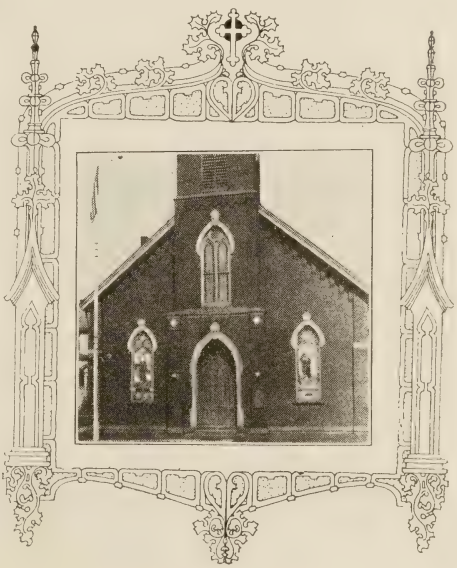
The large number of Georges and Ruperts in this list would indicate how quickly a few families of Lutheran pioneers could

develop into a large congregation. There was evidently trouble of some kind in the church at the time of the resignation of Pastor Reichert, March 30, 1834, in as much as he continued to serve all his other churches for three more years. So far as we can learn the church was vacant from 1834 to 1838, when Rev. John H. Bernheim became pastor. This pastor remained three years, and then surrendered the congregation to the care of Rev. Jacob Zimmerman, who served them from October 16, 1841, to January 30, 1859. The salary received by Pastor Zimmerman amounted to $90 a year. When Pastor Zimmerman began his work here, the congregation was still worshipping in the old log church. Larger quarters then became imperative; and a new frame church, often called the "White Church", was dedicated, November 23, 1842. Pastors Nicholas P. Hacke and William Weinel of the Reformed, and Michael J. Steck, John H. Bernheim, and Jacob Zimmerman of the Lutheran Church, were present at the dedication. No names of communicants were entered in the old "Kirchen Buch" of St. Jacob's until June 11, 1843, when Pastor Zimmerman administered the sacrament to 96 persons, 36 of whom were confirmed on the previous day. In addition to those noted in the communion lists of Pastor Reichert, the following family names now appear: Alcorn, Potts, Heilman, Townsend, Row, Dillinger, Henke, Young, Stouch, Klingensmith, Iseman, King, Rowley, and Harper. During the pastorate of Rev. Zimmerman the following men served as members of the Church Council: Jacob Rupert, Christian Rupert, John Schaeffer, David Altman, William Heinzelmann, Philip Rupert, John Frantz, Robert Townsend, Michael Schott, Philip Frantz, Lewis Adair, Jacob Row, Absalom Smith, Isaac Schott, Peter Heffelfinger, and Jacob Klingensmith. Reformed and Lutherans worshipped together in the frame church of 1842 for a period of thirty-eight years. The present frame church was built by Lutherans alone, and was dedicated by Pastor Jacob H. Wright, January 14, 1881. It was built upon a quarter-acre lot donated by Frantz George, and cost $2,365. In 1891 the Reformed built a new church in South Bend; and the last united act of the two congregations was to dispose of the old church building at public sale. The synodical relations of this venerable church have been varied, the people being governed by the wishes of their pastor. From 1823 to 1825 it was in connection with the Ministerium of Pennsylvania; from 1825 to 1841 in the West Pennsylvania Synod; from 1841 to 1860 in the Ohio Synod; since 1860 in the Pittsburgh Synod. On April 7, 1860, the constitution recommended by the Pittsburgh Synod was adopted. In 1867 the General Council controversy made quite a stir in the community, but the influence of Rev. Jacob H. Wright was dominant, and the congregation cast its lot with the General Synod. One of

the pastors of St. Jacob's, Rev. Carl Frank Miller, closed his pastorate in death, April 6, 1915. It was during his short pastorate that a parsonage was secured in Elderton. The following is a consecutive list of the regular pastorates: Rev. G. A. Reichert, 1823-1834; Vacant, 1834-1838; Rev. John H. Bernheim, 1838-1841; Rev. Jacob Zimmerman, 1841-1859; Rev. David McKee, 1860-1866; Rev. J. H. Wright, 1866-1887; Rev. J. W. Hutchison, 1887-1889; Rev. T. J. Frederick, 1890-1896; Rev. C. M. Wachter, 1896-1898; Rev. J. A. Flickinger, 1899-1900; Rev. Jacob M. Hankey, 1900-1903; Rev. C. L. Wisswaesser, 1904-1905; Rev. W. L. Price, 1905-1909; Rev. J. L. Nicholas, 1910-1913; Rev. C. F. Miller, 1913-1915; Rev. J. M. Stover, 1915-1917; Rev. J. F. Booher, 1918-1921; Rev. Oscar Woods, 1921-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH KITTANNING, PA.

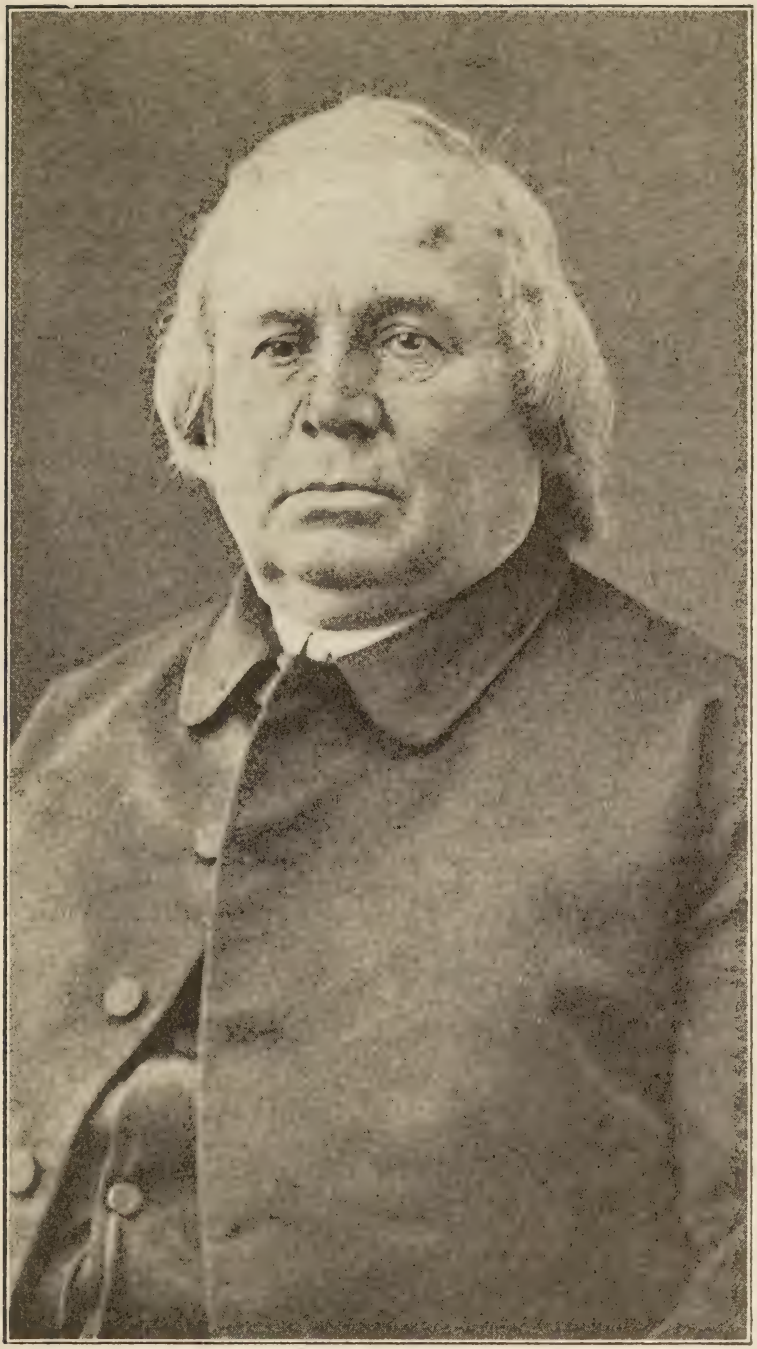
The old Indian village of Kittanning was one of the historic spots of western Pennsylvania in pioneer days. After its destruction by the soldiers of Colonel Armstrong in 1756, the site remained unimproved until 1803 when the present town was laid out. Many Germans took up land in Kittanning Township at an early date, and some of them found a home in the new town. According to the court records, Matthias Reichert and Daniel Bauser were property owners in 1809, and Samuel and Michael Mechling in 1814. Whether Rev. J. G. Lamprecht or Rev. John Adam Mohler ever preached in Kittanning, when they were pastors of the Rupp Church, can not be definitely determined; but there is evidence that Rev. Karl Moritz Zeilfels preached at "Limestone, Rupp's, and Kittanning" from 1824 to 1825, and it is to this pastor that the first provisional organization of the Lutherans of Kittanning is credited. The next pastor was Rev. Gabriel Adam Reichert, who took up his resi-



dence in Kittanning in 1827. The number of Lutherans in Kittanning at that time was so small that they attended services at the Rupp Church. On April 29, 1829, Pastor Reichert began to preach in the town, holding his services in private homes. His first communion service here was held, April 1, 1831, when fourteen persons were confirmed and thirty-eight received the sacrament. From 1831 to 1834 the folowing communicants are recorded in the pastor's private diary:

Bauser, Peter
Bauser, Samuel
Bauser, Katharina
Bauser, Christina
Bautsch, George
Bautsch, Jacob
Bautsch, Anna
Balsinger, Samuel
Bisch, Jacob
Eisamann, Jacob
Eisamann, Maria
Eisamann, Michael
Eisamann, Elizabetha
Geltbruner, Jacob
Geltbruner, Magdalena
Guest, Samuel
Guest, Margaretha
Heilman, Barbara
Holz, Peter
Kaufer, Christian
Kamp, August
Kamp, Louisa
Koreman, George
Koreman, Anna B.
Koreman, Samuel
Koreman, Elizabetha
Koreman, Ludwig
Koreman, Anna K.
Kravener, Elizabetha
Lutz, Henrietta
Mechling, Samuel
Mechling, Magdalena
Mechling, Michael
Mechling, Michael, Jr.
Mechling, Elizabetha
Meisenheimer, Konrad
Meisenheimer, Susanna
Meisenheimer, Andreas
Meisenheimer, Eva
Ohlinger, Daniel
Reichert, Gabriel Adam
Reichert, Lydia
Richard, Michael
Richard, Magdelena
Scharr, Maria
Schaeffer, Daniel
Schott, Karl
Schott, Anna Maria
Schrecengost, Daniel
Schultz, Wilhelm
Schultz, Friedrich
Scott, Isaac
Scott, Katharina
Stehr, Michael
Torney, Simon
Torney, Polly
Wild, George
Wild, Polly
Williams, George
Wolf, George

These were the founders of the old German Church of Kittanning, out of whose successors the German-English Trinity Church was reorganized, from which in due course of time came St. John's. The communion services of Pastor Reichert were not generally attended by more than twenty or thirty members. When he removed to Philadelphia in 1837, the interest was at such low ebb that services were allowed to lapse until 1845, when the congregation was reorganized as "Trinity Evangelical Lutheran Church" by Rev. George F. Ehrenfeld. In 1830, the congregation had united with the Episcopalians in the erection of a brick church on Water street. This church was destroyed by a storm in 1845, after which services were held in the school house and elsewhere until the purchase of the old U. P. Church in 1858. Pastor G. F. Ehrenfeld resigned in 1853, and his brother, Rev. A. C. Ehrenfeld of Worthington, was asked to supply the church with English preaching, while Rev. Michael Schweigert supplied them in German. In 1854 the Pittsburgh Synod determined to establish a new mission with Kittanning as the center, but the lack of a suitable missionary caused the postponement of the undertaking for several years. From 1854 to 1858 Rev. William A. Passavant looked after the English interests of the church, and finally succeeded in organizing the "First English Evangelical Lutheran Church of Kittanning", May 13, 1858, with forty-seven members. When this congregation was legally incorporated, September 12, 1866, it assumed the name of "St. John's Evangelical Lutheran Church of Kittan-



PASTOR MICHAEL SCHWEIGERT

ning". The two congregations, German and English, united in the purchase of the old U. P. Church on South Jacob street in 1858; which, after renovation, was dedicated in August of the same year. The morning service was held in German; the afternoon and evening services in English. The first constitution of the English congregation was adopted, November 13, 1858; the second, June 1, 1905; the third, February 11, 1919. One of the brightest days in the history of St. John's Church was October 16, when Rev. John A. Earnest became pastor of Kittanning Mission, consisting of the Kittanning, Rupp, and Heilman congregations. Missionary aid was extended by the synod until 1864. St. John's congregation shared the use of Trinity Church with the Germans until 1867, when a successful effort was made to secure a separate church. A lot on North Jefferson street, 66x165, was purchased from Aaron Shoop for $900, October 1, 1867. It was built of brick, 45 x 70, at an approximate cost of $10,000, and used for the first time in January, 1869. Financial stress and the synodical controversy interfered seriously with building operations, so that the church was not dedicated until September 28, 1873. A debt of $5,300 proved a heavy burden for a number of years. Pastor John A. Earnest voted with the General Synod party at Greenville, and the Rupp and Heilman congregations supported him in his course; but St. John's voted in favor of the General Council, accepting the services of Rev. Henry W. Roth as supply pastor when Pastor Earnest resigned, December 1, 1867. This synodical upheaval necessitated a rearrangement of the churches of the district; and a new mission was formed of Kittanning, Natrona, and Springdale. Rev. John A. Kribbs took charge of this mission in 1868. For five years the pastor was required to give so much time to Natrona and Springdale that the work in St. John's suffered. After 1873, when Kittanning was made a separate mission, the congregation developed rapidly. When Pastor Kribbs resigned, May 3, 1878, he left a vigorous mission of 129 members. In 1879, the beginning of Rev. J. C. Kunzmann's pastorate, the church became self-sustaining. On May 29, 1891, during the pastorate of Rev. H. W. Elson, Ph. D., a lot adjoining the church ground, 33 x 165, was purchased for $1,000 from Mrs. Jane Ayers. On this lot the Bush Memorial parsonage was erected and presented to the congregation by Mr. and Mrs. Frank L. Bush. One of the most successful pastorates in the history of St. John's was that of Rev. G. W. Spiggle, who served from 1894 to 1902 and built up a strong church of 325 members. Pastor Spiggle also organized mission stations at Mosgrove and Ford City, but neither issued in permanent congregations. Through all these years the German congregation continued to hold services in Trinity Church, being served by the following pastors: Rev. G. F.

Ehrenfeld, 1845-1853; Rev. Michael Schweigert, 1853-1855; Rev. G. A. Reichert, 1855-1857; Rev. Michael Schweigert (second term), 1878-1885; Rev. Solomon Munsch, 1885-1888; Rev. Martin Gaudian, 1888-1889; Rev. A. E. R. Collman, 1890-1891; Rev. Robert Barner, 1891-1904. During much of this time, the pastors of Trinity served churches in Freeport and Ford City. In 1903, Rev. George U. Preuss became pastor of St. John's, and overtures were then made for the merger of Trinity and St. John's. Trinity Church was sold to the Odd Fellows, and about sixty of the remaining members united with St. John's. Pastor Preuss never preached German in St. John's, but was able to meet the requirements of his German members in pastoral duties. In 1910 a brick parish house, the first of its kind in the Pittsburgh Synod, was erected at a cost of $8,200.00. This building was dedicated, January 23, 1911. Twice during this pastorate the church was thoroughly renovated, rededication services being held, October 23, 1904, and June 29, 1913. At the last named service, a brass cross was placed upon the altar and a pulpit robe presented to the pastor. During this pastorate serious divisions occurred in the congregation. The fact that St. John's Church belonged to the General Council, while nearly all the strong congregations in the surrounding country belonged to the General Synod, was largely responsible for these divisions. In 1908 a number of General Synod Lutherans, who had moved into Kittanning, petitioned the Pittsburgh Synod of the General Synod for the organization of a church in Wickboro, on the ground that the grade crossings of the Pennsylvania Railroad made it dangerous for their children to attend Sunday School at St. John's. Student Bingaman, sent into the field to make a preliminary canvass, reported the names of more than a hundred Lutherans whe were anxious for the organization of a church. A protest was made by St. John's Church, and the missionary superintendent delayed action until the protest could be given consideration by the synod. Before such consideration could be given, the people proceeded independently, and organized Trinity Evangelical Lutheran Church, October 11, 1908, with seventy members. This congregation dedicated a frame chapel that cost $2,114, September 19, 1919. For a while the congregation seemed to prosper, numbering 125 communicants, but it finally disbanded, February 24, 1918, the property reverting to the Board of Church Extension. Some of the members united with St. John's, some with St. Paul's, while others scattered. The following pastors served in this Wickboro chapel: Rev. Lloyd W. Walter, 1909-1911; Rev. W. Roy Goff, 1911-1913; Rev. J. E. Lowe, Jr., 1914-1916.

A still more serious division in the ranks of St. John's occurred, October 4, 1910, when ninety members withdrew and or-

ganized St. Paul's Church. This congregation held its first services in the old M. E. Church, and was received as a member of the Pittsburgh Synod of the General Synod, October 12, 1910. At the organization meeting, the congregation resolved to be self-supporting and to send a call to Rev. Charles H. Tilp. Pastor Tilp accepted this call, and served them from November 20, 1910, to March 18, 1917. Property on the corner of High and Jefferson streets was purchased in 1914, but the congregation never built a new church. Rev. E. E. Oney served them from November 11, 1917, to March 9, 1919, when he resigned in order that the merger of St. John's and St. Paul's might be effected.

This merger occurred, February 11, 1919, when practically all the members of St. Paul's, numbering about 200, were received as a body into the reunited St. John's. The property of St. Paul's was sold, and the cash balance, after all obligations were met, was paid into the treasury of St. John's. The pastor of St. John's, Rev. Bernard Fetterly, remained as pastor of the united congregation until December 1, 1921. His successor, Rev. Harry D. Newcomer, assumed charge under hopeful conditions, March 1, 1922. The following pastors have served St. John's from the time of organization under Doctor Passavant: Rev. W. A. Passavant (supply), 1858-1859; Rev. John A. Earnest, 1859-1867; Rev. Henry W. Roth (supply), 1867- 1868; Rev. John A. Kribbs, 1868-1878; Rev. J. C. Kunzmann, 1878-1882; Rev. J. H. A. Kitzmiller, 1882-1888; Rev. H. W. Elson, Ph.D., 1889-1893; Rev. G. W. Spiggle, 1894-1902; Rev. G. U. Preuss, 1903-1915; Rev. Bernard Fetterly, 1916-1921; Rev. H. D. Newcomer, D.D., 1922-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH WASHINGTON TWP., ARMSTRONG COUNTY, PA.

The first reference to this church in the records of the Ohio Synod bears the date 1824, when a letter was received from "Klingenschmidt's, Schaeffer's, Mechling's, Zion's, Eisemann's, Kittanning, and Limestone congregations", asking that a license be given to their pastor, Karl Moritz Zeilfels. The license was granted, and Pastor Zeilfels served the congregations named from 1824 to 1825. It is believed that he organized St. Mark's Church in 1824. It was composed of Pennsylvania Germans, and was organized under the name, "Limestone Evangelical Lutheran Church of Washington Township". The church was without a minister for three years after the departure of Pastor Zeilfels, and then in 1828 was taken under the care of Pastor Gabriel Adam Reichert. This faithful pastor preached for them in the home of John Christmann, near Montgomeryville, and for this reason the appointment was called "Christmann's" in his

private diary. A communion service was conducted by him in this home, June 25, 1828, which was attended by nineteen persons. Services were held every two months from 1828 to 1837, including a communion service every summer. The first class of catechumens was confirmed by Pastor Reichert, June 27, 1829, when thirty-six persons received the sacrament. From 1828 to 1832, the following persons communed:

Adams, Samuel
Adams, Susanna
Bauser, Esther
Christmann, Johannes
Christmann, Maria
Christmann, Friedrich
Christmann, Christian
Christmann, Mariah
Christmann, Philip
Christmann, Heinrich
Christmann, Elizabetha
Ellenberger, John
Ellenberger, Elizabetha
Fair, Michael
Fair, Maria Barbara
Fair, John
Fair, Maria
Fair, Adam
Fair, Peter
Fair, Sarah
Fair, Susanna
Fair, Isaac
Fair, Simon
Fair, Anna
Fair, Eliza
Helm, Konrad
Helm, Elizabetha
Konfehr, Friedrich
Konfehr, Katharina
Matthaes, Samuel
Matthaes, Louisa
Meisenheimer, Andreas
Meisenheimer, Eva
Riddel, Elizabetha
Stehr, Michael
Thomas, Susanna
Toy, Wilhelm
Toy, Maria
Wolf, Johannes
Wolf, Anna M.
Wolf, Jacob
Wolf, Christina

Pastor Reichert preached his farewell sermon in the home of Michael Fair, December 16, 1837. During the first thirty-one years, all the services were held in private homes. During the pastorate of Rev. John Esensee in 1843, the place of meeting was changed to the home of Leonard Fair, and this arrangement continued until 1856, when the first church was dedicated. The church is usually called "Fair's" in the Ohio Synod records, although it is sometimes given the name Bethlehem. A plot of ground was deeded by Philip Crissman and Leonard Fair to Jacob Toy and John Fair Jr., acting trustees for the congregation, October 24, 1849, on which a frame church, 30x40, was erected later. This church was dedicated by Pastor A. C. Ehrenfeld in June, 1856, under the name "St. Mark's Evangelical Lutheran Church", which served as a place of worship for a period of forty-four years. An additional acre of ground was purchased later from Joseph Crissman. The corner stone of their second church was laid, May 20, 1900, and the church dedicated by Pastor J. W. Schwartz, September 23, 1900. Rev. C. B. King preached the dedicatory sermon. The entire cost of this church was $3,000. For many years all services were conducted in German, and this devotion to the German language almost proved the undoing of the congregation. When the first English services were introduced by Pastor John A. Nuner in 1849, some members were offended by the innovation and withdrew from the church. Since 1854 all services have been conducted in English. The church was incorporated in 1887. A consecutive list of the pastorates is as follows: Rev. K. M. Zeilfels, 1824-1825; Rev. G. A. Reichert, 1828-1837; Rev. H. D. Keyl, 1838-1842; Rev. John Esensee, 1842-1843; Rev. Gottlieb Kranz, 1844-1846; Rev. Elihu Rathbun, 1847; Rev. J. A. Nuner, 1849-1851; Rev. Thomas Steck, 1851-1854; Rev. A. C. Ehrenfeld,

1854-1858; Rev. Frederick Ruthrauff, 1859; Rev. Charles Witmer, 1860-1862; Rev. H. J. H. Lemcke, 1864-1866; Rev. J. W. Schwartz, D.D., 1867-1917; Rev. A. W. Smith, 1917-1919; Rev. P. T. E. Stockslager, 1920-1924; Rev. R. L. Yund, 1924-.

CHRIST EVANGELICAL LUTHERAN CHURCH GASTOWN, PA.

The beginnings of this congregation are found in an old stone church that was built under United Presbyterian leadership in 1818. The ground, on which this old church was built, was donated by Judge Robert Woodward; but so far as can be learned no deed was ever executed. For a number of years this old church was used by Presbyterians, United Presbyterians, Methodists, Reformed, and Lutherans, each denomination moving out as it was able to build a church of its own. In time only the Reformed and Lutherans remained, who regarded the church as their property. When these two bodies effected a friendly separation in 1893, the Lutherans gave the Reformed a quit claim deed. The decision of the Lutherans to to build a new church was made, November 8, 1893, and the church was dedicated by Pastor William Hesse, July 22, 1894. It was a neat frame church, with altar recess and corner tower, costing $2,037. At this time it was deemed advisable to effect a reorganization of the congregation; and this was done, July 8, 1894, when the constitution recommended by the General Synod was adopted. The name was changed from St. Thomas to Christ at the same time. The beginning of the Lutheran organization in this community is obscure. Some think that the Lutherans claimed the right to worship in the old stone church, and exercised it without effecting a formal organization. The first Lutheran service in the old church, so far as we can learn, was held by Rev. G. A. Reichert, June 28, 1828. From 1828 to 1837 he held occasional

services here, entering the appointment in his private diary as "Thomas Kirche". His successor, Rev. John H. Bernheim, preached for them from 1838 to 1841. The next pastor, Rev. Jacob Zimmerman, served at irregular intervals from 1842 to 1845, and then regularly every four weeks on Saturdays, from August 31, 1845, to April 11, 1847. On the last named date eleven persons were confirmed and thirty-six given the sacrament. A long vacancy followed, during which the congregation barely survived. Rev. Michael Schweigert sought them out in 1853, and served them regularly for eleven years, when the bitter feelings engendered by the civil war compelled him to resign. The first list of communicants, found in his handwriting in the old church record, contains the following names:

Arnstad, Adam
Baker, Mr. and Mrs. Jacob
Barkman, Mr. and Mrs.
Bierer, Sophia
Chrisman, Elias
Chrisman, James
Chrisman, Marian
Eyler, Mrs.
Fischer, Mr. and Mrs. Jacob
Fischer, Sarah
Graf, Mr. and Mrs.
Harklerodt, Mrs.
Jackson, Andrew
Kribbs, Levi
Kuster, Peter
Leck, Mr. and Mrs.
Miller, Mr. and Mrs. Barney
Miller, Mararet
Miller, Jane
Peterman, Mr. & Mrs. Martin
Peterman, Mary Jane
Peterman, Michael
Roos, Mr. and Mrs. Joseph
Roos, Edward
Schmeltzer, Mr. and Mrs.
Schmeltzer, Lay
Schmeltzer, Katrina
Schmeltzer, Stofel
Schmidt, Elon
Sisenna, Susan
Weber, Mr. and Mrs. John
Weber, Sarah
Weber, Ann Elizabeth

Pastor Schweigert's method of resigning this church was unique. He wrote to Rev. Jacob H. Wright, a neighboring pastor, giving him the story of his church troubles in the following language:

"I want to give you one of my churches. They have got so rebellious that they put a red handkerchief on a stick, and eight or ten of them march through the church building. The church is an old ramshackle, and it is full of hummels and wasps nests, and the mischievous boys stir up the nests and keep making it too hot for me. They won't do so for you."

In this way Pastor Wright was introduced to the congregation, which he served for a period of seventeen years. The following is a complete list of the pastors: Rev. G. A. Reichert, 1828-1837; Rev. J. H. Bernheim, 1838-1841; Rev. Jacob Zimmerman, 1842-1847; Vacant, 1848-1852; Rev. Michael Schweigert, 1853-1864; Rev. J. H. Wright, 1864-1881; Rev. R. B. Starks, 1881-1885; Rev. Samuel Krider, 1886-1889; Rev. J. W. Hutchison, 1889-1890; Rev. S. V. Dye, 1891-1892; Rev. William Hesse, 1893-1897; Rev. J. W. Tressler (Supply), 1898; Rev. J. A. Flickinger, 1899-1900; Rev. J. M. Hankey, 1900-1903; Rev. C. L. Wisswaesser, 1904-1905; Rev. W. L. Price, 1905-1909; Rev. J. L. Nicholas, 1910-1913; Rev. Carl F. Miller, 1913-1915; Rev. J. M. Stover, 1915-1917; Rev. J. F. Booher, 1918-1921; Rev. Oscar Woods, 1921-.

SALEM EVANGELICAL LUTHERAN CHURCH KELLERSBURG, PA.

This is one of the venerable congregations of Armstrong County, but its beginnings are hard to trace. One of the regular appointments of Pastor G. A. Reichert, from 1829 to 1832, was at the home of Jacob Maier, one of the trustees of the original congregation. The first service in this place was held, September 14, 1829, and the regularity with which this appointment was kept for the next three years would indicate that there was a provisional organization of some kind effected at that time. After 1832 only occasional services were held here by Pastor Reichert, and the supposition is that Rev. Henry David Keyl and Rev. J. G. Young did the greater part of the preaching for the congregation from 1833 to 1846. Practically all the services during this period were conducted in German. The first entry in the old church record bears the date, August 2, 1846, when Rev. William Uhl became pastor. This pastor was sent by the Pittsburgh Synod in response to an appeal of twenty members of Salem Church, who pledged $66.25 as the annual salary of the minister. Soon after the beginning of his pastorate, a new constitution was adopted and the church fully organized. The oldest communion lists of the congregation, 1846-1848, contain the following names:

Balsiger, Samuel
Balsiger, Samuel, Jr.
Balsiger, Mary
Balsiger, Anna
Baughman, Christina
Bish, Peter
Bish, Mary
Bish, Daniel
Bish, Rebecca
Bish, Catharine
Bish, George
Bish, Adam
Bish, Philip
Bish, Susanna
Blake, Theodore
Duckel, Elizabeth
Hartsell, Mary A.
Hartsell, Mona
Hawk, George
Hawk, Elizabeth
Hetrick, George L.
Hetrick, Elizabeth
Hile, Anna
Keller, Nicholas
Keller, Catharine
Keller, Frederick
Keller, Mary
Keller, Caroline
Keller, Philip
Konker, John
Konker, John, Jr.
Konker, Solomon
Konker, Simon
Konker, Mary
Konker, Elizabeth
Markey, Elizabeth
Myers, Jacob
Myers, Catherine
Pain, William
Pain, Mary
Pain, Harriett
Painter, John
Poliard, Lewis
Smith, Martin
Smith, Mary
Smith, Catharine
Smith, Michael
Snyder, Jacob
Williams, Michael
Williams, Charlotte
Wyand, Elizabeth

The name of Nicholas Rhodes does not appear on any list of communicants, but he was one of the first trustees, and it is certain that he was a faithful member. Other names are doubtless omitted from the imperfect records. The first class of catechumens confirmed by Pastor Uhl, December 21, 1846, contained seventeen members. In the early forties a number of the young people attended instruction at the Kammerdiener Church. Their first church was built of logs in 1838. This church was older than the town of Kellersburg, which was laid out by Nicholas Keller Sr., in 1842. It was built on land secured from the Hol-

land Land Company by deed of transfer, March 11, 1833. This tract, containing seven acres and thirty perches, was conveyed to Jacob Myers and Nicholas Rhodes, "Trustees of the Lutheran congregation of Mahoning, for the purpose of a burial ground, and for the erection of a place of worship and school house, whenever the trustees, or their successors in office, may see proper to do so, and for no other purpose". The consideration named was two dollars. The old log church was vacated in 1848, and a frame church, 30x40, erected in its stead. This second church was roofed, weatherboarded, floored and partly ceiled; and in this unfinished state was used for several years. The seats were nothing more than heavy slab benches. During the pastorate of Rev. Thomas Steck, pews and a good pulpit were provided; and the finished church was dedicated, November 27, 1853. For a long time there was no other church in the community nearer than the "Narrows". A number of Presbyterians living in the community were permitted to hold services in the church. For several years prior to 1872 the Methodists and Evangelicals were also permitted to use the building for services. In the summer of 1873 the church was thoroughly repaired, and a service of rededication followed, August 24, 1873. During the pastorate of Rev. J. W. Schwartz, D.D., a new church, complete in all its appointments, was erected at a cost of $2,000. The dedicatory services were held, January 25, 1891, when Rev. Eli Miller and Rev. H. B. Winton assisted the pastor. A charter was obtained, June 25, 1853. Because of its isolated position the church has suffered from many long and trying vacancies; but the faith of the fathers still abides in the hearts of the children. The following pastors have served here: Rev. G. A. Reichert, 1829-1832; Rev. H. D. Keyl (supply), 1833-1842; Rev. J. G. Young (Supply), 1843-1846; Rev. William Uhl, 1846-1848; Rev. John A. Nuner, 1849-1851; Rev. Thomas Steck, 1851-1854; Rev. G. F. Ehrenfeld (Supply), 1854-1855; Rev. Thomas Steck (Supply), 1856; Rev. Michael Schweigert, 1858-1864; Rev. Henry Gathers, 1864-1868; Rev. Samuel Stouffer (Supply), 1870; Rev. W. E. Crebs, 1871-1873; Rev. David Townsend, 1874-1876; Rev. Wilson Selner, 1876-1881; Rev. E. A. Best, 1883-1886; Rev. J. W. Schwartz, D.D. (Supply), 1889-1892; Rev. W. M. Hering, 1892-1893; Rev. W. J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903; Rev. W. B. Claney, 1903-1907; Rev. H. C. Salem, 1907-1909; Student William N. King (Supply), 1910; Rev. William E. Sunday, 1911-1915; Rev. Edward N. Fry, 1915-1917; Rev. Charles L. Quinn, 1917-1919; Rev. Henry A. Seel, 1921-1922; Rev. William Weicksel (Supply), 1922-1923; Rev. Joseph Arnold (Supply), 1924-1925.

JERUSALEM EVANGELICAL LUTHERAN CHURCH WAYNE TOWNSHIP, ARMSTRONG COUNTY, PA.

In the settlement of northern Armstrong County, the German pioneers were so widely scattered that pastors found it difficult to gather sufficient numbers in any one locality, with which to organize permanent congregations. For this reason services were held in private homes for a quarter of a century before any attempt was made to erect a church. Prominent among the thirty or forty pioneer Lutheran families of this large district was that of Jacob Beck, who settled about two miles east of Echo in 1815. His home was selected as a place of meeting when the community was first visited by Rev. John M. Steck about the year 1818. The pastoral visits of Rev. Steck were greatly appreciated by the people, but came only after long intervals. The fact that the Greensburg pastor preached here is attested by the story told the children by the German grandmothers, that, when Pastor Steck's horse was seen coming up the road, all the chickens would begin to cackle, "Cut, cut, cut, Der Steck Komt, Der Steck Komt". The first pastor to preach regularly at Jacob Beck's was Rev. G. A. Reichert, whose ministry extended from 1828 to 1832, after which the Beck congregation was divided, part holding services in the Patterson school house, and the other part moving their place of worship to the home of Bernard Reedy, about a mile northwest of Goheenville. The first service at the latter place was held by Pastor Reichert January 21, 1833, involving at least a provisional organization of the congregation that was later known as Jerusalem Church. The first officers of this congregation, Jacob Hetrich, Peter Kammerdiener, Jacob Kammerdiener, and Johannes Gulden, were elected, March 15, 1833. The first communion service of the new congregation was held, November 2, 1833, attended by the following persons:

Beck, Peter	Hollenbach, John	Nolf, Adam
Beck, Elizabetha	Hollenbach, Polly	Nolf, Mrs. Adam
Ellenberger, Georg	Kammerdiener, Peter	Nolf, Barbara
Ellenberger, Elizabetha	Kammerdiener, Gertraut	Nolf, Sarah
Hetrich, Jacob	Kammerdiener, Jacob	Zimmerman, Abraham
Hetrich, Barbara	Kammerdiener, John Philip	Zimmerman, Susanna

Abraham Zimmerman was confirmed at Beck's, March 6, 1830, when 52 years old; Jacob Beck was confirmed at the same time and place when 50 years of age. These two instances indicate how few the church privileges of the pioneers were. Pastor G. A. Reichert continued to serve the Reedy congregation until 1837, when he removed to Philadelphia. John George Young, a ministerial student under the care of Rev. John H. Bernheim, held occasional services in the Reedy home in 1838 and 1839, and became their regular pastor in 1840, giving them German services every four weeks until 1867, when he removed to Michigan. He met all his appointments faithfully during these twenty-seven years, winter and summer, travelling usually on horse back. Toward the close of his pastorate there was a strong demand for English preaching, and Rev. Henry Gathers was asked to assist him from 1864 to 1866. Near the beginning of Rev. Young's pastorate, June 24, 1840, Robert Orr deeded to Jacob Hetrick and Jacob Kammerdiener, trustees of the "United Evangelical German Lutheran and High German Reformed Church", a tract of five acres, to be used only for church and burial purposes. The consideration named was one dollar. A little log church was then built in the woods, near the entrance to the cemetery, and the Reedy congregation moved to their new house of worship in 1840. This church was plain and unpretentious; for a pulpit the pastor had a rough table; for pews the congregation had planks laid on large wooden blocks; but it served the people as a house of prayer for thirty years. Rev. C. A. Fetzer supplied the congregation for a few months after the resignation of Pastor Young; and then the attention of Rev. Michael Schweigert was directed to the field. He ministered to the people from November 14, 1869, to November 15, 1880, during which time the congregation again changed its place of worship and took a new lease on life. For a consideration of ten dollars, Jacob Kammerdiener deeded an acre of ground to the congregation for building purposes, August 27, 1870, and on this a frame church, 30x40, was erected at a cost of $1,600. The corner stone was laid, July 14, 1870, and the completed church dedicated, October 23, 1870. Rev. Michael Schweigert preached in German, and Doctor Henry W. Roth in English, at the dedication service. The congregation developed rapidly under the new conditions, increasing from 25 to 73 members in two years. The third church was built during the pastorate of Rev. John M. Axe. The corner stone of this church was laid, September 23,

1906, and the dedication took place in the presence of a great throng, June 16, 1907. It was built of frame, well finished and furnished, at a cost of $5,000. The following pastors have served Jerusalem Church: Rev. G. A. Reichert, 1833-1837; Rev. John George Young (occasional supply), 1838-1840; Rev. John George Young, 1840-1867; Rev. Henry Gathers (assistant English pastor), 1864-1866; Rev. C. A. Fetzer (supply), 1868; Rev. Michael Schweigert, 1869-1880; Rev. J. H. Kline, 1880-1883; Rev. J. N. Wetzler, Ph.D., 1884-1889; Rev. A. H. Kinnard, 1890-1893; Rev. H. Ruphoff, 1894-1895; Rev. Carl J. Streich, 1896-1901; Rev. A. F. Schaeffer, 1902-1903; Rev. J. M. Axe, 1904-1921; Rev. William Weicksel (supply), 1921-1922; Rev. W. L. Price, 1922-.

TRINITY EVANGELICAL LUTHERAN CHURCH FREEPORT, PA.

Freeport is one of the oldest towns in Armstrong County, having been laid out as Toddstown by David and William Todd in 1796. Slow in its first growth, it developed rapidly as a town after the construction of the Pennsylvania Canal in 1828. The first Lutherans of this vicinity were country people, who attended church services at Eiseman's. The first Lutheran pastor to visit the town, so far as can be learned, was Rev. G. A. Reichert, who baptized a son of Joseph and Elizabeth Schub, August 29, 1830, but conducted no public service. In 1833, Rev. John Heinrich Hohnholz, a licentiate of the Ohio Synod, began to preach in the school house. He probably organized the congregation in 1833, for it united with three other congregations in petitioning the Ohio Synod in 1834 that he might continue to be their pastor. Two of the four congregations, served by him in 1834, were Freeport and Eiseman's. His license was withdrawn in 1835. Rev. G. A. Reichert succeeded him in 1836, and preached his last sermon in the old school house, December 31, 1837. The next pastor was Rev. John Herman Bernheim, who entered the field in 1838, and reorganized the church in the spring of 1841. The first class of catechumens, confirmed at the time of the reorganization, consisted of George Otterman, Leopold Smith, Peter Sherer, James Young, William Long, Jacob Klingensmith, Frances Felbut, Elizabeth Sherer, Susanna Spangler, Rosina Blau, Eliza Cunningham, Mary Ann Long, Polly Sherer, Catherine Smith, Mary Smith, and Charles Helferich. This pastor was quite popular in Freeport, preaching to large audiences until the time of his retirement in 1844. Rev. George B. Holmes was given an ad interim license by the president of the Ohio Synod, December 1, 1844, in order to serve

Freeport and the neighboring congregations. St. John's Church participated in the organization of the Pittsburgh Synod, January 15, 1845, through her lay delegate, Joseph Shoop, but Pastor Holmes was not received until 1846. In 1848 the old Baptist Church was bought for $400; but this building proved unsatisfactory, and a good frame church was built at a cost of $2,100, and dedicated by Pastor J. H. Brown, October 26, 1862, Rev. Lewis M. Kuhns delivering the sermon. This property was extensively reparied in 1902, at a cost of $2,500, but served the congregation through many years. Under the leadership of Pastor Brown the congregation was greatly prospered, and the new church was scarcely large enough to accommodate the people on communion occasions. The following pastors ministered in St. John's before the outbreak of the synodical controversy: Rev. J. H. Hohnholz, 1833-1835; Rev. G. A. Reichert, 1836-1837; Rev. J. H. Bernheim, 1838-1844; Rev. G. B. Holmes, 1844-1848; Rev. G. F. Ehrenfeld, 1848-1851; Rev. Lewis M. Kuhns, 1852-1856; Rev. J. H. Wright, 1856-1861; Rev. J. H. Brown, 1861-1865.

The pastor during the division was Rev. J. K. Melhorn, whose pastorate extended from July 1, 1865, to April 1, 1871. The congregation had 140 members in 1867, and was about equally divided in the support of the General Synod and General Council, while the pastor was a staunch adherent of the latter body. A congregational meeting was held, February 8, 1868, "for the purpose of adopting a form of charter and taking the initiatory steps for the incorporation of the church". The General Synod party objected to the General Council basis of incorporation, and withdrew from the meeting in a body. For the next few months confusion reigned, and the bitterest of feelings developed on both sides, both parties claiming to be the true St. John's. A climax was reached, November 15, 1868, when the pastor and his adherents expelled sixty-nine persons, who were the recognized supporters of the General Synod. Their expulsion was not unexpected, for they had already formed a separate congregation, and were being regularly supplied by Rev. H. H. Hall of Leechburg. Pastor Hall ministered to the General Synod congregation from October 1, 1868, to April 1, 1870, holding the services in the U. P. Church. For the next five years they had neither church nor pastor, holding services in some convenient place when fortunate enough to secure a supply. In the meantime suit was brought against the General Council congregation for possession of the property; but the decision of the master in evidence, rendered in August, 1876, was in favor of the defendants. The decision awarded the right to the name Lutheran to both congregations, but gave the name and property

of St. John's Church to the party which had remained in possession. The General Synod congregation then bought a lot on Buffalo street, and built a frame church costing $4,000. This church was dedicated by Pastor D. R. P. Barry, September 30, 1877, as "Emmanuel Evangelical Lutheran Church". Doctor F. W. Conrad, Doctor J. W. Schwartz, and Rev. A. S. Miller assisted the pastor on this occasion. Out in the country a similar division occurred in St. Matthew's Church. The General Synod adherents withdrew in a body, formed another St. Matthew's, and worshipped in the Shrader's Grove Presbyterian Church; but eventually the congregation disbanded, and the greater part of the members united with Emmanuel Church. From 1868 to 1919 Emmanuel Church gradually developed from 69 to 191 members, being served by the following pastors: Rev. H. H. Hall, 1868-1870; Supplies, 1870-1875; Rev. D. R. P. Barry, 1875-1880; Rev. Max Lentz, 1881; Rev. A. C. Felker, 1881-1882; Rev. Isaiah Irvine, 1882-1885; Rev. Luther M. Kuhns, 1886-1887; Rev. J. W. Breitenbach, 1887-1888; Rev. J. E. F. Hassinger, 1889-1893; Rev. H. C. Reller, 1893-1901; Rev. John H. Diehl, 1901-1902; Rev. H. C. Erdman, 1902-1904; Rev. H. B. Ernsberger, 1905-1907; Rev. John G. Koser, 1908-1911; Rev. H. S. Garnes, 1911-1912; Rev. J. W. Shearer, 1912-1916; Supplies, 1916-1918; Rev. Daniel Ketterman, 1918-1919.

In the meantime the St. John's congregation continued to worship in the old Fourth street church. Its development was slow, largely because it was always associated with two or three other churches, and the pastors could not give it the time and attention needed. In 1919 it could report only sixty-five members. The pastors of St. John's during this time were: Rev. J. K. Melhorn, 1865-1871; Rev. J. H. A. Kitzmiller, 1871-1881; Rev. H. K. Shanor, 1882-1888; Rev. J. K. Melhorn (second term), 1889-1895; Rev. W. O. Laub, 1896-1904; Rev. Charles E. Dozer, 1905-1908; Rev. R. W. Yeany, 1908-1910; Rev. Herbert Martens, 1911-1918. Another congregation of the Pittsburgh Synod, occupying this field at the time of the synodical merger, was the Zion German Church. This congregation was incorporated, April 23, 1862, on petition of Rev. G. A. Reichert, George Eppler, David Kraft, John Mangold, and George Pfaff. A small church was built in 1861, and used as a place of worship until the time of the congregational merger, when it was sold for $2,800, and the net proceeds placed in the building fund of Trinity Church. The following pastors served this German Church: Rev. G. A. Reichert, 1861-1875; Rev. C. F. Tiemann, 1880-1883; Rev. J. G. Amschler, 1883-1886; Rev. Martin Gaudian, 1886-1889; Rev. A. E. R. Collman, 1890; Rev. Robert Barner, 1890-1904; Supplies, 1904-1907; Rev. H. P.

Hansen, 1907-1910; Rev. Johannes Burgdorf, 1910-1919. When the plans for the reuniting of the two Pittsburgh Synods had fully matured, there was much speculation among the Lutherans of Freeport as to how this merger would affect them. The credit for uniting the three Lutheran congregations of Freeport belongs chiefly to Rev. Daniel Ketterman. He invited, and continued to invite, the members of the other Lutheran congregations to worship with his congregation in Emmanuel Church, until his invitations were accepted, and a union communion service held, April 20, 1919, attended by 220 Lutherans. To make the work of merger easier he resigned his parish, May 1, 1919, after which the three congregations united in extending a call to Rev. H. A. Rinard. A new constitution was adopted, February 15, 1920, when the present name was assumed. The first officers of the consolidated church were H. C. Brenneman, J. H. Ashbaugh, R. H. McGraw, Autis Nolf, E. L. McGraw, Francis Laube, Robert O'Brien, C. E. Hoak, Ralph Myers, and Raymond Otterman. A new charter was secured, September 10, 1920. As soon as the members had adjusted themselves to the new conditions, steps were taken to build a new church. The old St. John's Church was sold for $7,000, and property adjoining Emmanuel Church secured for $9,500, preparing the way for advancement. A contract for the building of a new stone church was let, December 9, 1925. The pastors of Trinity were: Rev. H. A. Rinard, 1919-1920; Rev. H. B. Ernest, 1921-1922; Rev. S. G. Dornblaser, D.D., 1922-.

EVANGELICAL LUTHERAN CHURCH
SPRINGS CHURCH, PA.

The beginnings of this church are traceable to 1839, when Presbyterians, Reformed, and Lutherans bought several acres of ground for church and burial purposes at nominal cost. This land was conveyed to trustees of the three churches, Jacob Miller acting for the Lutherans. It is now the cemetery of the Presbyterians and Lutherans, the Reformed having been long since absorbed. A provisional organization of some kind may have been formed in 1839 to care for this property, but we have no record of regular Lutheran services here until August 22, 1841, when Pastor Jacob Zimmerman took charge of "Boiling Springs" as one of his regular appointments. It was his custom to visit this community every four weeks, preaching in German and English on the same day. Sometimes the high waters of the Kiskiminetas broke his engagements. Pastor Zimmerman resigned, July 15, 1849, and his successors for the next four years were the pastors of St. James Church. On May 17, 1851, the

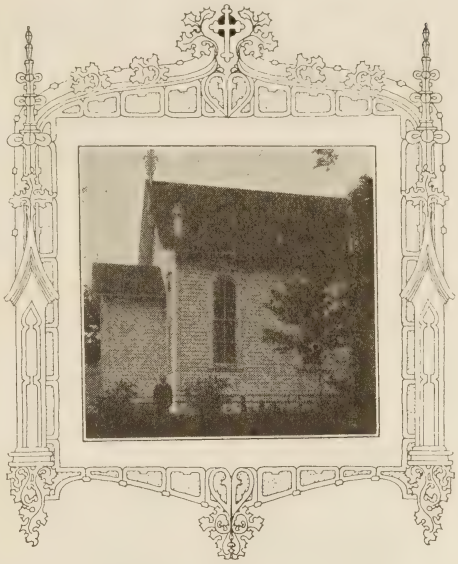
congregation was more fully organized by Pastor J. N. Burket, and a new constitution was signed by the following members:

Andre, Peter
Andre, Margaret
Anderson, Jacob
Anderson, Jane
Ament, George
Artman, John
Artman, Sarah
Artman, Catherine
Becker, Eliza Jane
Bolinger, Samuel
Bolinger, Mary
Bowman, Samuel
Bowman, Agnes
Clark, John
Clark, Henry
Clark, Susan
Clark, Sarah
Fennel, John
Grim, Adam
Grim, Margaret
Hart, Jacob
Hart, Dorothea
Hart, Sarah
Henry Hannah
Hive, Peter
Hive, Anna Maria
Kepple, Christian
Kepple, Elizabeth
Kepple, John
Kepple, Eliza
Miller, Jacob
Miller, Sarah
Miller, Matthias
Miller, Susan
Miller, John
Miller, Sarah (2)
Ridenour, Sarah
Ringle, Jacob
Ringle, Mary
Ringle, Adam
Ringle, Elizabeth
Ringle, William
Ringle, Margaret
Ringle, Samuel
Remaly, Ann
Shaffer, Henry
Shaffer, Susanna
Starry, Deborah

The first church was doubtless dedicated before August 22, 1841, since no record of it is made in the faithfully-kept diary of Pastor Zimmerman, 1841-1849. Additional ground was bought by the Lutherans for $100, on which a frame church was built for $2,000, and dedicated by Pastor Michael Colver, October 13, 1871. This building with some repairs has served the congregation for 53 years. An adjoining grove of maples is much admired, and serves many good purposes. This church suffered severely during the synodical controversy. Pastor John Welfley was compelled to resign because of his support of the General Council. At that time Apollo, Springs, and Maysville constituted a parish; later South Bend took the place of Apollo in the parish; in 1895 Maysville and South Bend withdrew and left Springs isolated. Pastor T. J. Frederick continued to reside near the church, however, and he supplied the church until it was given regular services by pastors of the Kiskiminetas Valley. The pastors were: Rev. Jacob Zimmerman, 1841-1849; Rev. John Rugan, 1849-1850; Rev. J. N. Burket, 1851-1853; Rev. David Earhart, 1854-1860; Rev. J. A. Delo, 1860-1864; Rev. John Welfley, 1864-1868; Rev. Michael Colver, 1868-1872; Supplies, 1872-1876; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890; Rev. T. J. Frederick, 1890-1911; Supplies, 1911-1916; Rev. M. L. Clare, D.D. (supply), 1916-.

EMMANUEL EVANGELICAL LUTHERAN CHURCH KITTANNING TWP., ARMSTRONG COUNTY, PA.

This church is located on the Garrett Run road about four miles east of Manorville. It is commonly called Hileman's after a well known family of the county. Peter and Elizabeth Hileman came to this community about the year 1798, and their twelve children have become a host. For many years the Hilemans and other Germans of this section attended services at



Rupp's, not seeing the value of multiplying churches when pastors were scarce. Emmanuel Church was not organized until 1840, when Rev. John Herman Bernheim was in charge of the parish. A tract of land was donated by Peter Hileman, on which a church was built in 1843, but the deed was not executed until March 20, 1846. The corner stone was laid, June 27, 1843, and the building dedicated by Pastor Bernheim, May 5, 1844. At the time of the laying of the corner stone certain regulations were adopted, in which the congregation assumed the name of "Emmanuel's Church of the Evangelical Lutheran Congregation in Kittanning Township, Armstrong County, Pa." One of these regulations was: "As long as there are six members of this congregation who do not understand English, German must be preached if possible". At the first communion service in their church the following persons received the sacrament:

Bernheim, Rev. J. H.	Heilman, Sarah	Muckenfus, Frederick
Bernheim, Lizetta	Heilman, Stephen	Muckenfus, Mrs. F.
Garver, Mary	Heilman, Simon	Richard, Joseph
Heilman, Jacob	Heilman, Lydia	Richard, Mrs. Joseph
Heilman, Mrs. Jacob	Iseman, Jacob	Rupert, Charles
Heilman, Frederick	Iseman, Mrs. Jacob	Reider, Dietterich
Heilman, Mrs. Frederick	Iseman, John	Schrecongost, Isaac
Heilman, Isaac	Iseman, Elizabeth	Shoop, John and wife
Heilman, Mrs. Isaac	Koch, John and wife	Stitt, John
Heilman, Martha	Kunkel, M.	Snyder, Elizabeth
Heilman, Ann	Kunkel, Mrs. M.	Truby, Christian

During the pastorate of Rev. Jacob Zimmerman, 1847-1858, the congregation developed into one of the strongest rural churches of the county, numbering 140 communing members. Services were held every four weeks, alternating between German and English. After the call of Pastor John A. Earnest in 1859, all services were held in English. The present frame church was erected at a cost of $1,833, and dedicated by Pastor G. W. Leisher, October 19, 1879. The pastors were: Rev. J. H. Bernheim, 1840-1846; Rev. Jacob Zimmerman, 1847-1858; Rev. J. A. Earnest, 1859-1869; Rev. J. B. Miller, 1870-1871; Rev.

A. S. Miller, 1872-1877; Rev. G. W. Leisher, 1877-1885; Rev. J. W. Tressler, 1886-1899; Rev. F. J. Matter, 1900-1909; Rev. J. G. Langham, 1910-.

THE HEBRON EVANGELICAL LUTHERAN CHURCH LEECHBURG, PA.

The beginnings of Lutheranism in this valley are traceable to 1796, when "Allegheny" was one of the preaching appointments of Pastor J. M. Steck of Greensburg. These services were held in private homes for many years, and were probably not more frequent than three or four times a year. For the most part they were held in the home of Jacob Klingenschmidt, about two miles from Leechburg. When the time came to build their first church, an acre of ground was offered by Jacob Klingenschmidt, and a similar offer was made by Daniel Frantz. The Lutheran and Reformed pastors tried to heal the division thus created, but their failure led to the building of two rival churches about the year 1820. The first was known as the "Log Church", and the second as "Brick Church", but the congregation was named Salem. In the church record of Pastor J. M. Steck it is called "Tishgiminegas", but in the diary of Pastor G. A. Reichert it is called "Salem" or "Klingenschmidt's." The site for the brick church was deeded, July 4, 1817, the name Presbyterian being applied to the Reformed. It was roofed and floored at the time of dedication, but not furnished with seats until 1844, after which the divided congregation worshipped there in harmony. The last Reformed service was held in this building in 1852, the Reformed people being absorbed by the Lutherans. The burial ground was used as early as 1810. A permanent organization of the congregation was probably effected, September 4, 1814, when a communion was held by Pastor John M. Steck, recorded in the Greensburg Church Book, that was attended by the following:

Antoni, George
Antoni, Susanna
Alms, Christina
Baer, Anna Maria
Bender, Elizabeth
Erdmann, Sibilla
Eisamann, Christian
Eisamann, Elizabeth
Goehring, Anna Maria
Gartner, Friedrich
Gartner, Elizabetha
Heil, Magdalena
Heil, Elizabeth
Heil, Susanna
Heil, Sara
Keppel, Elizabeth
Keppel, Margaret
Keppel, Philip
Keppel, Susanna
Keppel, Ludwig
Keppel, Christina
Klein, Heinrich
Klein, Katharina
Klingenschmidt, Philip
Klingenschmidt, Katharina
Klingenschimdt, Maria
Klingenschimdt, George
Klingenschimdt, Sibilla
Klingenschimdt, Jacob
Klingenschimdt, Elizabeth
Klingenschimdt, Anna M.
Klingenschmidt, Peter
Klingenschmidt, Christina
Klingenschmidt, Samuel
Klingenschmidt, Katharina
Klingenschmidt, John
Klingenschmidt, Susanna
Mayer, Susanna
Schuster, Peter
Schaffer, Jacob
Schaffer, Solomon
Schaffer, Barbara
Schaffer, Elizabeth
Sober, George
Sober. Margaret
Speucher, Maria
Yung, Elizabeth

It is not likely that such a large communion service would have been conducted without a regular organization, and it may be reasonably assumed that Salem Church was organized then if not before. The first confirmation service of this congregation was conducted by Pastor John M. Steck, September 8, 1816, when twenty were confirmed. This also was recorded in the Greensburg Church Book. The oldest confirmation record of the Salem Church Book was dated, May 2, 1822, when thirty-one were confirmed. The baptismal records of the congregation begin with April 4, 1819. The records of the first two years are given in full, because the family names are still prominent in the Lutheran life of the Kiskiminetas Valley.

CHILDREN	PARENTS	BIRTHDAY
Keppel, Margaretha	Johannes and Katharina	Feb. 22, 1819
Arras George	Joseph and Susanna	Apr. 25, 1819
Haack, Joseph	Daniel and Maria	Mch. 18, 1819
Mittlinger, Petrus	John and Katharina	Jan. 5, 1819
Klein, Katharina	Heinrich and Katharina	Apr. 30, 1819
Antoni, Elizabetha	Johannes and Elizabetha	Jan. 9, 1819
Ungefehr, George	Philip and Susanna	Aug., 1819
Baer, Katharina	Johannes and Maria	Sept. 21, 1819
Schoener, Johannes	Johann and Margaretha	Nov. 3, 1819
Klein, Heinrich	Bernhart and Elizabetha	June 8, 1820
Lang Wilhelm	John and Katharina	June 2, 1820
Schearer, Maria	Jacob and Maria	June 11, 1820
Keppel, Lidia	George and Anna Maria	Mch. 11, 1820
Kingenschmidt, Set	Johannes and Susanna	Mch. 17, 1820
Klein, Susanna	Peter and Elizabetha	July 24, 1820
Antoni, George	Peter and Hana	Aug. 12, 1820
Haack, Daniel	Michael and Susanna	June 27, 1820
Gumpert, Anna Maria	Christian and Susanna	Apr. 18, 1821
Keppel, Margaretha	Philip and Susanna	Aug. 18, 1821
DiGraf, Susanna	Michael and wife	Feb. 19, 1819
Hill, John	John and wife	Jan. 28, 1816
Erdmann, Abraham	Johannes and wife	Nov. 30, 1819
Klingenschmidt, Katharina	Samuel and Katharina	Mch. 4, 1820
Baer, Jacob	Jacob and Elizabetha	Mch. 1, 1820
Keppel, Margaretha	Ludwig and Christina	Nov. 4, 1819
Haack, Joseph	Joseph and Elizabetha	Oct. 24, 1820
Klingenschmidt, Daniel	George and Sibilla	Dec. 10, 1820

From 1796 to 1816 Rev. John M. Steck continued to make regular visits to the community; and it was to him that the fathers of the Leechburg Church looked for the ministry of word and sacrament. From 1817 to 1823 Rev. John Adam Mohler preached at Klingensmith's, St. Michael's, and the Forks; and it is quite probable that he was the pastor here from 1817

to 1823, since he was a licensed candidate of the Ohio Synod and a resident of Armstrong County during that period. His ministry was not very successful, since he was better adapted to teaching singing schools than preaching. From 1824 to 1834 Rev. G. A. Reichert was pastor of Salem Church, preaching every four weeks in German. The only ministerial acts performed by this pastor in Leechburg, so far as his diary indicates, were private baptisms. When he retired from the field, Rev. Michael J. Steck, a son of the first pastor, took charge of the congregation, and served them every four weeks on Saturdays. This arrangement continued until the year 1841. At the beginning of his pastorate he was asked by the Lutherans of Leechburg to preach for them on Saturday afternoons, when he visited Salem Church. The request was granted, and services were held in a frame school house, north of where the M. E. Church now stands.

[1]"When the weather was warm and the audience large, the services were held under the shade of a large hickory tree that stood about one hundred yards north of the school house. The first communion held in Leechburg by Rev. M. J. Steck, as recorded in the Church Book of the Leechburg congregation, was September 28, 1833."

It will be noted that this service was conducted by Pastor Steck while Pastor Reichert was still in charge of Salem Church. In 1841 Pastor Steck resigned this part of his large parish, and Rev. Jacob Zimmerman preached his introductory sermon in Leechburg, July 24, 1841. The congregation was formally organized by Pastor Jacob Zimmerman, July 17, 1842, when a Church Council, consisting of John Wannemaker, George Keppel, David Kuhns, and Jacob Hill, was elected. Services were held every four weeks, but not well attended. On February 10, 1844, much to his chagrin, the pastor found not a single member of the congregation present. He preached the last sermon of this pastorate, August 25, 1844. In October of the same year, a young licensed pastor of the East Ohio Synod, Rev. David Earhart, visited the congregation and was extended a call. His coming meant a new birth for the congregation. His intense pastoral visitation aroused the entire community, and the little school house soon proved too small for the large and increasing congregations. A congregational meeting was held, March 9, 1845, at which it was determined to build a suitable church. The building committee, consisting of Jacob Hill, David Kuhns, and Daniel Hill, let a contract to George Kline for $1,150. The corner stone was laid, September 7, 1845, and the church dedi-

1—History of the Evangelical Lutheran Church at Leechburg, Earhart, page 3.

cated by Rev. Michael J. Steck, May 30, 1847, during the fourth convention of the Pittsburgh Synod. The dedicatory sermon was preached by Rev. W. A. Passavant. This was the first church building erected in Leechburg, and was well adapted to the needs of the congregation. A charter was secured from the court of Armstrong County, June 22, 1848. A new constitution was adopted, March 8, 1848. During the pastorate of Rev. Earhart, 1844-1853, he baptized 128 children and admitted 174 persons to communicant membership. Many of these accessions came from Salem Church, causing sharp antagonism between the two pastors. His annual compensation averaged between $300 and $400. During 1853 and 1854 Rev. George F. Ehrenfeld served as supply pastor. Rev. John W. Cregelo was elected pastor, August 7, 1854, but died a few weeks after taking charge. The next pastor was Rev. Lewis Marchand Kuhns, a son of the congregation and a tower of strength in Hebron. He was first called as a supply pastor, in connection with his Freeport Parish, and later became the regular pastor. His work was so successful as to call forth a high tribute from Doctor Passavant in "The Missionary" of October 14, 1858. His Leechburg experiences are best expressed in his own words:

"I may say that ten years of my labor there, from 1856 to 1866, were the most satisfactory and successful of my ministry. At one communion, I confirmed a class of fifty catechumens and received fourteen others. For over two years, without any special extraordinary services, we enjoyed a constant state of revival. I never before or since experienced anything like it. The Church and religion constituted the general theme of conversation throughout the community and the region round about. Leechburg at that time was only a small village of about three hundred inhabitants. The actual available membership of the church, when I took charge, was only sixty. It had been larger, but for various causes had become scattered. Five years later, at the breaking out of the war, the membership was about three hundred and fifty. About two miles from Leechburg was a congregation (Klingensmith's), belonging to the Joint Synod of Ohio and served by Rev. Jacob Zimmerman. This had formerly been a large, strong congregation, but had now dwindled down to about fifty or sixty members. Many of these were dissatisfied and began to come over to us. At every communion there were accessions from these, until at length they disbanded, and all that were left, nineteen in number including the minister's wife, came over to us in a body. My resignation of the Leechburg Church and removal to Ohio, in 1866, was wholly my own doing, without any cause whatever so far as the congregation was concerned, and it has ever since been a serious question with me whether it was not a mistake. I have often felt that I should have made the cultivation of that field my life's work. I left there a membership of three hundred devoted friends, all peaceful and harmonious, without any discordant element whatever. Just before the death of my father, David Kuhns, which occurred in 1863, he donated to the church the two lots on which the present edifice stands, for the purpose of erecting thereon an academy, and on which there was subsequently put up a three-story brick building. We wanted this

2—See Historical Collections of Pittsburgh Synod, Historical Society, Gettysburg.

property held under the same charter with the church, but found that this would require some change. Accordingly a committee, of which I was chairman, was appointed to make a general revision of the charter. When we came to the clause which requires the pastor to belong to some regularly organized synod, it was suggested that, as we were entirely satisfied with our connection with the General Synod, and as there were grounds for apprehension that efforts were being made to take the Pittsburgh Synod out, a clause be inserted to the effect that the pastor must belong to some synod in connection with the General Synod. This met with the full approval of the committee, and was unanimously adopted by the congregation in a meeting called for the purpose. When I resigned in 1866, I recommended Rev. Jonathan Sarver as my successor, having good reason, as I thought, to believe that he was in full accord with our General Synod connection."

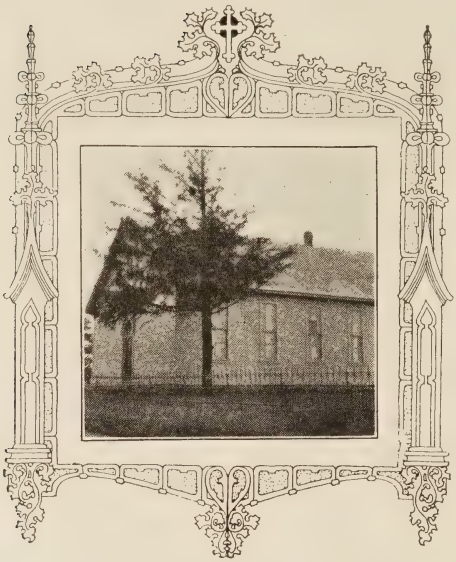
Pastor Sarver, however, remained with the majority party of the Pittsburgh Synod, when it voted to unite with the General Council. When he learned that the charter of Hebron Church required its pastors to belong to some synod connected with the General Synod, a congregational meeting was called for the purpose of changing the charter. This meeting was held, March 5, 1868, and resulted in a vote of 57 to 42 in favor of the change. From that time there was a sharp line drawn between friends of the General Synod and friends of the General Council in Hebron. Men prominent in church circles were called in by both parties, and sentiment was about evenly divided. A petition to the court for a change of charter was then circulated and signed; while those opposed prepared a remonstrance that had almost an equal number of signatures. When the matter was presented to court, Attorney Frank Mechling was appointed master of evidence. Doctor J. A. Brown, Rev. Lewis M. Kuhns, Rev. G. F. Ehrenfeld, and Rev. H. H. Hall were summoned as witnesses for the General Synod; Doctor C. P. Krauth, Doctor W. A. Passavant, Doctor Henry W. Roth, Doctor Samuel Laird, Rev. J. K. Melhorn, Rev. Gottlieb Bassler, and Rev. Jonathan Sarver were called as witnesses for the General Council. Leechburg laymen, called to testify on the case, were Peter Klingensmith, Jacob Keppel, Winchester Hill, J. A. Moorehead, John W. Hill, George J. Fry, John Hill, and George W. Lininger. [3]In the decision of the court, December 14, 1871, doctrinal questions were ignored, and the church property was given to the General Synod party on the ground of charter rights. An appeal to the supreme court, after much delay, resulted in sustaining the decision of the lower court. During all these trying years, Rev. Jonathan Sarver was pastor of the General Council congregation which worshipped in the church, and Rev. H. H. Hall was pastor of the General Synod congregation, which worshipped for a time in other churches and later in the academy. The pastorate of Rev. Hall continued from August 1, 1868, to April 1, 1870,

3—For the complete testimony on this case, see Archives of the Pittsburgh Synod.

when he was able to report a congregation of 141 members. The next three pastors were: Rev. F. T. Hoover, 1870-1881; Rev. Lewis Hay, 1881-1885; Rev. J. W. Poffinberger, 1885-1897. The twelve years of service given to Hebron Church by Pastor Poffinberger deserve special notice. Under his leadership the membership was increased to 491, and the present church dedicated. The corner stone of this church was laid, October 20, 1887, no less than seven Lutheran pastors being present at the service. The church was built of brick and stone at a cost of $18,000, and dedicated free of debt, September 9, 1888. The sermon was preached by Doctor W. H. Dunbar, and the service of dedication read by Doctor E. H. Dornblaser. During the year 1888 a brick parsonage was built on the lot adjoining the church, at a cost of $2,500. The next pastor was Rev. J. C. N. Park, during whose pastorate of two years there was much friction, resulting in the withdrawal of a number of members and the organization of Grace Church. A special meeting of the Pittsburgh Synod was held in Leechburg, June 26, 1900, in order to adjust the trouble. The irenic spirit of the next pastor, Doctor George M. Heindel, did much to restore the former prosperity of the congregation. Doctor Blint took charge of the parish, November 9, 1905, and, by a devotion rarely equalled, was able to build up a great congregation of 724 confirmed members. The benevolences of Hebron Church under his leadership have been an inspiration to the entire Pittsburgh Synod. The following is a consecutive list of the pastorates: Rev. Jacob Zimmerman, 1842-1844; Rev. David Earhart, 1844-1853; Rev. G. F. Ehrenfeld (supply), 1853-1854; Rev. J. W. Cregelo, 1854; Rev. L. M. Kuhns (supply), 1855-1856; Rev. L. M. Kuhns, 1856-1866; Rev. Jonathan Sarver, 1866-1868; Rev. H. H. Hall, 1868-1870; Rev. F. T. Hoover, 1870-1881; Rev. Lewis Hay, 1881-1885; Rev. J. W. Poffinberger, 1885-1897; Rev. J. C. N. Park, 1898-1900; Rev. G. M. Heindel, D.D., 1900-1905; Rev. E. E. Blint, DD., 1905-.

BETHEL EVANGELICAL LUTHERAN CHURCH BETHEL TOWNSHIP, ARMSTRONG COUNTY, PA

The first Lutheran services of this community were held in the home of Mathias Wolf, September 14, 1833, by Rev. G. A. Reichert. These services were continued for three years, usually on Saturdays, but no attempt was made to organize a congregation. When Rev. David Earhart became pastor of the Leechburg Parish in 1844, he began to hold services in a school house. After these services had continued for some time, a congregation of forty-nine members was organized, August 13, 1846. The officers chosen at the time of organization were: Joseph



Snyder and Samuel Mansfield, elders; and Peter Wareham and Jacob Keffer, deacons. At a subsequent meeting it was decided to build a frame church, and Jacob Wolf, Samuel Mansfield, and Peter Wareham were selected as the building committee. A committee on location, consisting of Solomon King, Samuel Mansfield, Jacob Wolf, Samuel Bruner Sr., Lewis Orner, Mathias Wolf, and Porter Stewart, secured an acre of ground from Samuel Mansfield at a reasonable price, and the purchase was approved by the congregation. The corner stone of the church was laid, May 6, 1847, and the church dedicated, May 12, 1850, Rev. John B. Breckenridge delivering the chief address. A charter was obtained from the court of Armstrong County, June 24, 1848. This charter gave the right to vote to male members only, but this objectionable feature was stricken out by an amendment, December 3, 1894. A constitution was adopted, April 17, 1848, which every member, received into the church for a number of years, was required to sign. On June 27, 1851, the custom of renting pews in order to raise the pastor's salary was adopted. On March 13, 1852, a church choir of eleven men was organized. Pastor Earhart preached his farewell sermon, April 1, 1859, leaving a congregation of 140 communicants. From April 9, 1859, to April 1, 1867, the church was under the pastoral care of Rev. J. H. Wright. During the synodical controversy the prevailing sentiment of the congregation was favorable to the General Synod; and, although the other two churches of the parish voted to go into the General Council, Bethel Church took the following action:

"In as much as a part of the Pittsburgh Synod united to form the General Council, the Bethel Evangelical Lutheran Church does not approve of said act, and will remain in the General Synod".

From 1868 to 1870 the church was supplied with such services as Rev. Michael Colver, Rev. John A. Earnest, and Rev.

G. F. Ehrenfeld had time to give. The next regular pastor was Rev. J. B. Miller, who served them in connection with Hileman's and Rupp's. During the pastorate of Rev. G. W. Leisher a movement was started for the erection of a new church. The building committee for this second church consisted of S. B. Wolf, James Beatty Sr., William Heilman, John Wareham, and A. R. Wolf. The corner stone was laid, June 25, 1878, and the church dedicated, September 8, 1879. Pastors S. B. Barnitz, G. F. Schaeffer, A. S. Miller, and Francis T. Hoover assisted Pastor Leisher on this occasion. The cost was $2,217, but considerable trouble was found in raising the money. In the summer of 1901 extensive repairs were made to the building, in which the women of Bethel had the chief part. In 1894 several acres of ground were bought from the heirs of Samuel Mansfield; and the cemetery was then enlarged and laid out after an approved plan. Bethel Church was connected with Rupp's and Hileman's in Kittanning Parish from 1870 to 1898, when it was made a part of Rockville Parish. For several years it was served in connection with Hyde Park. Since the year following the merger convention of the Pittsburgh Synod, it has been connected with Zion and St. Paul's churches of Forks Parish. For a while the congregation owned a parsonage, but this was sold in 1917. The following is a list of the pastors: Rev. David Earhart, 1846-1859; Rev. J. H. Wright, 1859-1867; Supplies, 1867-1870; Rev. J. B. Miller, 1870-1871; Rev. A. S. Miller, 1872-1877; Rev. G. W. Leisher, 1877-1885; Rev. J. W. Tressler, 1886-1899; Rev. J. E. F. Hassinger, 1899-1903; Rev. E. F. Dickey, 1903-1911; Rev. Elmer Kahl, 1912-1913; Rev. J. F. Booher, 1914-1918; Supplies, 1918-1920; Rev. Donald K. Fetterly, 1920-1925; Rev. G. J. Baisler, 1925-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH EDDYVILLE, PA.

The pioneer work on behalf of the German settlers of this community was largely in the hands of pastors of the Reformed Church, and comparatively little is known of it. There is a tradition to the effect that a union church was organized by Rev. Jacob F. Dieffenbacher of the Reformed Church some time between 1839 and 1842, but this has not been definitely established. It is known, however, that Pastor J. G. Young of the Lutheran Church organized a union church here in 1848. Through all the earlier years of their history these people were greatly neglected, and yet they remained true to their faith. Pastor Young ministered to them in German with varying regularity, 1848-1864, but seems not to have regarded them as one of his regular con-

gregations. He held services in different homes, but usually in that of J. D. Smith. Communion services were held occasionally in a barn about one and a half miles northwest of Eddyville. Catechetical classes were held in Foreman's school house. A Sunday School was organized at an early date. Owing to the fact that the people were so widely scattered, two schools were held; the first in Foreman's school house, superintended by Archie Glenn; the second in Fleming's school house, and later in Rumbaugh's school house, superintended by a Mr. Fleming. When the congregation built their first church in 1865, the two schools were united. It was conducted as a union school until 1900, when it was reorganized on a Lutheran basis by Rev. Charles E. Berkey. Among the earliest members of the church the following family names are now recalled: Nulph, Beck, Doverspike, Long, Hollabach, Smith, Rugh, and Rumbaugh. Ground for the first church was secured from Reuben Hoffman, and was conveyed to the trustees of the German Lutheran and Reformed congregations in September, 1866. The church was built in 1865, but no record of its dedication has been preserved. This building was used by the two congregations until 1903, when the Lutherans withdrew and built a new church in Eddyville at a cost of $3,000. The corner stone was laid, June 18, 1902, and the church dedicated free of debt, June 7, 1903. Pastor Berkey was assisted by Rev. S. D. Daugherty and Rev. Wilson Selner in the service of dedication. The following pastors have served in St. Mark's: Rev. J. G. Young, 1848-1864; Rev. Henry Gathers, 1864-1868; Rev. C. A. Fetzer, 1868-1871; Rev. W. E. Crebs, 1871-1873; Rev. David Townsend, 1873-1875; Rev. Wilson Selner, 1875-1881; Rev. E. A. Best, 1883-1886; Vacant, 1886-1890; Rev. A. H. Kinnard, 1890-1893; Rev. W. J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903; Rev. W. B. Claney, 1903-1907; Rev. H. C. Salem, 1907-1909; Rev. W. E. Sunday, 1911-1915; Rev. E. N. Fry, 1915-1917; Rev. C. L. Quinn, 1917-1919; Rev. J. M. Axe, 1920-1921; Rev. C. S. Brewer, 1921-1926.

EVANGELICAL LUTHERAN CHURCH WORTHINGTON, PA.

The establishment of this church was chiefly due, under God, to Mr. and Mrs. Peter Graff. When Mr. Graff removed from Pittsburgh to Worthington to engage in the iron business in 1845, he found no church of any kind nearer than Kittanning. At once he organized a Sunday School in a wagon maker's shop. It was a bold venture for those days, since nothing of the kind had ever been known in the community; but every Saturday the shop was cleaned, and every Sunday the children assembled for instruction. In a short time the need of preaching was felt, and Rev. G. F. Ehrenfeld consented to minister to them in 1846, holding the services in a small house on the furnace property known as Furnace Chapel. In this building a congregation was organized by Pastor Ehrenfeld in 1847, with the following members:

Blain, William	Hutley, George	Porterfield, Nancy
Barr, James, Sr.	Mechling, Jacob	Prunkard, John
Barr, John	Mechling, Barbara	Prunkard, Barbara
Barr, Susan	Mechling, Mary C.	Reges, Francis
Graff, Peter	Porterfield, John	Reges, Sydney
Graff, Susan	Porterfield, Elizabeth	Schantz, John

In a short time the chapel was too small for the attendance, and a lot was purchased in Worthington, on which a good brick church was erected. It was 42x52 feet in size and surmounted by a steeple, in whose belfry was mounted the first church bell used in this section of the country. A few years later a frame chapel was erected for the use of the Sunday School. These buildings were used until 1888, when the church was torn down and a larger one built in its place. The entire cost of this third church was $10,081. It was dedicated by Doctor J. W. Schwartz, February 17, 1889, Rev. Eli Miller preaching the sermon for the occasion. In 1892 the frame chapel was replaced by the Graff Memorial Chapel, erected by the Graff family in memory

of Peter Graff. Mr. Graff was the beloved elder of the congregation from the time of organization to the day of his death in 1890, rendering a service that the community can never forget. This chapel was dedicated by Doctor Schwartz, January 22, 1893. The congregation enjoyed a rich degree of prosperity from the beginning. The strong spiritual life of her first elder was felt in every home. Under the strong leadership of Pastor Schwartz, the congregation grew in membership until it numbered 250 communicants. The benevolent spirit of the Graff family was an inspiration to the entire congregation. Although many of the young people removed to the cities and towns, large accessions served to balance the losses and maintain the strength of the church. The Woman's Home and Foreign Missionary Society, one of the first of its kind in the Pittsburgh Synod, was organized in 1855. In 1882 a frame house was bought for a parsonage, but another and better was secured in 1924 from Peter Graff, III. In 1883 the church was incorporated. In 1894 Hon. E. D. Graff purchased a lot adjoining the church, containing about two acres, improved with a substantial dwelling, which he presented to the congregation. In 1891 the church was made residuary legatee of the estate of Regina Erstman and received $2,000. In 1897 Mrs. Susan Graff left a bequest of $3,000. Both legacies were applied to a permanent endowment fund. One of the outstanding features of the history of this church was the pastorate of Doctor Schwartz. He became pastor of the congregation, June 1, 1867, but retained his membership in the Alleghany Synod until after the Greenville Convention, when he joined the Pittsburgh Synod of the General Synod. He was present at Greenville, and presented the benevolent contributions of the Worthington Parish. In one sense he was a member of the General Synod forces at Greenville; in another sense he was not. He served this congregation as pastor and pastor emeritus from June 1, 1867, to May 23, 1919, when he was summoned to his reward. His name is a household word throughout this section of Armstrong County. The following pastors have served here: Rev. G. F. Ehrenfeld, 1847-1848; Rev. A. C. Ehrenfeld, 1848-1858; Rev. Frederick Ruthrauff, 1858-1859; Rev. Charles Witmer, 1859-1863; Rev. H. J. H. Lemcke, 1863-1866; Rev. J. W. Schwartz, D.D., 1867-1916; Rev. J. W. Schwartz, D.D., (Pastor Emeritus), 1916-1919; Rev. A. W. Smith, 1917-1919; Rev. P. T. E. Stockslager, 1920-1924; Rev. R. L. Yund, 1924-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH KITTANNING TWP., ARMSTRONG COUNTY, PA.

This church is located in Kittanning Township, about two and and a half miles south of Emmanuel Church. Henry Esen-

see, a brother of Rev. John Esensee, began to preach in private homes in this community about the year 1843. When he organized the congregation is not clear. In 1845 he was pastor of Forks, Little Germany, and Sarver congregations. The name of St. John's Church does not appear on the records of the Pittsburgh Synod until 1848, so that the congregation was probably organized during that year. The first church building was erected in 1850 on land secured from John Schott Jr., for which reason it has been commonly known as Schott's Church. The corner stone was laid by Pastor Henry Esensee, June 6, 1850, when the address was made by Rev. Jacob Zimmerman. When Rev. Esensee was deposed from the ministry in 1851, Rev. Michael Schweigert took up his unfinished task and dedicated the completed church, November 8, 1856. It was a rough frame church with few conveniences, 29x32, with an old fashioned high pulpit in one corner. From 1852 to 1867 the church was served by Pastors Michael Schweigert, David Earhart, George. F Ehrenfeld, and J. H. Wright. In 1867 the large parish of six churches served by Pastor J. H. Wright was divided, leaving the Crooked Creek Parish, composed of St. Michael's, Bethel, and St. John's churches, without a pastor. Both General Synod and General Council pastors were anxious to secure this fine parish. St. Michael's Church favored the General Council, but Bethel and St. John's favored the General Synod. Bethel withdrew from the parish in order to secure the services of a General Synod pastor, but St. John's remained with St. Michael's, and was served by Pastors Jonathan Sarver, Philip Doerr, and W. A. C. Mueller until 1880, when a dispute arose, and the officers of the congregation locked the church doors against Pastor Mueller and invited Rev. G. W. Leisher of Kittanning Parish to supply them. In 1881 St. John's united with St. Thomas and Mt. Union to form the Elderton Parish, and extended a call to Rev. R. B. Starks, who assumed charge, August 20, 1881. The salary was only $400 a year, but the donations of the people were so generous that the pastor never suffered want. Rev. Starks says of his pastorate here:

"They were among the kindest and most considerate people that I ever served. The salary was small, but the donations were so liberal that we never lacked any good thing. I had to be away from home a great deal over night, and I was always sure of a warm place to sleep, for there was generally a bed or two in every sitting room, and it was usually my lot to occupy one of these, warmed by a huge grate of coal fire. Some of their homes were lighted by a tallow dip, others by lamps held in place by a chain fastened in some corner. The people were noted for their hospitality. I can still remember their well laden tables.

There was no Sunday School in St. John's when we took charge, but a great many children and young people. One of the first things we did was to organize a catechetical class, and nearly all the young people of the community attended it. As we had supplied ourselves with the General Synod books of worship, we combined the learning of the new tunes and catechetical instruction. All were enthusiastic, and when confirmation day came about forty were added to the church. It was the custom for each one who was confirmed to give the pastor one dollar on the day before confirmation, and, as each one paid in silver, I had quite a precious burden to carry home. The Lord was with me in all this, and it is with the tenderest recollections that I recall these events".

At a congregational meeting, April 16, 1881, the church decided by a vote of 17 to 5 to unite with the Pittsburgh Synod of the General Synod. This was a small vote, however, and the minority was not satisfied. On December 22, 1883, an agreement was made between Pastor Starks, representing the General Synod, and Pastor Earhart, representing the General Council, that the church should be used by both parties on alternate Sundays. This agreement read as follows:

"1. That both congregations, conjointly, bear the expense of keeping the church in order, except that each congregation bear the expense of its own fuel and light.

2. That the communions of both congregations be held together.

3. That the Sabbath Schools be united, and that the principle officers be elected from each school, and that the teachers be chosen according to their judgment.

4. That the membership of both congregations be requested to cooperate as far as practical in the music of the church.

5. That the trustees of both congregations be a committee to arrange for and make such improvements as are deemed necessary by the congregations conjointly".

There was more or less contention over this agreement by the two parties concerned; and the General Synod party finally rescinded it, August 11, 1889, and locked the General Council party out of the church. The latter then appealed their case to the civil court. On January 16, 1890, a summons in equity was served upon the pastor and officers of the General Synod congregation by the sheriff. Jonas S. Hankey represented the plaintiffs, and Rev. S. V. Dye, Jackson Heffelfinger, Simon Schaeffer, Andrew Iseman, Reuben Heilman, David Boarts, and

Lewis Heilman, the defendants. Joseph Buffington was appointed master in evidence, whose findings were confirmed by Judge Rayburn, August 1, 1892, giving the property to the plaintiffs. The General Synod congregation was permitted to hold services in the church for a limited time because of their part in its erection, and their last service in St. John's Church was conducted by Rev. S. V. Dye, April 9, 1893. The General Synod people then transferred their place of meeting to Rockville and organized St. Matthew's Church. During the pastorate of Rev. D. D. Miller, St. John's Church recovered a measure of her former strength; but the location midway between St. Michael's and St. Matthew's was not advantageous, and only fifty members were reported in 1920, when St. Michael's, St. Matthew's, and St. John's united to form one parish. The present church building was erected before the division. A new site, containing one acre and fourteen perches, was acquired from Jacob Waltenbaugh, September 28, 1877, on which a frame church, 40x65, was erected and dedicated. The following is a list of the pastors: Rev. Henry Esensee, 1848-1851; Rev. Michael Schweigert, 1852-1858; Rev. David Earhart (supply), 1858; Rev. G. F. Ehrenfeld, 1859-1865; Rev. J. H. Wright, 1865-1867; Rev. Jonathan Sarver, 1868-1872; Rev. Philip Doerr, 1873-1877; Rev. W. A. C. Mueller, 1878-1880; Rev. G. W. Leisher (supply), 1880-1881; Rev. R. B. Starks, 1881-1885; Rev. David Earhart (G. C.), 1883-1887; Rev. Samuel Krider (G. S.), 1886-1889; Rev. R. G. Rosenbaum (G. C.), 1887-1892; Rev. J. W. Tressler (supply for G. S.), 1889; Rev. S. V. Dye (G. S.), 1890-1893; Rev. D. D. Miller, 1892-1901; Rev. Wilson Yeisley, 1902-1910; Rev. J. N. Wetzler, Ph.D., 1911-1918; Rev. R. W. Yeany, 1918-1920; Rev. G. W. W. Amick, 1921-.

EVANGELICAL LUTHERAN CHURCH MAYSVILLE, PA.

For a number of years the Lutheran families of this community attended services in St. James of Westmoreland County. Many old grave stones, bearing the names of prominent families of Maysville Church, are found in the St. James burial ground. When regular Lutheran services were started at Springs Church in 1841, Maysville Lutherans found this a more convenient place of worship. Maysville Church was organized by Rev. J. N. Burket, March 12, 1853. Nearly if not all of the nineteen original members were communicants of Springs Church; but to this number twelve others were soon added. It was a timely organization, for there was not another church of any kind for miles around, and the congregation prospered from the be-

ginning. Pastor Burket resigned soon after the organization, but the people proceeded with the work of building a church that was dedicated by Pastor David Earhart in the fall of 1853. The second church was erected during the pastorate of Rev. C. B. King, and dedicated, December 2, 1886. It was a commodious frame church that cost $2,247. At the beginning this church was connected with St. James and Springs Church; for a long time it was a part of Apollo Parish; from 1890 to 1895 it was connected with South Bend and Springs Church; since 1895 it has been a part of Avonmore Parish, receiving regular services every Sunday afternoon. During the synodical controversy a large minority was in favor of the General Council, and public discussions on the question at issue were held in the church, at which representatives of both General Synod and General Council were heard. When a majority decided in favor of the General Synod, a number of members withdrew and attended services at St. James. In the course of time, however, all these families returned to the fellowship of Maysville Church. The following pastors have served here: Rev. J. N. Burket, 1853; Rev. David Earhart, 1853-1860; Rev. J. A. Delo, 1860-1864; Rev. John Welfley, 1864-1868; Rev. Michael Colver, 1869; Rev. A. W. McCullough, 1870-1872; Rev. J. F. Cressler, 1872-1875; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890; Rev. T. J. Frederick, 1890-1895; Rev. E. B. Burgess, 1895; Rev. C. F. Sanders, 1895-1898; Rev. Wilmer A. Hartman, 1898-1899; Rev. J. C. Nicholas, 1900-1901; Rev. M. S. Kemp, 1902-1905; Rev. F. A. Hightman, 1905-1908; Rev. M. R. Hamsher, 1908-1910; Rev. H. C. Stuckenberg, 1910-1912; Rev. W. A. Logan, 1913-1914; Rev. C. E. Liebegott, 1915-1917; Rev. R. N. Stumpf, 1917-1920; Rev. E. B. Boyer, 1920-.

EVANGELICAL LUTHERAN CHURCH
PLEASANT UNION, PA.

Although a number of the early settlers in this section of Armstrong County were Germans of Lutheran faith, they were so widely scattered that the pioneer pastors found it difficult to organize them into efficient congregations. From 1828 to 1836 Rev. G. A. Reichert ministered to them, holding his first services at the home of Jacob Beck in Wayne Township. At a communion service held in this home, March 6, 1830, members of the Schrecengost, Rupp, Turney, Thomas, and Hetrick families participated, indicating that it was the most convenient place for them to receive the sacrament. On December 22, 1832, this congregation divided into two bands, one meeting at Bernard Reedy's, and the other at the Patterson school house. At a com-

munion service conducted by Pastor G. A. Reichert in the latter place, December 28, 1833, the following persons participated:

Krevener, George	Ohlinger, John	Schrecengost, Peter
Krevener, Regina	Schrecengost, Martin	Schrecengost, Polly
Leonard, Heinrich	Schrecengost, Christina	Thomas, Jonathan
McElvain, Esther	Schrecengost, John	Turney, Maria

The leader of this little band seems to have been Martin Schrecengost, in whose barn Pastor Reichert began to hold services, April 19, 1834, continuing the same with varying regularity until 1836. After the departure of Pastor Reichert, such services as the Lutherans of the community enjoyed were held either at Martin Schrecengost's or at the Schaum school house. The greater part of the German families of this vicinity, however, were members of the Reformed Church, and some of the members of Pastor Reichert's little flock went with them. Rev. Jacob Zimmerman held a service in Martin Schrecengost's barn, August 5, 1843, but no Lutheran organization developed. In 1850 a Reformed congregation was organized by Rev. Frederick Wise. In 1856 this congregation undertook the erection of a new church, but divided on the question of location. Rev. Wise handled the situation in such a partisan manner that a portion of the congregation withdrew, built a church at the cross-roads, and called Lutheran pastors to assist them when Rev. Wise refused. The corner stone of this church was laid by Rev. G. A. Reichert and Rev. Michael Schweigert, October 12, 1857, the former preaching in German and the latter in English. The church was dedicated by the same pastors, January 10, 1858. It was built on lands of Benjamin Geiger and Jacob Turney, where the Clarion and Franklin roads cross, and for that reason has been known locally as the "Cross-roads Church". The church ground contains one acre and one hundred and forty-three perches, and was regularly conveyed at a later date by the children of the donors. The church was built of frame, 36x46, with a single aisle and a high pulpit. For several years the light for evening services was furnished by tallow dips, placed on the pulpit and around the walls, but these were soon replaced by oil lamps. After the dedication, at the suggestion of Pastor Schweigert, the congregation was reorganized as an Evangelical Lutheran Church. The first Lutheran confirmation service was conducted by Pastor Schweigert, May 16, 1858, when five young people were confirmed, and the sacrament was administered to the following communicants:

Beck, Elizabeth	Hetrick, Lovina	Schrecengost, Martin
Bittinger, Sarah	Huber, Susanna	Schrecengost, Christina
Geiger, Benjamin	Keifer, Joseph	Schrecengost, John Sr.
Geiger, Esther	Keifer, Susanna	Schrecengost, Sarah (2)
Geiger, Henry	Rupp, John H.	Schrecengost, W. T.
Geiger, Lucinda	Rupp, Susanna	Schrecengost, Mrs. W. T.
Geiger, Philip	Rupp, Jacob S.	Schrecengost, C. O.
Hetrick, John	Rupp, Mary A.	Schrecengost, Mrs. C. O.

Schrecengost, Elias
Schrecengost, Sarah
Schrecengost, Levi
Schrecengost, Violet
Steffey, Stephen
Stoops, Samuel
Stoops, Margaret
Thomas, Jonathan
Troutman, Philip
Troutman, Charlotte
Troutman, John
Troutman, Anna Eva
Turney, Anna Mary
Uplinger, Daniel
Uplinger, Sarah
Wyant, William

The first Lutheran Church Council consisted of John Schrecengost Sr., Benjamin Geiger, W. T. Schrecengost, and C. O. Schrecengost. Rev. Michael Schweigert remained pastor until May 1, 1862, when he sent for Rev. Jacob H. Wright, a neighboring pastor, and introduced him to the congregation in these words: "Dear breddern: I am a very busy man. I have seven or eight congregations. I cannot serve you any longer; so I gives you over to Brudder Wright, and he is now your pastor. And so, my people, I bids you farewell". This strange election was never questioned, and marked the beginning of a pastorate that continued for twenty-six years. One of Pastor Wright's parishioners had this to say of his work in the Pleasant Union Church:

"During all these years he travelled a distance of not less than ten miles from his home to the church, and for some time a much greater distance. During the earlier years he travelled almost entirely on horse back, through the torrid heat of summer and the piercing cold of winter, yet all his appointments of preaching and pastoral work were most punctually filled".

At a congregational meeting, January 2, 1890, it was decided to erect a new church. Committees were appointed, and the members of the church did much of the work themselves under the supervision of G. W. Stoops. The old church was moved to one side, and used as a place of worship until the new church could be completed. The corner stone was laid, July 31, 1890, and the church dedicated, March 1, 1891, Rev. J. W. Poffinberger assisting Pastor S. V. Dye on both occasions. This church was built of frame at a cost of $3,000. The church was chartered, May 8, 1890, as the "Pleasant Union Lutheran Church of the Evangelical Lutheran Church of the General Synod". This church building, repaired in 1909 and 1913, still serves as a comfortable house of worship. For many years the church reported about sixty members, but it has lost heavily by removals in more recent times. The following pastors have served the reorganized congregation: Rev. Michael Schweigert, 1858-1862; Rev. J. H. Wright, 1862-1888; Rev. J. W. Hutchison, 1888; Rev. Samuel Krider, 1889; Rev. J. W. Hutchison (supply), 1889; Rev. S. V. Dye, 1889-1893; Rev. William Hesse, 1893-1897; Rev. J. W. Tressler (supply), 1898-1899; Rev. J. A. Flickinger, 1899-1900; Rev. Joseph Minto (supply), 1900; Rev. J. M. Hankey, 1900-1902; Rev. J. W. Tressler, 1902-1906; Rev.

J. K. Hilty (supply), 1907; Rev. H. W. Maguire, 1909-1910; Rev. J. G. Koser (supply), 1911; Student W. R. Fitzgerald (supply), 1912; Rev. C. F. Gephart, 1913-1918; Rev. W. S. Hinman, 1919-1920; Rev. William Weicksel (supply), 1921-1922; Rev. W. L. Price, 1922-.

FIRST EVANGELICAL LUTHERAN CHURCH LEECHBURG, PA.

While the organization which bears this name was developed by Rev. Jonathan Sarver during the stormy days of the synodical controversy, its roots go back to the days of the pioneers. The Zimmermans, Kepples, Hawks, Hills, Artmans, Klingensmiths, Shanors, and others, who now worship before its altar, are lineal descendants of those sturdy pioneers, who laid the foundations of the Evangelical Lutheran Church in the Kiskiminetas region before the close of the eighteenth century. Many of them speak of First Church as a true successor of the old Klingensmith Church, established on the Westmoreland side of the river under the ministry of the Stecks. On April 1, 1866, Rev. Jonathan Sarver took charge of Hebron Church as the successor of Rev. Lewis M. Kuhns.

[4]"When the Pittsburgh Synod divided in 1867, a portion withdrawing and joining in the organization of the General Council, Rev. Sarver went out with that portion. The charter of Hebron Lutheran Church required the pastor to belong to a Synod in connection with the General Synod. When this was discovered, an effort was made to have the charter changed. An application was made to the court for such change as would remove the above named restriction. A remonstrance against such change was also presented to the court. Both these documents had about the same number of signers. The court appointed a

4—History of the Evangelical Lutheran Church at Leechburg, Earhart, pages 10-11.

master of evidence to take testimony in the case. A strong effort was made to show that the General Synod had no right to the property because of its un-Lutheranism. But in this they failed, the court refusing to change the charter, and the property given to the General Synod party. Then they carried it up to the supreme court of Pennsylvania, which affirmed the judgment of the lower court. When thus compelled by law, Rev. Sarver and his party gave up the church and built another."

Naturally, the feelings generated by these experiences were such that it is difficult to tell the story even at the present day. The following statement of the division was made to Rev. David Earhart by Pastor Sarver:

[5]"I succeeded Rev. L. M. Kuhns, who was called to Bellefontaine, Ohio. A year or two later a rupture in the General Synod took place. Kuhns took the General Synod side and used his influence to divide the congregation. Then followed litigation; several trials in court. In one case the pastor and church council stood a trial under the charge of conspiracy; costs divided. There were several law suits about the church property. General Synod gained first in the lower court, and then in the supreme court; all this involving several years of time. Before the decision of the supreme court, I and my people built a new church at a cost of $5,000. The ground on which the church stands was a donation from me. When the supreme court went against us, then we were sued for damages for allowing the old church building to go down. This was decided against us; the amount of the damages we had to pay I do not recollect. In the meantime I built the parsonage. It was my own property, and remained in my own possession until I resigned in the spring of 1883, after a pastorate of seventeen years."

The church ground, referred to in the above statement, consisted of two lots and was conveyed by Jonathan Sarver to Jacob Kepple, Michael Spang, Levi McCreary, James A. Cogly, Martin Thounhurst, and Winchester Hill, acting trustees of the congregation, September 18, 1872. The corner stone of the church was laid, July 16, 1872, after a sermon by Doctor Henry W. Roth. The completed church was dedicated, November 16, 1872, when Pastor Sarver was assisted by Doctor J. A. Kunkelman, Doctor W. A. Passavant, Rev. J. H. A. Kitzmiller, Rev. V. B. Christy, and Rev. J. K. Melhorn. It was built of brick, 40x70, and faced on Main street.

"The furnishings of this church were of the simplest. Large coal oil lamps furnished the illumination at night. The pews were low-backed, straight-backed, uncushioned, of course, and

5—History of the Evangelical Lutheran Church at Leechburg, Earhart, page 10.

prohibited any falling asleep during the sermon. The pulpit was the one now in use in the Sunday School room, and the reading stand the one standing in the chime room. There was no bell or pipe organ, the windows unstained. The chairs in the pulpit were ordinary cane-seated ones, and in addition there was a hair-cloth sofa."

The parsonage built and owned by Pastor Sarver was sold to the congregation, June 20, 1881, for a consideration of $1,150. When Pastor Sarver resigned, many of the people were so strongly attached to him that he was offered a vacation of one year on full pay if he would consent to remain, but a sense of duty compelled him to decline the generous offer. His successor was Rev. William J. Miller, who served from July 29, 1883, to June 30, 1894. During his pastorate there were large additions to the membership and many improvements to the property. When he took charge of the parish this church was connected with Zion and St. Paul's, so that there were no evening services in Leechburg. After a short time there was a division of the parish, and evening services were made possible. This pastor also introduced the Lutheran order of service, as given in the Church Book. Strange as it may seem, up to this time the congregation was without constitution or charter. The constitution recommended by the General Council was adopted, February 23, 1884, and a charter obtained, December 1, 1884. When the constitution was adopted, there was considerable debate as to their name; and the question was decided when a motion of Jacob Kepple prevailed, accepting the name, "The First Evangelical Lutheran Church of Leechburg, Armstrong County, Pa." The building of a new church was also projected during this pastorate, and subscriptions amounting to $5,000 were secured, but the intervening steel strike led to a postponement. After the resignation of Pastor Miller, a call was extended to Rev. Elmer F. Krauss. When he declined, the call was renewed and accepted. The envelope system was introduced, February 10, 1895. This pastorate closed, May 1, 1900, when Pastor Krauss was called to a professorship in Chicago Seminary, and a long vacancy ensued. The next pastor was Rev. M. L. Zweizig, whose pastorate extended from February 3, 1901, to January 31, 1909. At a congregational meeting, March 28, 1903, it was decided to build a new stone church; and the following building committee was appointed: Pastor M. L. Zweizig, Levi Hill, Joseph Kepple, Zechariah Shaner, J. F. Allshouse, and John G. Stivenson. The last service in the old church was held, June 14, 1903, and Kirkpatrick Hall and the Methodist Church were used until the new building was ready for occupancy. The corner stone was laid by Pastor Zweizig, September 20, 1903, the chief address being

delivered by Doctor George M. Heindel, pastor of Hebron Church. The services of dedication were held, October 30, 1904, Doctors David H. Geissinger and William J. Miller preaching the sermons. The church was built of Hummelstown brown stone, 60x112, and arranged in such a manner that the entire Sunday School room was made available as an annex to the auditorium. The chancel was arranged according to the historic Lutheran order, and furnished with rich and churchly memorials. The Austin pipe organ, together with a number of memorials that were not in use on dedication day, were dedicated by Pastor Zweizig, May 12, 1907. The cost of the organ was $2,500, half of which was donated by Andrew Carnegie. The entire cost of the church plant was $31,000. At the close of his pastorate Pastor Zweizig left not only a fine church property, but also a united and devoted congregation of more than four hundred members. The next pastor was Rev. Frederick A. Reiter, who served from September 26, 1909, to October 1, 1920. This pastorate was also rich in fruit, and resulted in building up a strong and efficient congregation of 606 confirmed members. The publication of "The Tidings" began in February, 1910, and did much to strengthen the organization, especially in the Sunday School. A chime of ten bells, installed in the tower at a cost of $6,000, was dedicated by Pastor Reiter, October 30, 1910. The placing of this churchly equipment was the fruit of a wish of Mrs. Flora Stivenson, expressed on Christmas Day, 1909, to place a bell in the tower in memory of her deceased husband. At a congregational meeting held in April, 1912, it was resolved to liquidate the remaining indebtedness, install a steam plant and build a new parsonage; and these resolutions were soon carried out. The fine brick parsonage adjoining the church, complete and modern in all its appointments, was erected in 1913 at a cost of $7,000. The next pastor was Doctor William H. Shepfer, who took charge of the congregation at a critical period in its history and rendered valuable service. The traditions of the fathers are dear to the hearts of the people of this parish; and a future of great promise lies before them. The pastors were: Rev. Jonathan Sarver, 1868-1883; Rev. W. J. Miller, 1883-1894; Rev. E. F. Krauss, 1894-1900; Rev. M. L. Zweizig, 1901-1909; Rev. F. A. Reiter, 1909-1920; Rev. W. H. Shepfer, D.D., 1921-.

FIRST ENGLISH EVAN. LUTHERAN CHURCH APOLLO, PA.

"Apollo is one of the oldest towns in this section of the state, having been laid out in 1816, and incorporated as a borough in 1848. For many years the chief industry of the town was the

manufacture of high grades of sheet iron; first by the old Kiskiminetas Iron Company, which developed by easy stages into the Rogers and Birchfield Mills, then Laufman and McElroy, then the Volta Iron Works, and finally the Apollo Iron and Steel Company, which in 1901 was absorbed by the American Sheet Steel Company, and the Apollo Mills consolidated with the Vandergrift plant, situated one mile farther down the river."

In the surrounding country, on both the Westmoreland and Armstrong sides of the river, are found some of the oldest Lutheran churches of western Pennsylvania, and members of some of these churches have lived in the vicinity of Apollo since the earliest times; but no attempt was made to organize a Lutheran congregation in the town until November of 1858, when a number of persons sent a petition to the Middle Conference, requesting that they be given a regular pastor. The Rev. A. C. Ehrenfeld responded to their call, and organized the "First English Evangelical Lutheran Church of Apollo" in the M. E. Church, March 19, 1859. The Rev. L. M. Kuhns of Leechburg was also present at the organization. The charter members of the congregation were the following:

Bair, John	Hunter, Margaret J.	McCullough, Matilda
Bair, Elizabeth	Kepple, Christian	Resher, Levi
Brandthoover, Peter	Kepple, Elizabeth	Resher, Belinda
Brandthoover, Emeline	Long, Philip	Starry, Deborah
Dibler, Frederick	Long, Sarah	Townsend, Isaac
Dibler, Nancy	Martin, Mary	Townsend, Bohemia
Fair, James	McMillen, G. W.	Townsend, Mary
Gumbert, Esther	McMillen, E. C.	Uncapher, Sarah

Isaac Townsend and Philip Long were elected elders, and Christian Kepple and James Fair, deacons. After several weeks of service, Pastor Ehrenfeld resigned the care of the church to Pastor L. M. Kuhns of Leechburg, who supplied them from April 1, 1859, to April 1, 1860, using the Seceder Church as a place of worship. Their first church building, together with the lot, cost about $1,500, and was dedicated by Pastor John A. Delo, April 30, 1863. At that time Apollo was united in a parish

with Springs Church and Maysville, the entire time of a pastor not being secured until 1890. The name of the church does not appear upon the records of the Pittsburgh Synod until 1861, when 35 communicants were reported. Although never formally received according to the records, the church regarded itself a member of the Pittsburgh Synod from the beginning. During the synodical controversy, June 1, 1867, it formally withdrew, and remained independent until after the organization of the Pittsburgh Synod of the General Synod, when it united with that body. During the pastorate of Rev. C. B. King, 1883-1890, the frame church was remodelled at a cost of $1,870, and rededicated, September 25, 1887. Here the congregation gradually increased in strength, until it numbered 305 members in 1896. When the town of Vandergrift was established in 1897, and the mills of the Apollo Iron and Steel Company were moved there, about seventy members of the Apollo Church united in the organization of First Church, Vandergrift. While this seemed a great loss at the time, it aroused such a fine spirit of devotion in those who remained that the membership was soon larger than ever. This growth made the further enlargement of the church necessary, and the erection of an addition at a cost of $1,095 was completed, September 28, 1909. In 1924 the confirmed membership numbered 561, and further expansion became imperative. A more advantageous site had already been secured for $6,000, and here ground was broken for the erection of a large stone church in the fall of 1924, under the leadership of Doctor M. L. Clare. The cost of the completed and furnished structure was then estimated at $160,000. The following pastors have served here: Rev. A. C. Ehrenfeld, 1859; Rev. L. M. Kuhns, 1859-1860; Rev. J. A. Delo, 1860-1864; Rev. John Welfley, 1864-1868; Rev. Michael Colver, 1868-1876; Rev. G. F. Schaeffer, 1876-1882; Rev. C. B. King, 1883-1890; Rev. M. L. Culler, D.D., 1890-1897; Rev. W. H. Nicholas, 1897-1902; Rev. M. E. McLinn, 1903-1910; Rev. H. E. Berkey, 1910-1914; Rev. M. L. Clare, D.D., 1914-.

MOUNT UNION EVANGELICAL LUTHERAN CHURCH PLUM CREEK TWP., ARMSTRONG COUNTY, PA.

Prior to 1869 Lutherans living in this vicinity were accustomed to attend church at St. Jacob's or St. Michael's. A union Sunday School was organized in 1854, and many of the people of the community were anxious for the building of a church; but the controversies of the period divided the Lutherans into two parties, neither of which was willing to do its best until the question of synodical relations was settled. Rev. J. H. Wright

organized a General Synod congregation in McCullough's school house, August 25, 1869, with sixteen members; but that did not settle the question at issue. A lot was purchased from James Rearic by a community committee, and a contract let for the building of a frame church. The corner stone was laid in June, 1870, by Rev. Jonathan Sarver and Rev. J. K. Melhorn, but the raising of funds was so difficult that Rev. J. H. Wright proposed a meeting of all the Lutherans of the community, at which the vexed question of synodical relations should be determined by a majority vote. This meeting was held, but the General Council Lutherans declined to attend it; and the church was therefore completed and dedicated by the Reformed and General Synod Lutherans as a union church. It was a substantial building, 40x50, costing $3,100, and was dedicated free of debt, October 23, 1870. Doctor J. W. Schwartz preached the dedicatory sermon. The first communion service of the Lutheran congregation was held, May 21, 1870, when the following communed:

Dunmire, Andrew
Dunmire, Isaac
Dunmire, Magdalena
Houser, Philip
Houser, Margaret
Landis, Joseph
Linsenbigler, Abraham
Linsenbigler, Margaret
Linsenbigler, M.
Mulberger, John
Mulberger, Lucinda
Rearic, Isaac
Rearic, Barbara
Rearic, Jane
Roley, Mary and Nancy
Rupert, Samuel
Rupert, Catherine
Rupert, Isaac
Rupert, Christian
Rupert, Philip
Rupert, Elizabeth
Rupert, James
Rupert, Daniel
Rupert, Andrew
Schaeffer, Mr. and Mrs. H.
Schaeffer, John
Schaeffer, Margaret
Schaeffer, Isabel
Smith, Elizabeth
Young, Andrew
Young, Mary
Young, Joseph
Young, Esther

An article of agreement, governing the rights of each congregation worshipping in the church, was signed by their respective officers, February 24, 1871. At the time of organization a constitution in harmony with the General Synod was adopted. A charter was secured on petition of the two congregations, September 11, 1871. The Reformed congregation disbanded in 1916. The parish relations of Mount Union Church have been frequently changed, but it has been a part of Elderton

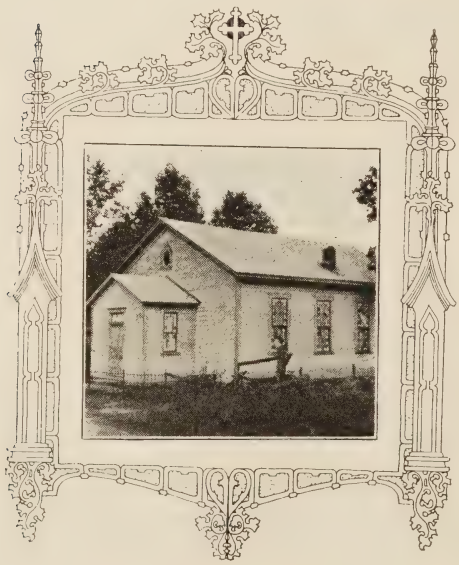
Parish since 1897. The following pastors have served here: Rev. J. H. Wright, 1870-1881; Rev. R. B. Starks, 1881-1885; Rev. Samuel Krider, 1886-1889; Rev. S. V. Dye, 1889-1893; Rev. William Hesse, 1893-1895; Rev. C. M. Wachter, 1895-1898; Rev. J. E. F. Hassinger, 1899-1902; Rev. J. M. Hankey, 1902-1903; Rev. C. L. Wisswaesser, 1904-1905; Rev. W. L. Price, 1905-1909; Rev. J. L. Nicholas, 1910-1913; Rev. Carl F. Miller, 1913-1915; Rev. J. M. Stover, 1915-1917; Rev. J. F. Booher, 1918-1921; Rev. Oscar Woods, 1921-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH PARKS TOWNSHIP, ARMSTRONG COUNTY, PA.

This church, locally known as Highfield's, was organized by Rev. Jonathan Sarver in 1871. The following persons constituted the original membership:

Artman, John
Bowman, George
Brown, Samuel
Hawk, Aaron
Hawk, Mrs. Aaron
Hawk, Isaac
Hawk, Jane B.
Heckman, Louis
Heckman, Susie
Heckman, Esther
Heckman, John
Heckman, Elizabeth
Heckman, Barbara
Jack, Catherine
Kepple, Samuel
Lookabaugh, P. J.
Lookabaugh, Lucinda
Lookabaugh, Margaret
Riggle, Jacob
Riggle, Elizabeth
Shutt, Michael
Thounhurst, E. H.
Thounhurst, Angeline

A smal frame church, 32x40, was built in the summer of 1871, and dedicated by Pastor Sarver, October 27, 1871, Doctor W. A. Passavant preaching the sermon. The cost of this church was $1.800. The land on which it was built, together with that secured for burial purposes, was obtained in four conveyances: one-half acre from Henry B. Klingensmith and wife, February 18, 1876; 113 perches from David E. Shutt and wife, June 23, 1886; one-half acre from A. J. Riggle and wife, July 31, 1886; 2774 square feet from A. W. Artman and wife, August 16, 1897. Pastor Sarver served the congregation regularly in connection with Leechburg Parish from the time of organization to



March 1, 1883. His successor in the Leechburg Parish, Rev. William J. Miller, rendered similar services from July 29, 1883, to August 1, 1887, when the congregation accepted the services of Rev. Robert G. Rosenbaum of Crooked Creek Parish. By this time the membership of the church had increased to more than one hundred. The church was connected with Crooked Creek Parish until 1902, when it was made a part of Forks Parish. After undergoing extensive repairs in the summer of 1908, the church was formally rededicated, September 20, 1908.

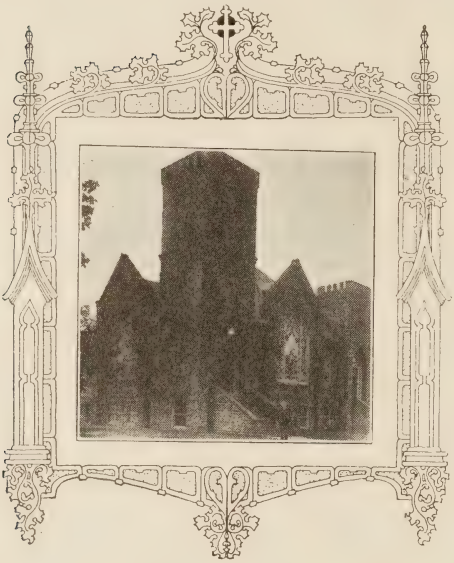
The following pastors have served here: Rev. Jonathan Sarver, 1871-1883; Rev. W. J. Miller, 1883-1887; Rev. R. G. Rosenbaum, 1887-1892; Rev. D. D. Miller, 1892-1901; Rev. W. A. Billheimer, 1902-1903; Rev. George J. Diener, 1903-1907; Rev. J. H. Young, 1908-1910; Rev. Jacob Ash, 1911-1916; Rev. D. K. Fetterly, 1918-1925; Rev. G. J. Baisler, 1925-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH FORD CITY, PA.

The founding of this city was due to Captain John B. Ford, who inspected the ground in 1888, and selected it as the site of a large manufacturing plant. Among the workmen employed in this glass plant were a number of Germans, who were organized into a congregation of 58 members in the winter of 1889-1890. Their first services were held in an unfinished house, in which rough planks served as pews and a shoe box as a pulpit. A well furnished hall was then placed at their disposal by Captain Ford. In 1890 they were constituted a mission of the Pittsburgh Synod and placed under the care of Pastor A. E. R. Collman. This pastor remained but a few months, and was succeeded by Pastor Robert Barner in July, 1891. Pastor Barner effected a complete reorganization of the congregation. The first officers of the reorganized congregation were: John Reitler, Carl Reitler, Fritz Liepke, Carl Schmidtke, and Carl Litteck. Captain Ford then donated two lots, and a frame church was built for $5,000. This church was dedicated by Pastor Barner, July 24, 1892, when addresses were made in German and English. The business depression of 1893 led to the removal of many members, but returning prosperity brought the church to self-support in 1896. After the resignation of Pastor Barner in 1904, the membership scattered because of lack of pastoral care. It was united with Freeport as a mission parish in 1907 and reached self-support again in 1910. A parsonage was secured, but the pastor has resided in New Kensington for several years. An English Sunday School was organized by Pastor F. J. Fuerst in 1922, and services now alternate between English and German. The following

pastors have served here: Rev. Martin Gaudian, 1889-1890; Rev. A. E. R. Collman, 1890-1891; Rev. Robert Barner, 1891-1904; Rev. H. P. Hansen, 1907-1910; Rev. John Burgdorf, 1910-1919; Rev. Emil Jestinsky, 1919-1922; Rev. F. J. Fuerst, 1922-.

GRACE EVANGELICAL LUTHERAN CHURCH MANORVILLE, PA.



Manorville is located on the east bank of the Allegheny River, a few miles south of Kittanning. The first effort to establish a Lutheran congregation here was made in January, 1878, when Rev. G. W. Leisher canvassed the town and found a number of Lutherans eager to enter such an organization. A meeting was held, February 24, 1878, when a temporary organization was effected by the election of the following officers: F. S. Shoop and William Truby, elders; and Alexander Hileman and G. W. Crytzer, deacons. The organization was completed, March 10, 1878, under the name of Manorville Union Church, when the following persons were enrolled:

Crawford, Levi
Crawford, Sarah
Crytzer, John
Crytzer, Elizabeth
Crytzer, Margaret
Crytzer, George
Euchler, Amelia
Fry, John A.
Fry, Lucinda
Heffelfinger, W. S.
Heffelfinger, Catherine
Hileman, Alexander
Hileman, Laura
Kerr, Mary
Leisher, Kate R.
Mansfield, Susanna
Marks, Christina
McLarren, Mary
Neal, Turney
Neal, Ella
Otto, Caroline
Schall, Nancy
Shoop, F. S.
Shoop, Rebecca
Shoop, Elizabeth
Truby, William
Truby, Christina
Truby, Susanna
Truby, Elizabeth
Wolf, John and Sarah

At the first communion service, April 21, 1878, thirty-three persons received the sacrament. The first services were held in the Manorville school house, with an occasional service in number nine school house near the town. In 1882 plans were laid for the building of a suitable church, and a building committee, consisting of Pastor Leisher, William Truby, J. A. Fry, I. N. Shaeffer, and Lewis Schrecengost, was appointed. Two lots on

the corner of Water and Manor streets were procured from Miss Elizabeth Sibbet of Pittsburgh. One of these lots was donated by the owner; the other was purchased for $100. The corner stone of their first church was laid, July 28, 1883, and the church dedicated, January 6, 1884. Doctor Frederick W. Conrad preached the dedicatory sermon. The church was built of frame at a cost of $1,658. The parsonage was secured by the organization of a stock company, which bought a property for $1,000, April 5, 1883. The three congregations of the parish agreed to purchase it at the end of two years, the pastor meanwhile paying six per cent on the investment as rental. The stock company, composed of Jacob Fennel, Mrs. Hobaugh, Amanda Hileman, Doctor J. T. Deemer, Ernest Miller, Peter Hileman, and Joseph Snyder, donated their interests to the parish, with the exception of a few shares that were secured by purchase in 1886. The development of manufacturing interests along the river increased the population so much that a new church was made imperative. The corner stone was laid, October 22, 1917, and the building dedicated as "Grace Evangelical Lutheran Church" by Pastor J. G. Langham, January 12, 1919. It was built of brick and stone at a cost of $17,000. The pastors were: Rev. G. W. Leisher, 1878-1885; Rev. J. W. Tressler, 1886-1899; Rev. F. J. Matter, 1900-1909; Rev. J. G. Langham, 1910-.

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH ROCKVILLE, PA.

The early history of St. Matthew's Church is found in St. John's, where the fathers worshipped from 1848 to 1893. The story of the serious effect of the synodical controversy upon the life of the congregation is told in the history of St. John's. When the court gave the General Council party the right to the property, August 1, 1892, the General Synod people transferred their place of worship in the following spring to Rockville. Rev. S. V. Dye, who was pastor at the time of this court decision, resigned in 1893, and all plans for building were postponed. When Doctor William Hesse became pastor of Elderton Parish he soon learned of the troubles of St. John's, and preached in the Rockville school house, January 13, 1894. A congregational meeting was called at the same time, when it was decided to reorganize the congregation as "St. John's Evangelical Lutheran Church of the General Synod". A few weeks later the old St. John's constitution was rescinded, and the congregation reorganized as "St Matthew's Evangelical Lutheran Church". The first council of the new church consisted of Simon Schaeffer, Jacob Kunkle, Reuben Hileman, and G. A. Schall. The first communion of St.

Matthew's, February 17, 1894, was attended by 37 members. The corner stone of a new church was laid, June 21, 1894, and the building dedicated, April 28, 1895. Doctor Hesse resigned, October 20, 1894, and was succeeded by Pastor C. M. Wachter, March 10, 1895, so that the first named laid the corner stone, and the second dedicated the church. The success of this building venture inspirited the congregation, and the membership was increased to 125 in a short time. The Sunday School was organized, April 7, 1895, and had a proportionate growth. From 1903 to 1909 St. Matthew's and Bethel constituted a parish; from 1909 to 1914 St. Matthew's was connected with Wickboro; from 1915 to 1919 it was connected with St. Paul's Church of Kittanning; since 1920 it has been connected with Brick Church Parish. The pastors have served in the following order: Rev. William Hesse, 1894; Rev. C. M. Wachter, 1895-1898; Rev. J. E. F. Hassinger, 1899-1903; Rev. E. F. Dickey, 1903-1909; Rev. L. W. Walter, 1909-1911; Rev. W. R. Goff, 1911-1913; Rev. J. E. Lowe, 1914; Rev. C. H. Tilp, 1915-1917; Rev. E. E. Oney, 1917-1919; Rev. R. W. Yeany, 1919-1920; Rev. G. W. W. Amick, 1921-.

MOUNT PLEASANT EVAN. LUTHERAN CHURCH SUGAR CREEK TWP., ARMSTRONG COUNTY, PA.

Many of the first settlers of this community were Germans, who were organized as "Bernhard's Church" by Pastors Henry Koch and J. G. C. Schweizerbarth, about the year 1827. A log church was built, in which Lutheran and Reformed congregations worshipped for many years. In the old burial ground of this church lie the bodies of many of the pioneers of the community. When the Lutherans organized a congregation in Chicora, December 30, 1848, it meant that the disruption of this congregation. The Reformed then relocated their place of worship, and the old burial ground was left alone at "Bern-

hard's". After the lapse of many years a Lutheran congregation was organized by Rev. Eli Miller, October 28, 1888, with 31 members. The following family names were represented in this organization: Foringer, Kepple, King, Myers, Pontius, Steel, and Wiles. Much of the credit of this organization is due to Amos Steel, who donated the ground and served as chairman of the organization committee. The corner stone of their church was laid, December 1, 1888, and the building dedicated by Pastor Eli Miller, May 5, 1889. The church was built of frame at a cost of $2,500. For a time the congregation supported their own pastor, and a parsonage was built for $1,200 during the pastorate of Rev. J. C. Nicholas. In 1907 the church was thoroughly renovated, and memorial windows were installed. The following pastors have served here: Rev. Eli Miller, 1888-1893; Rev. J. R. Williams, 1893-1897; Rev. J. C. Nicholas, 1897-1900; Rev. W. O. Ibach, 1900-1901; Rev. A. J. B. Kast, 1902-1903; Rev. G. W. McSherry, 1903-1910; Rev. C. W. Barnett, 1910-1917; Rev. H. H. Flick, 1917-.

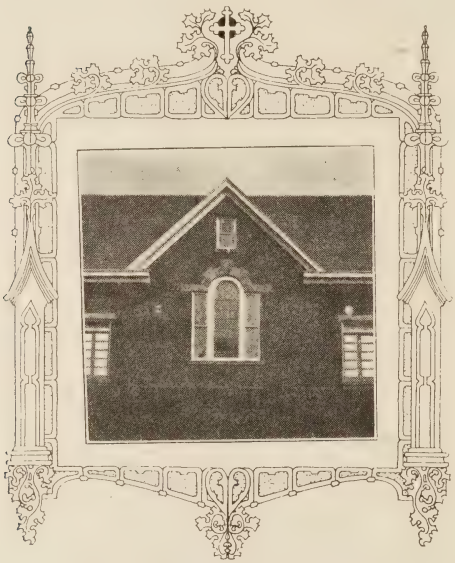
GRACE EVANGELICAL LUTHERAN CHURCH LEECHBURG, PA.

During the latter part of the pastorate of Rev. J. C. N. Park in Hebron Church, there was a dissension that required a special meeting of the Pittsburgh Synod for healing. The trouble was settled by the Synod, but a divisive sentiment remained that resulted in the organization of Grace Church, July 21, 1900. A Sunday School of 130 members was organized, July 29, 1900, and a Christian Endeavor Society at the same time. Rev. Park served as the first pastor of the congregation from September 9, 1900, to April 1, 1906. A number of persons, active in the organization, returned to Hebron or were dismissed to First Church before the close of his pastorate. Their first place of worship was Kirkpatrick Hall. In 1901 a lot was bought for $400, on which a frame church was built at a cost of $3,000. The first council meeting was held in the new church, December 11, 1902, but there is no record of its dedication. Application for admission to the Pittsburgh Synod of the General Synod failed in 1905 and 1906, but the church was received in 1907. The pastor of Grace Church also serves Bethel Church of Hyde Park, but the two churches are not united as a parish. A good frame house was presented as a parsonage by Mr. and Mrs. Holmes George in 1923. Two pastors of this church closed their pastorates in death: Pastor J. W. Tressler, March 5, 1907, and

Pastor T. A. Himes, May 3, 1920. A complete list of pastors is as follows: Rev. J. C. N. Park, 1900-1906; Rev. J. W. Tressler, 1906-1907; Rev. William Hesse, D.D., 1907-1911; Rev. T. A. Himes, D.D., 1911-1920; Rev. H. K. Shanor, 1920-1924; Rev. H. A. Seel, 1924-.

FIRST EVANGELICAL LUTHERAN CHURCH RURAL VALLEY, PA.

On August 11, 1901, Christ Evangelical Lutheran Church of Yatesboro was organized by Rev. S. J. McDowell with 14 members. The prime mover in this organization was John F. Rupp of Pleasant Union



Services were held every two weeks in Sheftig's Hall, where a Sunday School of 25 members was organized. Yatesboro and Pleasant Union were constituted a parish, and served by Pastor J. W. Tressler from March 1, 1902, to September 1, 1906. The parish was self-supporting during this first pastorate. A three-story building on the main street was bought for $2,800, March 14, 1903, and the first floor was fitted up for services. For seven years after the resignation of Pastor Tressler, the parish was without the services of a regular pastor, and almost perished. It was accepted as a mission of the synod in 1912, and much encouraged by the work of Pastor C. F. Gephart, 1913-1918. On February 25, 1913, a deal was made by which the congregation exchanged their property for a brick church erected by the Reformed. Since this church was valued at $5,000 at the time, the deal was considered highly advantageous to the Lutherans. The Reformed parsonage on the adjoining lot was bought during the next year. Since the time of this transfer the congregation has been known as the First Lutheran Church of Rural Valley. After the resignation of Pastor W. S. Hinman in 1920, the congregation passed through such a period of discouragement that

its future seemed hopeless. A new parish was then formed, consisting of Rural Valley, Pleasant Union, and Jerusalem, to which Rev. W. L. Price was called. Under this arrangement all three congregations have taken on new life and begun to prosper. The following pastors have served here: Rev. J. W. Tressler, 1902-1906; Supplies, 1906-1913; Rev. C. F. Gephart, 1913-1918; Rev. W. S. Hinman, 1919-1920; Rev. William Weicksel (supply), 1921-1922; Rev. W. L. Price, 1922-.

TRINITY EVANGELICAL LUTHERAN CHURCH SAGAMORE, PA.

Lutherans were employed by the coal company owning the town of Sagamore from the time of its beginning; but no sustained effort was made to minister to them until February 10, 1918, when Rev. E. F. Dickey of Harmony Grove opened a Sunday School in the theatre. Thirty-eight children were enrolled in this school, and Mrs. John Henderson proved herself a capable superintendent. Within a short time the enrollment had increased to more than one hundred. Pastor Dickey wanted to organize a congregation, but feared the opposition of some of the men of his own parish. He laid his case before the president of the Pittsburgh Synod, who organized Trinity Church with 28 members, May 9, 1920. The first Church Council was composed of Virtue Adamson, Joseph Reho, Alfred Dahlen, Ernest Johnson, Olaf Quist, and Walter Whitacre. Student Oscar Carlson spent the summer of 1920 in the field, and a class of 33 was confirmed, September 5, 1920. To the surprise of the officiating minister, thirty-seven children were presented for baptism. Sagamore, Harmony Grove, and St. John's were organized as a parish in 1920, and Rev. J. E. McDonald was installed as the first pastor, November 1, 1920. The great problem of this congregation was how to secure a church building. All the land was owned by the coal company, and the best they could do was to grant a lease. This made it impossible for the congregation to borrow the money needed to build. The East Conference of the Pittsburgh Synod then took up the matter and raised a generous building fund. A frame chapel was built on leased ground at a cost of $7,500, which was dedicated by Pastor MacDonald, September 21, 1924. The pastorate of Rev. MacDonald closed, March 26, 1925. The labor troubles connected with the Sagamore mine almost destroyed the congregation in 1925.

CHAPTER XI

CHURCHES OF BEAVER COUNTY

1832-1924

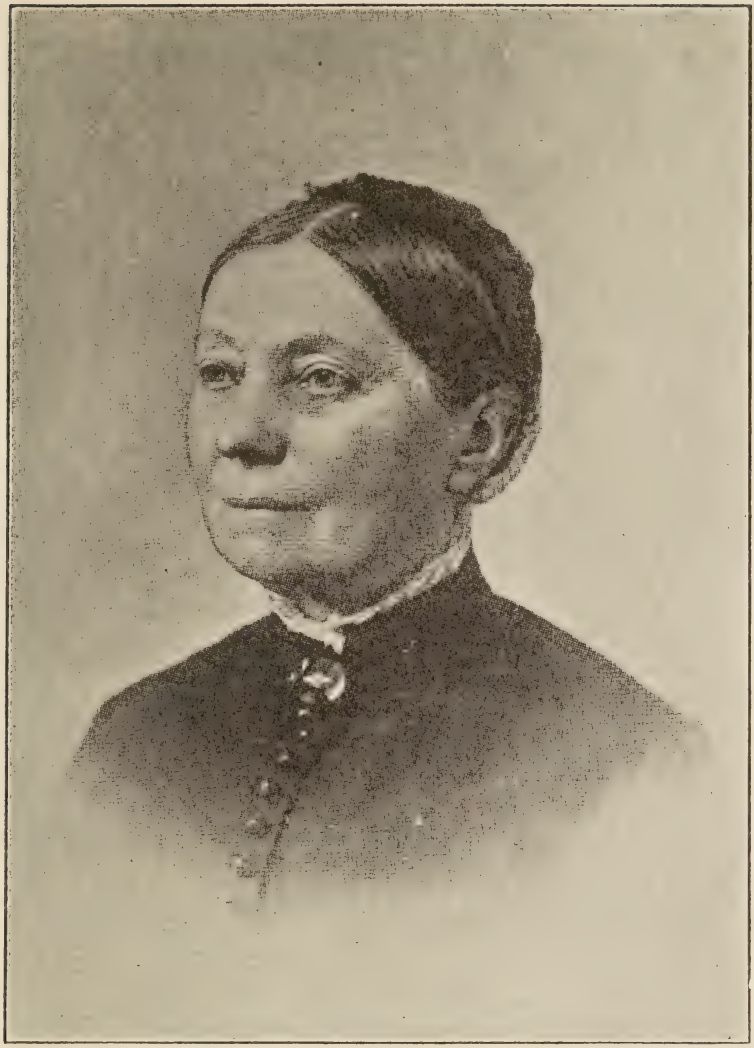
"My tabernacle also shall be with them."

BEAVER COUNTY was taken from Allegheny and Washington, March 12, 1800, but not organized for judicial purposes until 1803. The first white settlers were the German Moravian missionaries, who conducted a mission near Darlington, 1770-1773, and then followed their Indian converts into Ohio. From 1768 to 1785 the Ohio River separated Pennsylvania from the Indian land; and no man built a cabin north of that line during that period, except at the peril of his life. George Baker, a Pennsylvania German, settled on Raccoon Creek in 1772, but he and his family were taken to Canada by the Indians during the Revolutionary War. Returning after an absence of several years, he cleared his farm for the second time and lived here until the day of his death. It is said that travelling Lutheran missionaries held services in his home at an early date, but whatever organization was effected in the Raccoon district was allowed to perish for lack of ministers. The first settlers of Beaver County were chiefly Scotch-Irish. The first of the German settlements was that of the dissatisfied Economites, who came to Monaca under the leadership of Count DeLeon in 1832, and founded the New Philadelphia Society. This society established St. Peter's Church of Monaca, which has been served by pastors of the Pittsburgh Synod for many years. Between the years 1830 and 1836 many Germans settled in the vicinity of the Knob, where St. John's Church was founded by Pastor John H. Hohnholz in 1832. It was named St. Daniel's in honor of Daniel Otto, who donated the ground. The Breitensteins of Wall Rose were among the founders of this congregation, but they withdrew in 1838 to found St. Matthew's Church nearer home. It is also claimed that a German congregation was established in Bridgewater as early as 1835. All these first German congregations were of a liberal type, and accepted Lutheran, Reformed, and Evangelical pastors with equal pleasure. That a number of these churches are now in the Pittsburgh Synod is due to the fact that their strongest pastors happened to be Lutherans. The English congregations established by Doctor Passavant had few Germans in their original membership. The leading churches of the county

in 1916 were Roman Catholic, Methodist, and Presbyterian. The Lutherans had 20 churches with 3,828 members in 1919, all but two of which belonged to the Pittsburgh Synod. Six of these churches conducted part of their services in German; the rest were entirely English.

ST. PETER'S UNITED EVAN. PROTESTANT CHURCH MONACA, PA.

The founding of this church was due to the dissatisfied Economites, who left the parent colony under the leadership of Count Maximilian De Leon, March 6, 1832, organized the New Philadelphia Society, and bought the entire tract of ground on which Monaca now stands. The true name of their leader was Bernard Mueller. He came from Germany with forty followers in 1831, and identified himself with the Economites in the same year. In a short time radical differences of opinion developed between George Rapp and himself, especially on the question of marriage, leading to a secession of 250 members, who formed the New Philadelphia Society. Count De Leon was made president of the society, and was assisted in its government by twelve trustees. The sum of $105,000 was received from the Economites at the time of the secession, but this was quickly spent in the purchase of land and the erection of necessary buildings. Financial difficulties followed, and the society was dissolved by mutual agreement, August 10, 1833. De Leon removed to Louisiana a few weeks later, where he died in 1834. The remaining members carried on a cooperative business in Monaca for a few years, but gradually established business interests of their own. Among the first buildings erected by the society in 1832 was St. Peter's Church. Services were held in this church every Sunday, conducted by Count De Leon or S. G. Goentgen. In the cupola was installed a peal of three bells, one of which was later given to Miss Agnes Schade, a member of St. Peter's, for service in the Rajahmundry Mission in India. The first communion service of the church was also given her for a similar purpose. The church was so well built that it has served the congregation to the present day. It was renovated in 1888, when new pews and memorial windows were installed. Some of the pews, as well as the altar, were preserved as memorials of the handiwork of the New Philadelphians. The pipe organ, said to be the oldest in the valley, is also kept for use on special occasions. Electric chandeliers did not replace the oil lamps until 1922. The first ordained pastor was Rev. E. F. Winter of the Reformed Church, whose pastorate continued from 1834 to 1859. At his direction a constitution was adopted in 1835, in



SISTER ELIZABETH HUPPERTS

which the name "St. Peter's United Evangelical Protestant Church of Phillipsburg" was assumed. As late as 1923 this constitution was still in force. Some large buildings on Fourth street, erected by De Leon, were bought and converted into a sanatorium by Doctor Edward Acker in 1848; and for this reason the town was sometimes called Water Cure, although it was incorporated as Phillipsburg in 1840, and renamed Monaca in 1892. These buildings furnished the first home of Thiel College. During the five years in which the educational work of the Pittsburgh Synod was carried on here, professors and students worshipped in St. Peter's as a separate congregation. The first Lutheran pastor of St. Peter's was Rev. Frederick Zimmerman, who served a large parish consisting of Phillipsburg, Bridgewater, New Castle, and Zion. After short pastorates by Rev. J. C. Yehle and Rev. J. O. Zwicker, another Pittsburgh Synod pastor was secured in the person of Rev. Carl Jaeckel. Since that time all the pastors of St. Peter's, with the exception of Rev. Michael Orendt, have been members of the Pittsburgh Synod. During the course of the years, many of the children of the original stock have become members of the Church of the Redeemer, but a large number of Siebenburger Saxons have come here recently, all of whom look to St. Peter's Church as their spiritual home. The following pastors have served here: Rev. E. F. Winter, 1835-1859; Rev. Frederick Zimmerman, 1859-1861; Rev. J. C. Yehle, 1861-1862; Rev. J. O. Zwicker, 1862-1864; Rev. Carl Jaeckel, 1865-1867; Rev. E. F. Giese, 1867-1868; Rev. C. J. Steinbach, 1868-1870; Rev. Peter Born, 1870-1876; Rev. M. F. Dethlefs (supply), 1876-1877; Rev. F. C. E. Lemcke, 1877-1901; Rev. Michael Orendt, 1901-1902; Rev. Paul Kummer, 1902-1905; Rev. Robert Barner, 1905-1925; Rev. H. O. F. Simoleit, 1925-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH ROCHESTER, PA.

The Germans of Beaver and vicinity were organized into a congregation by Pastor Jacob Hoelsche of the Ohio Synod as early as 1835. It was such a free church, however, that Lutheran pastors found it hard to serve. This congregation was made the nucleus of the Beaver Mission, established by the Pittsburgh Synod in 1847. The first pastor of the mission was Rev. Casper Braun, who suffered many indignities and was compelled to resign in 1850. His successor was Pastor H. C. Kaehler, who was able to lay the foundations of a genuine Lutheran work. A frame church was bought from the Baptists in 1853, and dedicated as St. John's Evangelical Lutheran Church by Pastor Kaehler. When he resigned in 1858 he left a church of 30 mem-

bers. His successors were Rev. Frederick Zimmerman, 1859-1861, and Rev. J. G. Pfuhl, 1861-1863. In 1866 a new mission parish was formed of Rochester and East Liverpool, to which Rev. E. F. Giese was called. The services at Rochester were held in Grace Church, where St. John's Church of Bridgewater and the Reformed Church of Rochester united to form St. Paul's Lutheran Church in 1867. Both congregations agreed to sell their properties and build a new church in Rochester. Two lots were secured for $575, September 24, 1867, and then a two-story brick church was erected. The corner stone was laid, September 13, 1868, and the church dedicated by Pastor C. J. Steinbach, July 25, 1869. The parish at that time consisted of Rochester, Phillipsburg, and East Liverpool. During the pastorate of Rev. Peter Born, 1870-1876, a new constitution was adopted and a charter secured. Student F. C. E. Lemcke spent the summer of 1876 in the parish, and pleased the people so well that he became their regular pastor, April 1, 1877, and served until death, July 13, 1902. Pastor Robert Barner also closed his pastorate here in death, January 19, 1925. The following pastors have served the congregation since the merger of 1867: Rev. E. F. Giese, 1867-1868; Rev. C. J. Steinbach, 1868-1870; Rev. Peter Born, 1870-1876; Rev. F. C. E. Lemcke, 1877-1902; Rev. G. A. Fechner, 1902-1904; Rev. Robert Barner, 1905-1925; Rev. H. O. F. Simoleit, 1925-.

ST. MATTHEW'S EVAN. LUTHERAN CHURCH WALL ROSE, PA.

Between 1832 and 1837 a number of Germans from Alsace, Wittenberg, Bavaria, and Switzerland settled in Economy Township. Prominent among these were the Breitensteins, after whom the church was commonly named. Beginning in 1837, Rev. E. F. Winter of the Reformed Church held services in their homes. On January 1, 1838, he organized what was known as the "German Evangelical Reformed and Lutheran Church". Among the members of this congregation in 1840 were the following:

Amsler, J. J.	Hammon, Philip	Schaeffer, Johann
Bardonner, Adam	Hockenberger, Johann	Schmidt, Johann
Breitenstein, Herman	Hoenig, Jacob	Schneider, Johann
Breitenstein, Wilhelm	Kuhlman, Johannes	New, Heinrich
Brodel, George	Loeffert, Andreas	Sevin, Karl
Eckert, Heinrich	Mattern, Christian	Sevin, Michael
Eisenhuth, Philip	Mattern, Philip	Sohn, Valentin
Eisenhuth, Johann	Meszmann, Johann	Tauber, Conrad
Frey, Michael	Musch, Christoph.	Weyl, Wilhelm
Gross, Heinrich	Neumer, Heinrich	Zipke, Christian

Probably forty additional families were identified with the congregation during the next twenty years, showing that it was

located in a strong German settlement. The erection of their first church was made possible by Wilhelm Breitenstein, who sold them two acres of ground for $12, and then donated the purchase price to the building fund. The logs for this church were cut on the farms of Jacob Hoenig, John Danny, and Philip Hammon; the shingles were furnished by Herman Breitenstein; and such additional donations were made that the cost was not more than $100 in money. It was dedicated as St. Matthew's Church by Pastor E. F. Winter, May 22, 1842. When this church became too small for the congregation, additional ground was donated by Henry Breitenstein. The corner stone of a new church was laid, August 9, 1854, and the building dedicated by Pastor Winter, June 3, 1855. As in the first instance, so much was donated that the cash cost of the church was less than $1,000. The old log church was sold in 1855, but was still used as a stable in 1922. New pews and stained glass windows were installed in 1900. The first constitution was adopted, January 4, 1845; the second on June 3, 1855; the third in 1880. A charter was obtained in 1884. The chief feature of these changes of constitution was the change of names. At first they called themselves the "German Evangelical Reformed and Lutheran Church"; in the constitution of 1880 they were called "The German United Evangelical St. Matthew's Church"; and at present the congregation is known as "St. Matthew's Evangelical Lutheran Church". At the beginning only German was used in the public services; since 1909 it has been eliminated. In early years the policy of the congregation was exceedingly liberal, and any German pastor was welcome in the pulpit, whether he was Lutheran, Reformed, or Evangelical. An article in the constitution of 1855 said: "This congregation shall not be in connection with any synodical body as long as three members only are opposed to it", but sentiment gradually changed, until in 1922 the congregation voted unanimously to apply for membership in the Pittsburgh Synod. The first Lutheran pastor of St. Matthew's was Rev. Carl Jaeckel, whose parish in 1866 included Phillipsburg, Wall Rose, Brandt's, and Glenfield. A notable pastorate was that of Rev. J. G. Reinartz, whose strong conservative teaching laid the foundations for the work of later years. The following is a consecutive list of pastors: Rev. E. F. Winter, 1838-1865; Rev. Carl Jaeckel, 1865-1867; Rev. Herman Gilbert, 1867-1872; Rev. John Muehlhauser, 1875; Rev. Blaesi, Rev. Minnich, Rev. Frommel, 1875-1887; Rev. J. G. Reinartz, 1887-1899; Rev. J. A. Frischkorn, 1899-1901; Rev. P. J. C. Glatzert, 1902-1907; Rev. J. A. Frischkorn (second term), 1907-1909; Rev. J. I. Shaud, 1909-1915; Rev. W. M. Weaver, 1915-1916; Rev. H. D. Whitteker, 1917-1921; Rev. Bernard Fetterly, 1921-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH FREEDOM, PA.

Freedom was founded by the boat-building firm of Phillips and Graham in 1832. The first houses were regarded as temporary shelters for the boat builders, and were soon replaced by better homes. Among the first workmen were a number of Germans, who were ministered to by Pastor Jacob Hoelsche of the Ohio Synod. The old record shows that he began to baptize children here, February 9, 1840, and continued to preach for the people until May 19, 1844. The character of the organization effected by this pastor can not be determined, but the record proves that there was an "Evang. Luth. Gemeinde" in Freedom, August 23, 1840, and this may be accepted as the birthday of St. John's. The next pastor was a member of the German Reformed Church, Rev. E. F. Winter, who wrote the words "Und Reformierte" into the title page of the old record. Whether this addition to the name meant a reorganization of the Lutheran congregation of Pastor Hoelsche or the personal wishes of the Reformed pastor cannot be determined. The third pastor was another Lutheran, Rev. H. C. Kaehler, who served them from December 25, 1851, to February 10, 1861. The first services were held in a school house on the corner of Virtue and Betz streets, and their frame church was not dedicated by Pastor Kaehler until 1852. At that time the congregation numbered 20 members, but these were increased to 67 in 1861. No communion records are preserved earlier than 1868, so that the names of the original members can be learned only from the Tauf Register. The fathers of St. John's, as given in Pastor Kaehler's record of baptisms, 1851-1861, were the following:

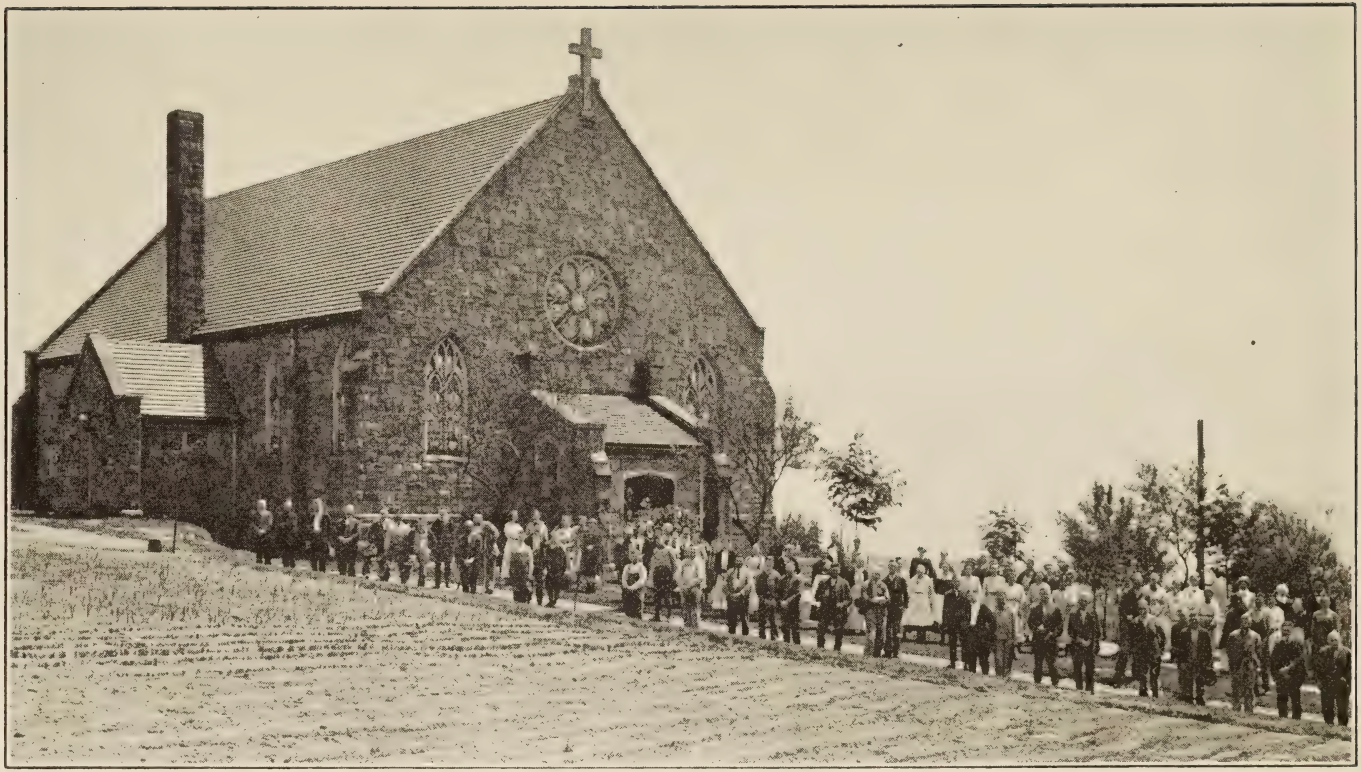
Apple, Louis
Bentel, Gottlieb
Brandt, Conrad
Gartner, Heinrich
Gres, Johannes
Gripp, Jacob
Gripp, Erasmus
Haller, Karl
Haller, Christian
Hardle, Carl Frederich
Kleiber, Engelhard
Kohlhepp, Johannes
Metz, Petrus
Mingel, Elias
Mingel, Johann

Minke, Johann	Ruckert, Johann	Schnabel, Zeno
Moller George H.	Schallenberger, Michael	Schoenemann, Christoph.
Paul, Heinrich	Schaufelberger, Wilhelm	Seefried, Christian
Ripper, Johann	Schnabel, Wilhelm	Tinkhan, Johann

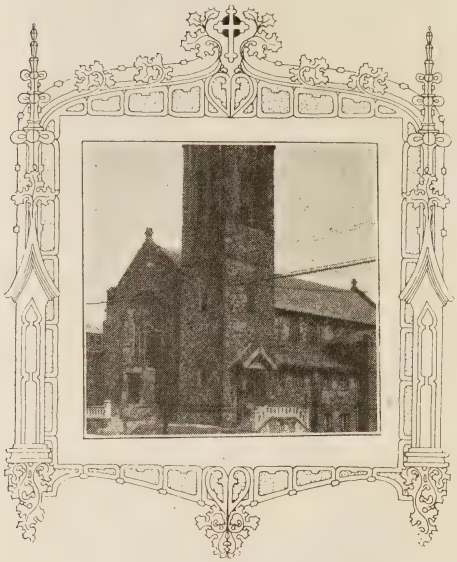
The Rev. Casper Braun of Beaver preached occasionally for them, but was never their pastor. From 1862 to 1870 they were served by pastors not connected with the Pittsburgh Synod, and then, beginning with Pastor Peter Born, an unbroken line of Pittsburgh Synod pastors has been preserved. When the young people began to demand English services, pastors of the Missouri Synod took advantage of the confusion and organized Trinity German Church. From 1870 to 1902 St. John's was served in connection with Rochester and Monaca; from 1902 to 1907 it was shifted about from one parish to another; since 1907 it has been connected with Rehoboth and Crows Run. The frame church of 1852, although renovated in 1904, proved inadequate, and the present brick church was built at a cost of $15,263. The corner stone was laid, May 24, 1914, and the church dedicated by Pastor W. A. Zundel, October 18, 1914. The constitution recommended by the General Council was adopted in 1916, and the congregation admitted to the Pittsburgh Synod during the same year. The pastors served in the following order: Rev. Jacob Hoelsche, 1840-1844; Rev. E. F. Winter (Reformed), 1845-1851; Rev. H. C. Kaehler, 1851-1861; Rev. C. Scheel, 1861-1865; Supplies, 1865-1868; Rev. C. A. Frank, 1868-1870; Rev. Peter Born, 1870-1876; Rev. F. C. E. Lemcke, 1877-1901; Rev. Paul Kummer, 1903-1905; Rev. R. M. Smith (English), 1903-1907; Rev. J. L. Fischer (supply), 1907; Rev. Ludwig Beisecker, 1907-1911; Rev. W. A. Zundel, 1912-1916; Rev. W. E. Arnholt, 1916-1924; Rev. J. B. Lambert, 1924-.

GRACE EVANGELICAL LUTHERAN CHURCH ROCHESTER, PA.

Before there were five Lutheran families living in this community, Doctor W. A. Passavant, with his remarkable foresight, had determined that Rochester should be made a center of influence for the Lutherans of the Beaver Valley. As he journeyed between Pittsburgh and Zelienople, his plans were laid for the planting of the Church. As there was no church building of any kind in the town, he held his first services in a car factory with a work bench as his pulpit. Many of the people of his audiences were not Lutheran, but all appreciated the great preacher and were willing to follow his counsels in the establishment of a church. A building site, then regarded as far out in the country, was donated by M. T. C. Gould, on which a good church was built for the Lutheran congregation yet unor-



AFTER CHAPEL, HOME FOR EPILEPTICS, ROCHESTER, PA.



ganized. The deed for this land bears the date, April 21, 1855. The church was organized in 1856, but the names of the original members can not be given, since it was the unfortunate custom of Doctor Passavant to keep many of his church records on scraps of paper that were easily lost. The number could not have been large, since the church reported but 36 members in 1862, when its name appeared on the records of the synod for the first time. Their first church was built of gravel and mortar as an experiment, and for this reason was frequently called the Gravel Church. The experiment was not a complete success, and part of the walls had to be rebuilt, but it was finally placed under roof in the late summer of 1856. Although the building was yet unfinished, and only muslin screens covered the window openings, the enthusiastic Sunday School marched in a body from the school house and took possession of the new quarters at the first opportunity. This school enrolled 150 children, and possessed an unusually fine corps of teachers. Its first superintendent was George Delo, 1855-1862, who died in the service of his country. The dimensions of the Gravel Church were 33x92, with a massive corner tower. On the night of December 21, 1883, this church was destroyed by fire, nothing of value being saved but the rivermen's bell. To add to their discouragement, the congregation was still burdened with a debt of $1,500. When Doctor Passavant heard of the calamity, he came to Rochester and preached a sermon of wonderful helpfulness to the stricken flock. Doctor Henry W. Roth was pressed into service after the resignation of Pastor Hemsath, and directed the work of gathering a rebuilding fund. The corner stone of the second church was laid by Rev. J. K. Melhorn, June 28, 1885, and the building dedicated by Doctor H. W. Roth and Rev. W. P. Shanor, April 25, 1886. So generous was the response of the congregation that sufficient funds were raised to pay for the new church and discharge half of the old debt. Pastor J. W. Myers took charge of the parish on the Sunday after dedication, and soon brought the

congregation to the position of self-support. When Rev. F. A. Bowers became pastor, June 16, 1901, he announced his ambition to celebrate the fiftieth anniversary of the congregation in a new church. While his plans were approved, local labor troubles led to the postponement of the work. The trustees of the church were authorized to proceed with the erection of the proposed church in 1906. The corner stone was laid by Doctor Henry W. Roth, September 30, 1906, and the church dedicated by Pastor F. A. Bowers, October 13, 1907. This church was built of stone, Gothic in style, and churchly in all its appointments, at a cost of $58,000. The great stone tower is the most striking feature of the Rochester sky line, and is admired by thousands. The debt of $29,000, incurred in building, was paid during the pastorate of Rev. Robert W. Doty in 1924, and adjoining property bought. During the course of the years there has been a steady development in the membership of the church. Numbering 36 in 1862, it was increased to 89 in 1870, 125 in 1883, 194 in 1892, 410 in 1901, 500 in 1909, and 1033 in 1925. The pastors have served in the following order: Rev. W. A. Passavant, D.D., 1855-1863; Rev. Henry Reck, 1863-1870; Rev. W. A. Passavant, D.D. (supply), 1870-1872; Student Hiram Peters (supply), 1872; Rev. H. W. Roth, D.D. (supply), 1872-1876; Rev. W. A. Passavant, D.D. (supply), 1876-1878; Rev. C. H. Hemsath, 1878-1883; Rev. H. W. Roth, D.D. (supply), 1884-1886; Rev. J. W. Myers, 1886-1892; Rev. J. F. Heckert, 1893-1898; Rev. J. E. Whitteker, D.D., 1898-1901; Rev. F. A. Bowers, 1901-1909; Rev. A. M. Mehrkam, Ph.D., 1909-1917; Rev. R. W. Doty, D.D., 1918-.

CHRIST'S EVANGELICAL LUTHERAN CHURCH
BADEN, PA.

The founding of this church was largely due to the death of an old horse. When Doctor Passavant missed the Deardorf family from his Rochester services, and learned their absence was due to the loss of their horse, he determined to carry the ministry of the Lutheran Church to their Baden home. His first services were held in the Methodist Church, and Christ's Church was organized in the fall of 1858. One of the weaknesses of Doctor Passavant was his inability to keep good church records, and the early records of Christ's Church are confined to a few scraps of paper, on which are written some names and dates. From these records it appears that the following persons were numbered among the original members:

Biegle, Mrs.
Deardorf, D.
Deardorf, Mrs. D.
Hahn, Mrs. Caroline
Kennedy, John
Kennedy, Mrs. John
McKee, John
Miller, William

A plain frame church was built in 1861 at a cost of $1,500, but no record has been preserved of its formal dedication. The church was first mentioned in the records of the Pittsburgh Synod in 1862 as a congregation of twelve members, but it was not regularly admitted to the synod until 1908. The deed for the church ground was dated, February 27, 1862, the trustees being W. A. Passavant, John Kennedy, John McKee, Thomas A. Hering, and Dittmer Ehrman. The large parsonage lot of one and a half acres was secured for the congregation by Doctor Passavant, September 28, 1877, for a consideration of $550. A frame parsonage was erected on this lot in 1890. From the parsonage acreage lots were sold at various times, 1891-1898, and the parsonage itself was sold to E. L. Fruth for $5,200 in 1922. Two lots remained unsold at the time of the dedication of the brick church. Doctor Passavant served this church from 1858 to 1879, making the trip from Pittsburgh every two weeks, and built up a congregation of fifty members. Baden, Logstown, Rehoboth, and Crows Run composed the parish. His successor was his son, W. A. Passavant Jr., who served with equal acceptance for six years. Another long pastorate was that of Doctor R. M. Smith, 1887-1907, during which the congregation had a steady if slow development. For a number of years the need of a better church was discussed, and a small building fund was accumulated, but the new building did not take form until 1922. It was the intention to build on the parsonage corner, but careful examination showed that the cost of excavating would be almost prohibitive, and another site in the opposite end of the town, 120x120, was bought for $2,500. Having studied architecture in former years, Pastor F. F. Haworth prepared the plans and superintended the construction of a brick church and parsonage at a cost of $30,000. The corner stone was laid, February 26, 1922, and the church dedicated by Pastor Haworth, October 1, 1922. Nearly all the Lutheran pastors of the Beaver Valley were present at the dedication service. A debt of $17,000 remained, but other property to the value of $5,000 remained in the possession of the church. The pastors served in the following order: Rev. W. A. Passavant, D.D., 1858-1879; Rev. W. A. Passavant Jr., 1879-1885; Rev. R. M. Smith, D.D., 1887-1907; Rev. W. F. Pfeifer, 1908-1911; Rev. F. W. Richter, 1912-1920; Rev. F. F. Haworth, 1920-1925; Rev. C. S. Brewer, 1926-.

FIRST GERMAN EVANGELICAL LUTHERAN CHURCH BEAVER FALLS, PA.

This church was founded by Pastor Otto Von Zech with 23 members, September 10, 1871. The charter was secured, Decem-

ber 7, 1874. Three churches have been erected by the congregation. The corner stone of the first church was laid, November 3, 1871, and the building dedicated, June 21, 1872. It was built of frame on Fifth street in the lower end of the town. Because of a heavy debt it was sold in 1882. The corner stone of the second church was laid, July 2, 1882, and the building dedicated by Pastor John Mueller, November 19, 1882. This brick church was located at Sixth avenue and Ninth street, and was sold to the Polish Catholics in 1910. The corner stone of the third church was laid at Fourth avenue and Sixteenth street, November 27, 1910, and the building dedicated by Pastor J. C. C. Scheer, September 4, 1911. The present name was assumed by the congregation at that time, and the name St. Paul's surrendered. The congregation has owned two parsonages. The first was bought in 1893; and, when this was sold, the pastor furnished his own home until 1921, when a brick house was built on the church ground. For the first seven years this church was a member of the Joint Synod of Ohio, but it was accepted as a mission of the Pittsburgh Synod in 1877. From 1883 to 1893, the name of the church does not appear upon the synodical roll, and then it was admitted to membership the second time. The history of the church has been one of many trials, but it has maintained a steady increase in membership through them all. The Sunday School was organized with a few children in 1871, but it now enrolls 11 teachers and 150 pupils. The Ladies' Aid Society was organized with 12 members in 1871, and this strong auxiliary now enrolls 82 devoted women. The Luther League was organized by Pastor Paul Kummer in 1895. Other helpful auxiliaries are the Marthas and the Sewing Society. A list of pastorates follows: Rev. Otto Von Zech, 1871-1872; Rev. John Hoerr, 1872-1873; Rev. Edward Knauth, 1873-1874; Rev. Otto Von Zech (second term), 1874-1875; Rev. Egbert Sylla, 1876-1877; Rev. John Mueller, 1878-1883; Rev. William Steinmann,

1884-1885; Rev. M. F. Lauffer, 1886-1887; Rev. C. J. Bohnen, 1887-1889; Rev. H. Wellhausen, 1889-1890; Rev. Ewald Hann, 1890; Rev. P. J. C. Glatzert, 1890-1891; Rev. E. F. V. Steinhagen, 1891-1893; Rev. Paul Kummer, 1893-1895; Rev. J. P. Hansen, 1895-1896; Rev. J. C. C. Scheer, 1896-1920; Rev. C. R. Stolz, 1920-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH LILLYVILLE, PA.

This church was founded by Rev. M. L. Kunkelman, December 29, 1872. The first constitution was adopted, January 11, 1873, and the first officers were Andrew Nagel, John Doutt, William Nagel, and E. Autenrieth. The charter members were the following:

Autenreith, E.	Koch, Paul	Nagel, William
Doutt, John	Koch, William	Parker, Samuel
Fischer, Jeremiah	Musser, T. J.	Strohecker, M.
Houk, J. D.	Nagel, Andrew	Zimmerman, Joseph

A frame church was erected at once, which was dedicated by Pastor M. L. Kunkelman, August 30, 1873. During the pastorate of Rev. Ira J. Goehring, the chancel was rearranged to conform to Lutheran usage and new furnishings were dedicated. A tower was also built and furnished with a bell. During fifty years of history about 250 names have been recorded on the communion roll, but the number of members has never been large at any one time. It has passed through some severe trials, but a loyal membership of fifty still remains. Since 1912 St. Mark's and Zion have constituted the Middle Lancaster Parish. The following pastors have served here: Rev. M. L. Kunkelman, 1872-1876; Rev. Peter Riffer, 1877-1890; Rev. G. J. Diener, 1891-1894; Rev. H. K. Shanor, 1895-1896; Rev. Peter Riffer (second term), 1897-1901; Rev. A. P. Lentz, 1902-1911; Rev. R. W. Yeany (supply), 1912; Rev. I. J. Goehring, 1913-1925; Rev. H. C. Glander, 1925-.

OAK GROVE EVANGELICAL LUTHERAN CHURCH NEW SEWICKLEY TWP., BEAVER COUNTY, PA.

Rev. Gottlieb Bassler of Zelienople held services in the Bonzo school house during the summer as early as 1867. A Sunday School was organized in this school house, which was superintended by Andrew Bonzo. Rev. M. L. Kunkelman also held services here, and the result was the organization of a church, March 15, 1873, when the first trustees were chosen. This organization was completed in January of 1874, with the following members:

Bonzo, George
Bonzo, George R.
Bonzo, Caroline
Bonzo, Margaret
Bonzo, J. R.
Bonzo, Henry
Dambach, Jacob
Deemer, Andrew
Deemer, William
Douglass, Barbara
Freshcorn, Mr.
Freshkorn, Nettie
Freshcorn, Sarah
Goas, Jacob
Goas, Hannah
Goas, Elias
Goas, Andrew
Goehring, Henry
Goehring, Zeno
Goehring, Christ
Goehring, Elizabeth
Goehring, Amelia
Goehring, Adam
Goehring, Sarah
Goehring, Jacob
Goehring, Margaret
Graham, Charles
Graham, Lottie
Kirschler, Matthew
McKee, Margaret
Panner, Jacob
Powell, Joseph
Powell, Annie and John
Reader, Margaret
Stout, Margaret
Troutman, Callie

Many unchurched families of the community were glad to welcome this organization, and plans were made at once for the building of a church. A fine oak grove of three acres was donated by Henry Bonzo, where a frame church was built at a cost of $1,150, and dedicated by Pastor M. L. Kunkelman, August 16, 1874. The congregation was admitted to membership in the synod in 1875, and made a part of Zelienople Parish. Services were held every alternate Sunday afternoon, always in the English language. The church was served by Zelienople pastors until August 1, 1902, when it became a separate parish. During the pastorate of Rev. E. H. Daugherty, 1901-1907, a parsonage was built and a more adequate church secured. The corner stone of this second church was laid, October 15, 1905, and the building dedicated by Pastor Daugherty, February 11, 1906. It was built of frame at a cost of $5,600, and furnished according to Lutheran ideals. During the summer of 1922 both parsonage and church were renovated. The pastors were: Rev. M. L. Kunkelman, 1873-1877; Rev. J. A. Kribbs, 1878-1881; Rev. V. B. Christy, 1881-1890; Rev. R. R. Durst, 1890-1895; Rev. L. O. Benze, 1896-1902; Rev. E. H. Daugherty, 1902-1907; Rev. J. J. Myers, 1907-1909; Rev. F. W. Ash, 1909-1914; Rev. F. C. Snyder, 1915-1916; Rev. G. J. Diener, 1916-1920; Rev. A. G. Fischer, 1923-.

HOUSE OF PRAYER EVAN. LUTHERAN CHURCH WOODLAWN, PA.

When Baden Church was established by Doctor W. A. Passavant, a number of Logstown people crossed the river in boats in order to attend the services. When the pastor proposed that they build a church in their own community, it met with the favor of all classes of people. Half an acre of ground was bought at once. The corner stone of a frame church was laid by Doctor Passavant, October 31, 1875, but no record of its dedication has been preserved. The following statement was placed in the corner stone: "This edifice is to be erected, in which the pure faith of Christ will forever be proclaimed, as confessed in the confessions of the Evangelical Lutheran Church, and the holy sacraments shall be administered as they were instituted by Jesus Christ, who is Head over all things in his Church".

Before the building was finished, a Sunday School of seventy children was gathered. The early records of this congregation are found in the Baden Church Book. From these records it appears that the following persons were charter members:

Grinder, Mrs. Mary	McKee, Rolf	Wilson, Albert
McKee, John	McKee, Mrs. Abby	Wilson, Emma
McKee, Laura	White, Elizabeth	Winkle, William E.
McKee, Ophelia	Wilson, Mrs. Mary	Winkle, Mrs. W. E.

The church was more fully organized by Rev. W. A. Passavant Jr., August 15, 1881, with "some thirty members", and made a part of Baden Parish. When Rev. R. M. Smith became pastor in 1887, he found church interest at such a low ebb that he could report only 12 members. When he resigned, October 23, 1892, the Middle Conference requested Pastor F. W. Kohler to serve the congregation in connection with Monaca. This pastor reported that he could find "no records, no constitution, no organization, only a debt of $450". A secretary, treasurer and collector were elected, August 27, 1893, and the church began to show signs of life. Then came the Christmas entertainment of 1894, with a neighborhood quarrel that made church work difficult for several years. When Doctor D. L. Roth became pastor, October 21, 1906, he preached his introductory sermon to 12 persons. About this time the Jones and Laughlin Company began the erection of their large Aliquippa plant, which meant the creation of a large industrial population in Woodlawn. Large numbers of foreign-speaking people settled near the old church, and it was sold for $6,400 in 1910. After the church was surrendered, services were held in private homes until a church was built on the two lots secured in Woodlawn. The corner stone of this church was laid by Doctor D. L. Roth, May 19, 1912, and the building was used first on December 29,

1912, when the pastor presented his resignation. The missionary superintendent took charge of the congregation and reorganized it under a new constitution and charter. Their church was dedicated, April 27, 1913, when Doctor G. J. Gongaware preached the sermon. It was built of brick and stone, high above the level of the street, at a cost of $12,000. At the beginning of the pastorate of Rev. C. M. Teufel in 1920, a parsonage was bought for $6,500. This pastor added 132 new members to the congregation during the first two years of his pastorate, and inspired all with confidence in the success of the mission. The pastors served in the following order: Rev. W. A. Passavant, D.D., 1876-1879; Rev. W. A. Passavant Jr., 1879-1885; Rev. R. M. Smith, 1887-1892; Rev. F. W. Kohler, 1892-1896; Rev. C. L. Holloway, 1896-1901; Rev. R. G. Rosenbaum, 1902-1903; Rev. G. W. Critchlow, 1903-1906; Rev. D. L. Roth, D.D., 1906-1910; Rev. C. E. Rudy, 1910; Rev. D. L. Roth, D.D. (second term), 1910-1913; Supplies, 1913-1914; Rev. C. E. Schweikert, 1914-1920; Rev. C. M. Teufel, 1920-1924; Rev. C. I. Empson, 1925-.

HOUSE OF MERCY EVAN. LUTHERAN CHURCH CROWS RUN, BEAVER COUNTY, PA.

When Doctor Passavant revived Rehoboth Church, it was necessary for him in journeying to and from Baden to pass through this community. Impressed by the spiritual needs of the people, he offered his services as a minister and was cordially welcomed. After his first service the people urged him to preach for them regularly. The first service was held in the open air near the site of the present church. The corner stone of a frame church was laid by Doctor Passavant in October, 1878, and the building was dedicated by his son, August 28, 1861. Rev. W. A. Passavant, Jr., organized a congregation of 24 members on the day of dedication. Their church is described in the

synodical record as "a neat Gothic edifice, with open roof and vestibule, the dimensions being fifty feet in length and thirty-two feet in breadth, a model of cheapness, neatness and convenience". The record of baptisms for this church begins with 1879, but that of communions not until 1888. From 1888 to 1891 the following family names are found on the register: Briggs, Brown, Craig, Dalis, Frazier, Garrett, Grophy, Harger, Hendrickson, Holsinger, Horris, Hillman, Jackson, Javens, McCourt, McCracken, Parks, Phillips, Piersol, Powell, Reno, Romigh, Ruckert, Smith, Sproat, and Yeager. This register at once stamps the congregation as a typical "Passavant Church". Such was the missionary zeal of the pastor that all nationalities were alike Lutheran material to him. Adjusting himself to the wishes of the people in matters liturgical, he taught them such a pure gospel that they naturally developed into the best of Lutherans. Within twelve years the church developed a membership of 45; then came the establishment of the large railroad yards at Conway, and the organization of Trinity Church of Vicary, November 8, 1891. This took many members from Crows Run, and the loss was deeply felt. The pastors were the same as those of Rehoboth.

ZION'S FIRST EVANGELICAL LUTHERAN CHURCH AMBRIDGE, PA.

Ambridge was founded in 1903, when the American Bridge Company erected a great plant along the Ohio River, midway between Fair Oaks and Economy. In the fall of the same year Pastor Paul Kummer began to call upon the Lutheran families of the new town, with a view to interesting them in the establishment of a church. A list of 74 Lutherans was secured in a few months. A Missouri Synod pastor from Freedom also entered the field, and rented the only available place of worship in the town. Pastor Kummer called an informal meeting at the home of J. F. Jessen, April 25, 1904, when it was decided to organize. This organization was effected, May 2, 1904, when a committee on constitution and charter was appointed. The petition for a charter was signed by Paul Kummer, J. F. Jessen, G. B. Kroll, John Serak, John A. Hiller, Simon Vetter, F. H. Hettinger, Louis Beitner, Andrew Augustine, John Neiman, John Beitner, and John Weber. The charter was secured and the church admitted to the Pittsburgh Synod in 1904. The Missouri Synod discontinued services, June 2, 1904, and Zion's Sunday School moved into the Bank Hall. The first regular church service was conducted by Pastor Kummer, May 9, 1904, when 25 persons were present. The American Bridge Company agreed to donate

$500 to any congregation that would build a church and place the same under roof before January 1, 1905, provided the cost was twice that of the lots on which it was built. Pastor Kummer accepted the offer on his own responsibility, and made a payment of $100 on one of the two remaining lots on Park road, between Seventh and Eighth streets, with the understanding that the second lot would be donated by the company. The corner stone of their church was laid, October 9, 1904, and the building dedicated by Pastor Kummer, March 26, 1905. The dedicatory sermon was preached in German by Rev. J. C. C. Scheer. English services were held in the evening of dedication day. The church was built of brick and cement blocks at a cost of $5,250. In as much as many of the members of Zion were paying for their new homes at the time, the remaining debt was not paid for several years. During the pastorate of Rev. John I. Shaud, 1909-1915, a larger church site on the corner of Maplewood and Eighth streets was secured, and the membership was also greatly increased. During the pastorate of Rev. H. D. Whitteker, 1917-1921, property adjoining the church was bought for $7,760. On this property were a cottage and a frame house, and the latter was renovated at a cost of $1,000 for the parsonage. The following pastors have served here: Rev. Paul Kummer, 1904-1905; Rev. J. A. Frischkorn, 1906-1909; Rev. J. I. Shaud, 1909-1915; Rev. W. M. Weaver, 1915-1916; Rev. H. D. Whitteker, 1917-1921; Rev. Bernard Fetterly, 1921-.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH CONWAY, PA.

The first Lutheran service in this town was conducted by Pastor W. F. Pfeifer in Stahl's Hall, September 6, 1908. Many members of Baden Church attended this service, for they were deeply interested in the establishment of a congregation. Among the leaders in this movement was George B. Forsythe. On January 10, 1909, the church was organized by Pastor Pfeifer with 25 members. It was admitted to the Pittsburgh Synod in 1909 and attached to Baden Parish. A Sunday School of 32 members was opened at the time of the organization. A building lot was donated by Adolph Heppel, but this was sold in order to secure a better location on the corner of Second avenue and Tenth street. The last named lot was bought for $775, December 11, 1910. When building plans were prepared, the old Vicary Church was bought for $200, and made the frame for a brick-cased church that was dedicated by Pastor W. F. Pfeifer, September 10, 1911. The Vicary Church was located on

Freedom Hill, most of whose members went to St. John's Church when the organization disbanded in 1907. The congregation has been served by the Baden pastors from the beginning.

REHOBOTH EVANGELICAL LUTHERAN CHURCH ECONOMY TOWNSHIP, BEAVER COUNTY, PA.

Rehoboth Church was built by the United Presbyterians, but abandoned by them after a division of their congregation. The neglected building was used for a time as a sheep stable, when Doctor W. A. Passavant heard of it and determined to restore it to its original use. Neighbors cleaned it for services, and Doctor Passavant and Doctor Boal then bought the church and cemetery for $200, holding it in trust for a Lutheran congregation. Lutheran services were begun in 1875, and the congregation was likely organized during the following year. A Sunday School of 80 scholars was organized at the beginning. Some of the early records of this church were preserved in the Baden Church Book, but the greater part was lost. From 1888 to 1891 the following family names are found on the communion record: Baird, Beighley, Bentel, Bergman, Bock, Brown, Blockham, Calhoun, Cottom, Charleston, Dunlap, Ehrman, Gray, Hagan, Hendrickson, Hillberg, Hillman, Marr, Martin, McNorton, Miller, Morgan, Nichols, Reed, Smiley, Snyder, Steel, and Stewart. During the pastorate of Rev. R. M. Smith, the old church was replaced by a more adequate building at a cost of $4,000. The corner stone was laid, September 4, 1904, and the building dedicated by Pastor Smith, December 4, 1904. The church was connected with Baden Parish until 1907, when it was transferred to Freedom Parish. The pastors were: Rev. W. A. Passavant, D.D., 1876-1879; Rev. W. A. Passavant Jr., 1879-1885; Rev. R. M. Smith, 1887-1907; Rev. Ludwig Beisecker, 1907-1911; Rev. W. A. Zundel, 1912-1916; Rev. W. E. Arnholt, 1916-1924; Rev. J. B. Lambert, 1924-.

ENGLISH EVANGELICAL LUTHERAN CHURCH OF THE REDEEMER

MONACA, PA.

The first attempt to found an English Lutheran Church here was made by Doctor W. A. Passavant in 1865. Pastor Henry Reck of Rochester also had a part in these services, and met with much encouragement. When Thiel Hall was opened in 1866, the need for such a church became imperative, and an annual appropriation for this purpose was made by the Pittsburgh Synod. An English Sunday School was started by Professor William Kopp in 1867. On November 28, 1868, Professor H. E. Jacobs organized the Church of the Redeemer with six members, and reorganized the Sunday School with 12 teachers and 85 pupils. For nearly three years services were held at an early morning hour in the German Church, with occasional evening services in Thiel Hall. Then came the removal of Thiel to Greenville and the dissolution of the organization. No further effort was made at English work until 1877, when Doctor Passavant began to hold English services in St. Peter's Church in the evenings. The synod connected Monaca with Rochester in 1879, but Pastor C. H. Hemsath became discouraged with the small returns, and in 1880 surrendered the field to Rev. W. A. Passavant Jr. Christian Erbeck made it his duty to bring the Baden pastor to Monaca every two weeks; Edwin R. Frank took charge of the reorganized Sunday School; others volunteered for helpful service; and a provisional organization was effected, May 7, 1882, when Nelson H. Trumpeter, Edward R. Frank, and Robert Merryman were elected trustees. The church was more fully organized, July 1, 1887, when a constitution was adopted and provision made for securing a charter. The members of this provisional organization, 1882-1887, were the following:

Able, Charles
Able, Mrs. Mary
Bickerstaff, Mrs. Anna
Bickerstaff, Lida
Blatt, Adolph
Blatt, Sophia
Brady, Arthur
Brady, Mrs. Helen
Faust, Mrs. Fannie
Figley, Mrs. Ida
Folland, Mrs. Mary
Folland, Lizzie
Folland, Louisa
Folland, George
Folland, Mrs. Margaret
Frank, Edward R.
Frank, Mrs. Jennie
Frank, Mrs. M. D.
Grinder, Mrs. Eleanor
Grundstrom, Anton
Grundstrom, Mrs. Eva
Guba, Joseph M.
Guba, Mrs. Mary C.
Hemphill, Mrs. Elizabeth
Krossen, Mrs. Sophia
Krossen, Margaret E.
Lay, Josephine W.
Lundie, Mrs. Rachel
LeGoulin, Mrs. Clara
Merryman, Robert
Miller, James
Miller, Mrs. Maragret
Robinson, Mrs. Annie
Schnobel, Clara E.
Steifel, John
Steifel, Mrs. Elizabeth
Steifel, Eckhart B.
Strunge, Mrs. Ida B.
Trumpeter, Nelson B.
Trumpeter, Mrs. Mary E.
Vollhardt, William C.
Vollhardt, Mrs. Jessie
White, Mrs. Elizabeth
Weigel, Mrs. Dorothy
Weigel, Mary H.

Rev. W. A. Passavant, Jr., served as supply pastor from May 7, 1882, to Ooctober 24, 1886, when he accepted a formal call and served until December 1, 1889. The congregation was admitted to the synod in 1887 and chartered in 1889. For nearly seven years services were held in St. Peter's Church, gradually gathering the strength that enabled them to build a church of their own. Two lots were bought from the Lias heirs for $1,000, April 28, 1888, one of which was sold for $600. A carpenter shop, which stood on this ground, was also sold for $100, so that the net cost of the site was $300. The corner stone of a brick church was laid, September 21, 1888, and the building was partly finished at a cost of $3,500. In this unplastered church services were held until the fall of 1890, when Pastor F. W. Kohler raised the funds to complete the church and make it comfortable. The gift of pews and chancel furniture from the First Church, Pittsburgh, was a great encouragement at this time, but the people were not ready to dedicate the church until all the debt had been paid. The church was dedicated by Pastor I. H. Stetler, September 6, 1908, twenty years after the laying of the corner stone. The parish became self-sustaining about the same time, 190 members being enrolled. The present parsonage was bought for $3,000 in 1917, and remodelled at a cost of $1,000. This parsonage lot, 120x120, adjoins the church grounds, and offers an ideal site for the future church. From 1882 to 1889 the church was connected with Baden; from 1889 to 1890 with Rochester; from 1890 to 1894 with New Brighton; from 1895 to 1896 with Chartiers; from 1896 to 1903 with Logstown; since 1903 it has been a separate parish. The following pastors have served here: Rev. W. A. Passavant Jr., 1882-1889; Rev. J. W. Myers (supply), 1889-1890; Rev. F. W. Kohler, 1890-1894; Student E. O. Graham (supply), 1895; Rev. J. Q. Waters (supply), 1895-1896; Rev. C. L. Holloway, 1896-1902; Rev. R. G. Rosenbaum, 1902-1907; Rev. I. H. Stetler, 1907-1912; Rev. C. E. Dozer, 1912-1916; Rev. H. S. Gilbert, 1916-1918; Rev. A. P. Lentz, 1918-.

CHRIST'S EVANGELICAL LUTHERAN CHURCH BEAVER FALLS, PA.

The first effort to establish an English Lutheran Church in this community was made by Doctor Passavant in 1866. The number of Lutheran families then was so small that the effort failed. A standing missionary appropriation was made by the Pittsburgh Synod, 1871-1877, but no missionary pastor could be secured. Pastor John Mueller organized Grace English Lutheran Church in connection with his German parish in 1880, but this organization failed after an existence of two years. Late in 1883 a number of Lutherans addressed a letter to the missionary superintendent of the synod, which resulted in regular services every two weeks in W. C. T. U. Hall for one year. In the spring of 1885 this same company of Lutherans began to hold services in the German Evangelical Church, but their organization was not effected until June 20, 1886, under the direction of Rev. J. W. Myers of Rochester. To the original 19 members 5 others were added, making the following charter members:

Arkwright, Mrs. E.	Conkle, Mrs. Mary	Shanor, W. A.
Aye, J. T.	Deering, Mrs. A.	Shanor, Mrs. W. A.
Aye, Mrs. Sallie	Hawkins, Mrs. Emma	Valentine, Mrs. C. E.
Bingel, L. E.	Johnson, A. F.	Vaughen, Mrs. Anna
Bingel, Mrs. Wilda	Owen, G. M.	Vogeley, Charles C.
Campbell, S. R.	Owen, Mrs. Mary J.	Vogeley, Mrs. Laura
Campbell, Mrs. A. E.	Ruckert, William	Wolfschaeffer, William
Campbell, Fannie M.	Ruckert, Mrs. Carrie	Wolfschaeffer, Mrs. H.

The constitution recommended by the General Council was adopted at the organization meeting, but the first officers, J. T. Aye, G. M. Owen, W. A. Shanor, L. E. Bingel, and S. R. Campbell, were not elected until the next week. The Sunday School was organized in the German Evangelical Church, with J. T. Aye as the first superintendent. The average attendance at this school for the first year was fifteen. A lot on the corner of Fourth avenue and Eleventh street was bought from the Harmony Society for $1,000, the deed bearing the date, April 1, 1887.

The corner stone of their church was laid by Rev. J. K. Melhorn, November 27, 1887, and the building was dedicated by Pastor J. W. Myers, May 18, 1888, Doctor Edmund Belfour preaching the sermon. It was built of frame, 34x56, with a corner tower, at a cost of $3,463.90. A debt of $2,524 proved a heavy burden for many years. When Pastor Myers resigned, June 1, 1888, the church was connected with the newly organized church of New Brighton, and placed under the care of Pastor J. H. Delo. This parish relation was dissolved in 1890, and Christ Church has been a separate parish ever since. During the pastorate of Rev. Jonathan Sarver, 1891-1893, the basement of the church was finished, and a frame parsonage built. The successor of Pastor Sarver was Pastor J. C. N. Park, 1894-1897, during whose term serious trouble in the congregation occurred, and the trustees were authorized to sell the parsonage in order to pay the burdensome debt. Better counsel prevailed, however, and the property was retained. As a climax there was a secession of 25 members, who organized Trinity Lutheran Church, March 14, 1897, and were admitted to the Pittsburgh Synod of the General Synod. Missionary aid was denied by the General Synod, and the church disbanded in 1899. Under the leadership of Pastor J. L. Fischer, 1903-1909, the debt was cancelled and the parish reached self-support. Pastor Fischer also introduced the churchly forms of the Lutheran Church, as the congregation grew and prospered. Another long and successful pastorate was that of Rev. Franklin Pierce Cook, who began his work, February 6, 1910, and closed it in death, December 13, 1919. Beloved by all, the work of the Lord prospered in his hands. Rev. Charles H. Tilp began his pastorate, March 28, 1920, and the confirmed membership was increased to 460 in 1924. This large increase necessitated the building of a larger church, and the gathering of a building fund was authorized in 1923. A two-manual pipe organ was dedicated by Pastor Tilp, September 25, 1921. The pastors have served in the following order: Rev. J. W. Myers, 1886-1888; Rev. J. H. Delo, 1888-1891; Rev. Jonathan Sarver, 1891-1893; Rev. J. C. N. Park, 1894-1897; Rev. C. T. Benze, 1897-1898; Rev. J. A. Zundel, 1898-1903; Rev. J. L. Fischer, 1903-1909; Rev. F. P. Cook, 1910-1919; Rev. C. H. Tilp, 1920-.

TRINITY EVANGELICAL LUTHERAN CHURCH NEW BRIGHTON, PA.

During the fall of 1887 a canvass of New Brighton was made by Rev. J. W. Myers and Rev. D. M. Kemerer, the result of which was the organization of Trinity Church with 26 members in January, 1888. The synodical record of 1888 gives the

following account of the organization: "A constitution was adopted, a hall rented, and services regularly continued. The additional labor which this imposed upon Rev. Myers, necessitating him to preach four times every Sunday, was more than he could perform. In view of this fact the mission committee, at its meeting in March, resolved to divide the work, making a new mission of Beaver Falls and New Brighton, and permitting Rev. Myers to confine his labors to Rochester, as soon as a suitable man could be secured for the new field. An invitation was given J. H. Delo, a student in the Philadelphia Seminary, to visit the mission. A call was extended, which he accepted. After his ordination in May he entered on his work there". A charter was secured, June 2, 1890, in which the name "English Trinity Evangelical Lutheran Church" was assumed. The word English caused some trouble, and it was dropped from the corporate name when a new charter was obtained, September 16, 1897. The pastor longest connected with this parish was Rev. F. W. Kohler, whose first pastorate was from November 1, 1890, to September 30, 1900, and his second from April 1, 1907, to July 31, 1922, the two covering a period of more than 25 years. A lot on the corner of Tenth avenue and Tenth street was bought from Mrs. Townsend in 1891. The corner stone of a church was laid, December 27, 1891, and the building dedicated by Pastor Kohler, June 26, 1892. It was built of frame, 36x38, and cost $4,000. It was enlarged in 1908, when a two-manual pipe organ was installed. A second addition to the building was made in 1914. In 1901 a lot with a frame house was bought from Mrs. Kaiser. Six feet of ground, running from Tenth to Eleventh avenue, was secured from Mrs. Mary Brown. A small store room beside the church was bought and converted into a Sunday School annex. In 1915 the house and lot at 1006 Tenth street was bought; in 1922 the Thomas house was purchased; and in 1923 the present parsonage was bought for $10,500. In the

acquiring of all this real estate the Ladies' Aid Society had a large part. When the day comes for the building of a modern church and parish house, the site will be ready. During all these years there has been a steady increase in the membership, and 250 confirmed were reported by Pastor J. F. Bermon in 1924. The pastors were: Rev. J. W. Myers, 1888; Rev. J. H. Delo, 1888-1890; Rev. F. W. Kohler, 1890-1900; Rev. G. W. Critchlow, 1901-1907; Rev. F. W. Kohler (second term), 1907-1922; Rev. J. F. Bermon, 1923-.

CHAPTER XII

CHURCHES OF BUTLER COUNTY

1806-1924

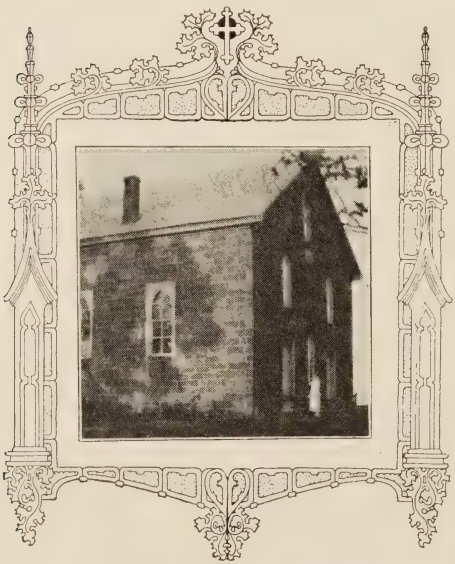
"Remember the days of old; consider the years of many generations".

ONE of the first white men to make a home within the borders of this county was Rev. John Roth, Moravian missionary of the Indian village of Kuskuskoong in 1771. His descendants have proven towers of strength to the Pittsburgh Synod. The Scotch-Irish began to settle in Butler County in 1792, but no great numbers came until 1796. The number of Lutherans among the pioneers was comparatively limited. The list of 987 county taxables of 1803 contains but 62 names that may be safely classed as German. Perhaps the oldest of the Lutheran families of the county were those of the Buechle brothers, after whom the oldest Lutheran Church of the county was named. Another well known family was that of the Passavants of Zelienople, who settled on the Dettmar Basse estate in 1807. Philip Louis Passavant married Miss Zelie Basse, after whom the town of Zelienople was named. The third son of the Passavants, William Alfred, became the founder of the Pittsburgh Synod and one of the greatest missionaries and philanthropists of America. Of the original 10,000 acres of the Dettmar Basse estate, 6,000 were sold to the Harmonites, who in turn sold them to Abraham Ziegler. This progressive Pennsylvania German disposed of much of this land in small farms to his fellow Germans, who soon made them to blossom as the rose. Hazard's Register of June, 1832, speaks in the highest terms of their contribution to the citizenship of Butler County. The first settled Lutheran pastor of the county was "Bishop" Johann Gottlob Christian Schweizerbarth, who rendered incalculable service in the establishment of the Lutheran Church. He was an intense German, with conservative ideals that ever gave strength to the congregations served by him. The four central churches of his great parish were Zelienople, Buechle's, Barnhart's and Butler, but his labors were by no means confined to them. In 1840 he served an immense parish of eleven congregations: "Zelienople, St. John's, Butler, Barnhart's, Liebendorfer's, St. Matthew's, Hannahstown, Boyer's school house, Jerusalem, Emmanuel and Sugar Creek". In 1919 there were 27 Lutheran

churches in Butler County with 4,967 members. Ten of these churches belonged to the General Council, nine to the General Synod, seven to the Ohio Synod, and one to the Missouri Synod. All churches of the Pittsburgh Synod then used only English in their public services.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH LANCASTER TOWNSHIP, BUTLER COUNTY, PA.

Two of the oldest, if not the two oldest, church buildings of Butler County stand today, after the lapse of almost a century, in regular use for the purposes to which they were dedicated, in as good condition as when they were built. These are St. Paul's of Zelienople and St. John's of Lancaster Township, the latter being commonly known as "Buechle's" or the "Stone Church". The pastor, to whose efforts the building of both churches was due, was Rev. Johann Gottlob Christian Schweizerbarth. He was the first regular pastor of St. John's, coming to this community in the fall of 1821, after receiving a license from the Evangelical Lutheran Synod of Ohio, and completing the organization of the congregation in the same year. This does not mean that there was no church organization here prior to this. A provisional organization existed as early as 1806, when Rev. Philip Muckenhaupt, an independent pioneer preacher, held services in the Buechle barn. How frequently these services were held is not known, but they were discontinued in 1811. Pastor John Michael Steck was also an occasional visitor in early days, as the record of a baptism in 1812 bears witness. Rev. Jacob Schnee was pastor of the German Evangelical Church of Pittsburgh, 1813-1818, and preached occasionally at the Buechle home during this period. The Buechle family was dominant in the founding of the congregation, which for many years bore the Buechle name. John, Henry, George, and



Peter Buechle settled here in 1796, and were numbered among the earliest pioneers of the county. A log building was erected on the land of John Buechle in 1818, serving the double purpose of church and school house for several years. This land, containing one and three-quarter acres, was deeded, April 1, 1836, to "John Meyer and John Buechle, Trustees, and David Roth, George Buechle, Samuel Meyer, David Barley, William Buechle, and Michael Lepley, Council of the German Reformed and Lutheran Church, United Congregation of St. John's, and their successors in office", for a consideration of one dollar. The first recorded communion service of the old log church was conducted by Pastor Schweizerbarth, December 19, 1822, when thirty-two were confirmed and the following received the sacrament:

Baumgartner, Jacob
Baumgartner, Katharina
Baumgartner, Margaretha
Baumgartner, Elizabetha
Baumgartner, Susanna
Buechle, Johannes
Buechle, Katharina (2)
Buechle, Jacob
Buechle, Margaretha
Buechle, Sara
Buechle, Georg
Buechle, Christina
Buechle, J. G.
Buechle, Adam
Buechle, Joh. Conrad
Buechle, Joh. Heinrich
Buechle, Peter
Buechle, Wilhelm
Buechle, Maria and Vera
Buechle, Magdalena
Buechle, Elizabetha
Buechle, Anna Marie
Buechle, Anna Margaretha
Buechle, Anna Magdalena
Buechle, Anna Kath. (2)
Handschuh, Johannes
Handschuh, Helena
Huber, Magdalena
Kistler, Johannes
Kistler, Daniel
Kistler, Peter
Kistler, Susanna
Kuper, J. H. L.
Meyer, Johannes
Meyer, Sara
Meyer, Saloma
Meyer, Samuel
Meyer, Margaretha
Meyer, Rachel
Mohn, Johannes
Mohn, Jacob
Mohn, Ruth (2)
Mohn, David
Mohn, Agnes
Mohn, Georg
Muehleisen, Jacob
Muehleisen, Johannes
Muehleisen, Daniel
Muehleisen, Anna O.
Muehleisen, Maria M.
Ottenberger, Elizabetha
Rosenbach, Johannes (2)
Rosenbach, Heinrich
Rosenbach, Margaretha
Schoener, Heinrich (2)
Schoener, Elizabetha
Schoener, Susanna
Schoener, Michael
Schoener, Johanna
Schoener, Saloma
Schoener, Christina
Schoener, Phryer
Taffert, Johannes

Four generations of Buechles account for the large number of that family name. Other early families of St. John's, not included in the above list, were the Roths, Lepleys, Millers, Alberts, Bargleys, Barleys and Bastons. Some of them were compelled to travel many miles in order to reach the church. Of these pioneers, John Buechle settled in 1796, Heinrich Schoener in 1798, Adam Albert in 1799, Johannes Beyer, Johannes Mohn, and Johannes Baston in 1805. The first of the Roths came to Butler County in 1774. Such signal success attended the labors of Pastor Schweizerbarth that the old log church was often overcrowded. With characteristic deliberateness, Pastor Schweizerbarth took plenty of time to lay his plans for the building of an adequate church. He made long journeys to the east for the purpose of collecting funds. Native stone was selected as the material, for the Bishop was opposed to tawdry and cheap houses of worship. The corner stone was laid, June 24, 1829, but a fire broke out in the unfinished church and destroyed some of the furnishings, so that it was not dedicated until July 8, 1832. Pastor G. A. Reichert preached the dedicatory sermon. Pastor Schweizerbarth continued his ministry here until 1849,

after which his labors were restricted to Zelienople. At the beginning he preached altogether in German, expressing his contempt for "Irish" sermons; but near the close he consented to preach in both German and English at every appointment. During the greater part of his Butler County pastorate, he served only Zelienople, Butler, and St. John's, but there were times when he assumed the care of no less than eleven churches. His successor here was Rev. W. A. Fetter, who served St. John's in connection with Butler, 1849-1851. When the Pittsburgh Synod met in Prospect in 1852, a delegation was sent from St. John's to inquire as to the possibility of securing a pastor, who could officiate in both English and German. In answer neighboring pastors supplied them with English services, and Rev. Herman Mantz became the German pastor, serving from August 1, 1852, until death, December 16, 1853. On March 31, 1856, it was agreed that the English congregation should have the same rights in the church as the German, and this dual arrangement continued until 1868, when the German ceased. At the time of this division there were about 40 members in each congregation. The first regular English pastor was Rev. Asa Harris Waters, who served from 1855 to 1866. During the pastorate of Rev. Lewis Hippee, 1866-1873, the interior of the church was remodelled, the gallery removed, and the high pulpit replaced. The fiftieth anniversary of the laying of the corner stone was celebrated in 1879, when Doctor T. B. Roth, Doctor D. L. Roth, and Professor Herman Gilbert were the speakers. After the speaking a banquet was spread under the great chestnut tree, at which forty persons, who had witnessed the ceremony of 1829, were the guests of honor. From 1874 to 1884 there was a large emigration from this community to the western states; and many influential families were lost to St. John's. The centennial of the founding of the congregation was celebrated in 1922. The following pastors have served here: Rev. Philip Muckenhaupt (supply), 1806-1811; Rev. J. M. Steck (occasional supply), 1808-1820; Rev. Jacob Schnee (supply), 1813-1818; Rev. J. G. C. Schweizerbarth, 1821-1849; Rev. W. A. Fetter, 1849-1851; Rev. Herman Mantz (German), 1852-1853; Rev. Anton Lachenmeier (German), 1854; Rev. C. F. W. Brecht (German), 1854-1864; Rev. Herman Gilbert (German), 1865-1867; Rev. J. G. Butz (German), 1867-1868; English supplies, 1852-1855; Rev. A. H. Waters, 1855-1866; Rev. Lewis Hippee, 1866-1873; Rev. S. H. Swingle, 1874-1879; Rev. G. W. Critchlow, 1880-1884; Rev. R. R. Durst, 1886-1889; Rev. Nathanael Scheffer, 1889-1894; Rev. D. B. Stahlman, 1895-1900; Rev. H. K. Shanor, 1902-1906; Rev. C. L. V. Dozer, 1907-1910; Rev. D. H. Gerberich, 1913-1917; Rev. J. V. Sappenfield, 1917-1920; Rev. J. A. Frischkorn, 1920-1924; Rev. C. L. V. Dozer (second term), 1924-.

ST. MATTHEW'S EVAN. LUTHERAN CHURCH WINFIELD TOWNSHIP, BUTLER COUNTY, PA.

This church is located in a community known as Little Germany. The rugged land did not appeal to the early settlers, but remained a hunter's paradise for many years. In 1836 a number of German settlers came, and soon reduced the wilderness to cultivated farms. Their first pastor was Rev. J. G. C. Schweizerbarth, who organized a union church of Reformed and Lutherans in 1837, and reported St. Matthew's as one of his regular appointments, 1837-1841. All services were held in private homes, for the church was not built until later. Rev. John Esensee of the Maryland Synod visited the community in 1842; and St. Matthew's and Hannahstown united in petitioning the Ohio Synod to renew his license that he might be their pastor. In 1843 he served Prospect, Hannahstown, Sugar Creek, Fairview, Fair's, Millerstown, and St. Matthew's. In 1844 he surrendered St. Matthew's to his brother, Rev. Henry Esensee, who served it in connection with Fork's, St. John's and Eisemann's, 1844-1851, when he was deposed. In 1842 a rough building was erected on donated ground by twelve men, and this served as a place of worship for several years. Their cemetery was laid out about the year 1847, the first recorded burial being that of Mrs. Anna M. Gundlach, October 27, 1847. A constitution was adopted, February 17, 1850, to which the following names were signed:

Baltz, Johannes
Biehling, Conrad
Birx, Conrad
Blaurock, Heinrich
Duerr, Frederick
Falkner, Johann
Fischer, Lorenz
Goering, Heinrich
Grossheim, Heinrich
Gundlach, Johannes
Hagel, Valentin
Hartung, Heinrich
Hartung, Casper
Heim, George Ludwig
Kaufhold, George H.
Krug, Justin Heinrich
Kuetch, August
Minzel, Heinrich
Mochel, Michael
Nenstiehl, Johannes
Nenstiehl, George
Pfail, Conrad
Puhlhafer, Leonard
Sandrock, Nicolaus
Sandrock, Jacob
Scharf, John George
Schrompf, Adam
Schrompf, Simon
Schulz, ————
Trube, George
Trube, Christian
Weber, Christoph
Wetzel, Gottlieb
Wiegand, Valentin
Zier, Barthold

The church was under the care of pastors of other synods from 1851 to 1885, after which they were served with one exception by pastors of the Pittsburgh Synod. During the pastorate of Rev. J. G. Amschler, 1885-1889, many important changes occurred. The congregation was reorganized as Lutheran, and was chartered, November 12, 1888. A lot on the opposite side of the road was bought for $100, where a frame church was built at a cost of $3,000. This was dedicated by Pastor Amschler in 1886. It was damaged by lightning in 1919, but quickly repaired at a cost of $1,700. All services in St. Matthew's were held in German until 1903, when Pastor J. A. Beighey began to use English. All German ceased in 1920. The

following pastors have served here: Rev. J. G. C. Schweizerbarth, 1837-1841; Rev. John Esensee, 1842-1844; Rev. Henry Esensee, 1844-1851; Rev. J. G. Hahn, 1851-1856; Rev. J. Engers, 1857-1859; Rev. C. Kiesel, 1860-1862; Rev. Ludwig Zuber, 1863-1866; Rev. A. W. Pohl, 1866-1869; Rev. Frederick Wilhelm, 1870-1881; Rev. Frederick Deamond, 1882-1885; Rev. J. G. Amschler, 1885-1889; Rev. Henry Voegele, 1890-1892; Rev. Conrad Engelder, 1892-1902; Rev. J. A. Beighey, 1903-1908; Rev. J. A. Frischkorn, 1909-1911; Rev. Johannes Burgdorf, 1912-1914; Rev. P. J. C. Glatzert, 1915-1919; Rev. Herbert Martens, 1920-1921; Rev. G. J. Diener, 1922-.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH SAXONBURG, PA.

This community was settled by German Saxons from Muehlhausen and Zwickau in 1832. Pastor William Fuehrmann accompanied the emigrants, and organized the greater part of them into a German Evangelical Church. One of these Saxons was John A. Roebling, who became famous in later years as the designer of the Brooklyn Bridge. In 1837 the Lutherans of the colony were organized into St. Luke's Church of Hannahstown by Rev. J. G. C. Schweizerbarth. This congregation was listed as "Cooper's" in the records of the Ohio Synod for that year. A small frame church was built in 1838, but left unfinished until August 30, 1849, when it was dedicated by Pastor David Earhart. Pastor Earhart accepted a call from the English part of the congregation in 1844, and for that reason 1844 is sometimes given as the date of the organization of St. Luke's Church of Saxonburg; but this English congregation was a part of the original organization, so that 1837 is the correct date. In 1862 the English congregation attempted to build a church of their own, but were deeply discouraged by failure. The credit for reviving their interest is due to Rev. J. K. Melhorn, who reorganized them as St. Luke's Evangelical Lutheran Church of Saxonburg, June 6, 1870. A lot in Saxonburg was donated by John A. Roebling. The corner stone of a new church was laid by Pastor Melhorn, October 5, 1869, and the building dedicated by Pastor J. H. A. Kitzmiller, August 13, 1871. It was built of brick, 35x45, and cost $2,800. The building committee consisted of John E. Muder, Isaac Lefevre, Michael Stepp, Thomas Greer, and William Burtner. The parsonage was bought in 1919 for $3,000. From 1844 to 1849 the church was a part of Leechburg Parish; from 1857 to 1866 it was a part of Butler Parish; from 1869 to 1885 it was connected with Freeport Parish; for many years St. Luke's and St. Paul's constituted a parish, to which St.

Matthew's was added in 1920. The pastors from the time of the original organization were: Rev. J. G. C. Schweizerbarth, 1837-1842; Rev. John Esensee, 1842-1844; Rev. David Earhart, 1844-1849; Supplies, 1849-1857; Rev. A. H. Waters, 1857-1861; Rev. J. H. Fritz, 1861-1866; Supplies, 1866-1869; Rev. J. K. Melhorn, 1869-1871; Rev. J. H. A. Kitzmiller, 1871-1881; Rev. H. K. Shanor, 1882-1885; Rev. Nathanael Scheffer, 1885-1889; Rev. C. A. Fetzer, 1890-1891; Rev. Philip Doerr, 1891; Rev. Herbert Martens, 1892-1895; Rev. N. N. Harter, 1895-1901; Rev. D. B. Stahlman, 1901-1903; Rev. J. A. Beighey, 1903-1908; Rev. J. A. Frischkorn, 1909-1911; Rev. Herbert Martens (second term), 1912-1921; Rev. G. J. Diener, 1922-1926.

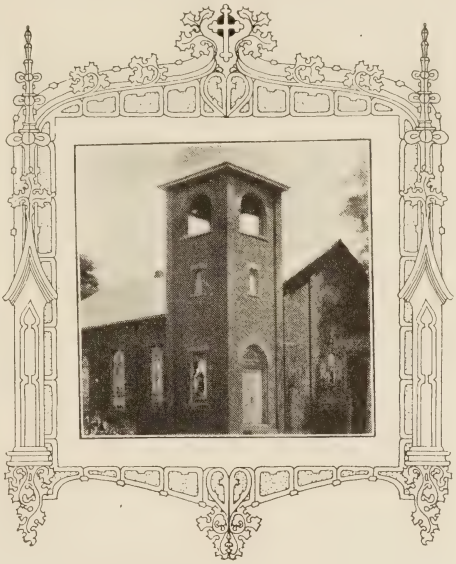
ZION'S ENGLISH EVAN. LUTHERAN CHURCH MIDDLE LANCASTER, PA.

The German pioneers of this community attended services at Buechle's or Zelienople. Finding the distance too great, they appealed to Pastor Schweizerbarth for the organization of a church in Middle Lancaster. Their appeal was granted, and Zion's German and English Evangelical Lutheran Church was organized by the pastor named, September 17, 1842. Ground for a church and cemetery was donated by Jacob Swain, who, with Henry Bieber, Jacob Neely, Jacob Moyer, Samuel Myers, William Buechle Sr., George Buechle Sr., and James Kirker, built a small frame church, which was dedicated by Pastor Schweizerbarth, September 18, 1842. This church was so well constructed that it still meets the requirements of the German congregation, after bearing the storms of 82 years. On the day after organization, Pastor Schweizerbarth administered the sacrament of the altar to 40 persons. Rev. John Esensee became the first pastor of the German congregation, while Rev. Gottlieb Bassler accepted the call of the English congre-

gation, preaching his first sermon, October 25, 1842. Pastor Bassler resigned, September 1, 1861, in order that a new parish might be formed of Zion's and Pine Creek. During these early years the German congregation was served by Rev. John Esensee, 1842-1848; Rev. Herman Mantz, 1848-1853; Rev. Anton Lachenmeier, 1854; Rev. C. F. W. Brecht, 1854-1868. A Sunday School was organized in 1842, in which there were German and English teachers; and, if the school was opened in one language, it was always closed in the other. After a time the school was divided, each part meeting at a different morning hour. While there was some conflict between the languages in the parish, an amicable way was always found to settle their differences. Lest these differences should become irreconcilable, it was decided to organize the church into two separate bodies, and this was effected by Pastors Brecht and Bassler, April 8, 1861. The name given to the new English organization was "Zion's English Evangelical Lutheran Church". At the time of the division each congregation had about 60 members. Zion's English Church was admitted to the Pittsburgh Synod, June 3, 1861, and adopted the constitution recommended by that body, July 1, 1861. The first officers under the new constitution were: C. S. Beighley, Isaac Kelly, elders; Charles Peffer, Michael Sheever, deacons; William Kirker, John Sieg, trustees. During the next 30 years both congregations worshipped in the same church, holding services on alternate Sundays. When the English outgrew these quarters, they proposed to the Germans that a larger church be erected. This proposition was declined, but the English bought two and a half acres, bordering the south line of the original property, on which a good frame church was dedicated by Pastor G. J. Diener, May 8, 1892. They then offered to sell their interest in the old church to the Germans, who finally gave them $150 for it. A frame parsonage was built in 1894. The church reached the height of its prosperity during the pastorate of Rev. H. K. Shanor, 1894-1906, when 220 communicants were enrolled. In recent years the go-to-town movement has reduced the number to 123. During the pastorate of Rev. Ira J. Goehring, a number of improvements were made to the property. The pastors of this English congregation were: Rev. Gottlieb Bassler, 1842-1861; Rev. Josiah McPherrin, 1861-1862; Rev. A. H. Waters, 1863-1864; Rev. Jonathan Sarver, 1864-1866; Rev. Gottlieb Bassler (second term), 1866-1867; Rev. G. W. Frederick, 1867; Rev. M. L. Kunkelman, 1868-1870; Rev. David McKee (supply), 1870-1871; Rev. M. L. Kunkelman (second term), 1871-1877; Rev. Peter Riffer, 1878-1890; Rev. G. J. Diener, 1891-1894; Rev. H. K. Shanor, 1894-1906; Rev. C. L. V. Dozer, 1907-1910; Rev. I. J. Goehring, 1913-1925; Rev. H. C. Glander, 1925-.

EMMANUEL EVANGELICAL LUTHERAN CHURCH PROSPECT, PA.

A small group of men met with Pastor Gottlieb Bassler in the home of Lewis Roth, December 5, 1842, and resolved to establish a church in Prospect. These men were faithful members of the Stone Church, but believed that the time had come to provide the means of grace nearer home. Since they believed that more English preaching was needed than Pastor Schweizerbarth was willing to give in the Stone Church, they turned to Pastor Gottlieb Bassler as their leader. A constitution was adopted, January 2, 1843, and signed by David Roth, Robert Scott, Lewis Roth, J. J. Shanor, Benjamin Roth, and Daniel Barclay, as the founders of Emmanuel Church. Pastor Bassler began regular services in the community, preaching either in the school house or in the union church, and conducted the first communion service, May 21, 1843, when 34 persons received the sacrament. When the G. P. Robinson property was secured for $300 in 1844, the German Lutherans and Reformed became interested and asked for a share in the building venture. This was granted, January 28, 1844.



[1]"An understanding, fair to each party, was entered into, reduced to writing and duly subscribed, with respect to the ownership and use of the property now about to be secured. In less than two months the property was bought, vacated and fitted for a place of public assembly. On May 19 the first communion was held. Fifty-one persons participated; and then already it was realized that the place was too small. We must not enter into the details of the fitting up of this first House of God, how the galleries were erected, the walls plastered, the stoves put in for winter use, and the windows glazed; but we hasten on to record that in December the Germans and the English framed a

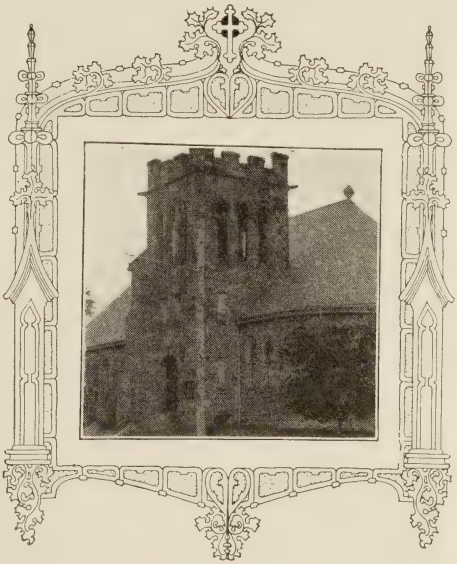
1—The Old Home Week Book, McCullough and Roth, p. 32.

contract, which specified their respective rights and privileges. And here it is worthy of note that nothing in the history of Prospect more clearly sets forth the honest and truly Christian spirit of its people than the kind, harmonious and equable agreement, which the Germans and the English reached and kept in the adjustment of the temporal interests of this congregation".

The congregation prospered under the ministry of Pastor Bassler, and the building of a larger church soon became imperative. A lot was secured from James McCullough for $76, September 20, 1847, on which a brick church was dedicated, March 9, 1849. The carpenter work was done by John Bowman, for which he was given the Robinson property. The actual money cost of this church was small because of many donations. The successor of Pastor Bassler was Pastor Asa H. Waters, who left a strong spiritual impress upon the community during a pastorate of eleven years. From 1855 to 1861 he served a large parish, consisting of Prospect, Stone Church, Butler, and Hannahstown, after which the last two were surrendered to the care of Pastor J. H. Fritz. During the Civil War he led a company of volunteers to Camp Curtin, and later rendered service in the Christian Commission. The large parsonage property was bought for $1,000 during his pastorate, and the present parsonage was built there in 1888. The church has been renovated or remodelled several times, the most important of which led to a rededication by Pastor A. H. Bartholomew, August 16, 1903. A German congregation worshipped in Emmanuel Church for many years. After the death of Pastor C. A. Limberg of the Reformed Church, June 30, 1900, only occasional German services were held, "the people and property being now united in the one body and title as Emmanuel Lutheran Church". The following young men from this church entered the ministry: John Scott, Henry W. Roth, John D. Roth, D. Luther Roth, T. B. Roth, Carl C. Roth, Paul Wagner Roth, Paul H. Roth, Samuel H. Roth, W. P. Shanor, George W. Critchlow, John A. Waters, A. C. P. Hays, and Mosheim Waters. Samuel Marion Roth and Shannon Wright lost their lives in the service of their country before their ministerial studies were completed. The pastors of Emmanuel were: Rev. Gottlieb Bassler, 1842-1854; Rev. A. H. Waters, 1855-1866; Rev. Lewis Hippee, 1866-1873; Rev. S. H. Swingle, 1873-1879; Rev. G. W. Critchlow, 1880-1884; Rev. R. R. Durst, 1886-1889; Rev. Nathanael Scheffer, 1889-1894; Rev. D. B. Stahlman, 1895-1900; Rev. A. H. Bartholomew, 1901-1907; Rev. Herbert Martens, 1908-1911; Rev. D. G. Gerberich, 1912-1917; Rev. J. V. Sappenfield, 1917-1920; Rev. J. A. Frischkorn, 1920-1924; Rev. C. L. V. Dozer, 1924-.

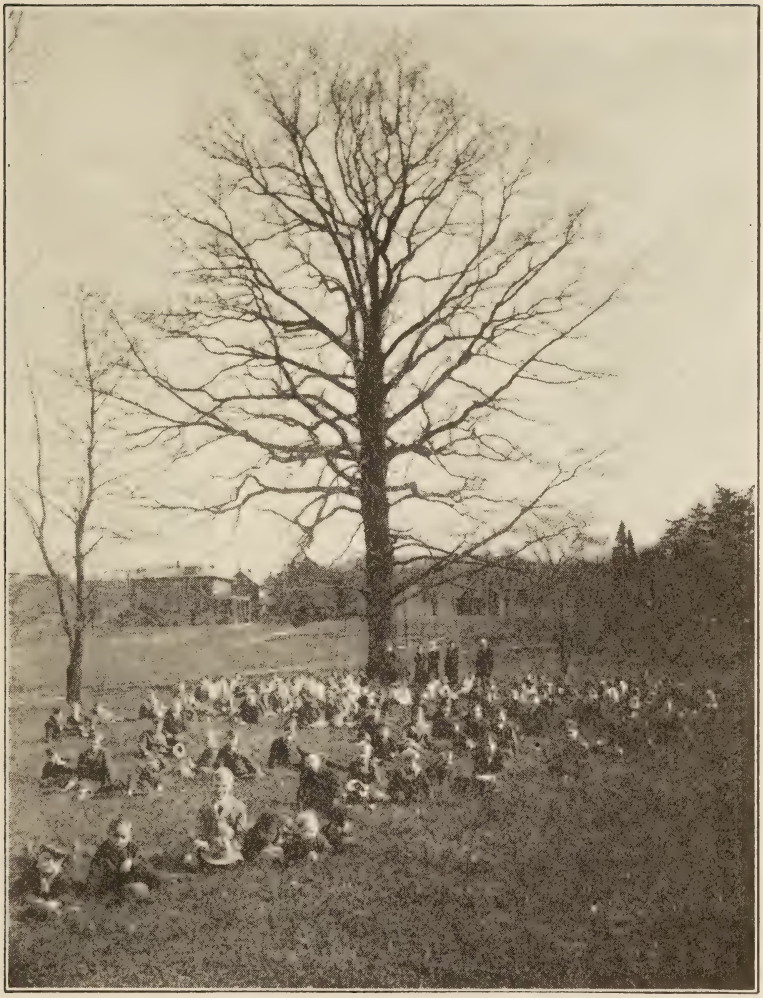
THE ENGLISH EVANGELICAL LUTHERAN CHURCH ZELIENOPLE, PA.

Dettmar Basse of Frankfort on Main, Germany, came to America in 1801 to seek his fortune. After a short time he bought 10,000 acres of government land in the Connoquenessing Valley. A large part of this domain was bought by George Rapp for the Harmony Society in 1805. In 1807 Mr. Basse brought his family to America. This family included his son Charles, his daughter Zelie, and his son-in-law, Philip Louis Passavant. In the following year the Passavants built a home in the town of Zelienople, named after Mrs. Passavant. Dettmar Basse was not a good business man, and soon lost his money in experiments, so that the remainder of his large estate was sold to Daniel Beltzhoover of Pittsburgh. A part of the estate was sold to G. H. Mueller of Havana, who settled his father-in-law, Casper Mueller, upon it. He built a stone residence upon a hill overlooking the Connoquenessing, and in this home of refinement the first Lutheran services of the valley were held by Pastor Jacob Schnee of Pittsburgh. The first resident pastor was Rev. Johann Gottlob Christian Schweizerbarth, who spent his entire ministerial life in this community, 1821-1853, and left a wonderful impress upon the Lutheran life of Butler County. His parish records are marvels of neatness, and show that he baptized 992, confirmed 569, and buried 445 members of his St. Paul's Church. St. Paul's was organized by Pastor Schweizerbarth in September, 1821, and the large stone church, dedicated by him in 1827, still stands as a model of Lutheran architecture after a century of service. When a strong demand for English preaching arose in St. Paul's, he was glad to welcome Rev. Gottlieb Bassler, a former private student, for the purpose of founding an English congregation. His first services were held in St. Paul's Church, with the understanding that the English congrega-



tion should "pay a rental of one dollar per year, be responsible for all damage to property, provide wood for fuel, and pay the janitor".

The congregation was organized by Pastor Bassler with 16 members, January 21, 1843, and the first officers were Henry Muntz, Michael Liebendorfer, Charles Sidney Passavant, and Reuben Heberling. Henry Muntz was an elder for twenty-seven years; and Charles Sidney Passavant was treasurer for fifty-one years. The church was not incorporated until June 16, 1860. Three churches have been dedicated in this parish. The first was a brick building on Grandview avenue, erected at a cost of $1,000, and dedicated by Pastor Bassler, July 6, 1845. The site was donated by Philip Louis Passavant, and the dedicatory sermon was preached by his son, William Alfred Passavant. The second church was also built of brick, and was dedicated by Pastor V. B. Christy, January 13, 1884. Certain dangerous defects developed in this building, and it was displaced by the present stone structure. The corner stone of the third church was laid, August 30, 1903, and the building dedicated by Pastor L. O. Benze, November 7, 1904. The cost of this stone church was $20,035. During the pastorate of Doctor M. M. Allbeck a two manual pipe organ was installed, and the chancel refinished to correspond. Two of the institutions of the Pittsburgh Synod, the Orphans' Home and Farm School and the Old People's Home, are located within the bounds of the parish, in which the pastors of the congregation have rendered a helpful ministry. The march of the orphan children to Sunday School is a treat to all. The Old People's Home is located in a beautiful grove of native oaks, which was donated by Mrs. Jane Passavant of this church. The following young men have entered the ministry from this fruitful parish: Michael Colver, Henry Geisz, John A. Kribbs, Frank Richards, Lewis Hay, Peter Riffer, Jacob Ash, Charles W. White, Henry Voegtley, John S. Albert, Norman D. Goehring, Alvin E. Teichart, and Willard D. Allbeck. Miss Virginia Boyer of this church lost her life at sea on her way to service in the India mission field in 1922. The following pastors have served here: Rev. Gottlieb Bassler, 1843-1864; Rev. Jonathan Sarver, 1864-1866; Rev. G. W. Frederick, 1867; Rev. M. L. Kunkelman, 1868-1877; Rev. J. A. Kribbs, 1878-1881; Rev. V. B. Christy, 1881-1890; Rev. R. R. Durst, 1890-1896; Rev. L. O. Benze, 1896-1905; Rev. L. J. Baker, 1905-1909; Rev. F. C. Longaker, 1909-1913; Rev. G. H. Schnur, D.D., 1914-1918; Rev. M. M. Allbeck, D.D., 1919-.



UNDER THE GREAT OAK, ORPHANS' HOME AND FARM SCHOOL, ZELIENOPLE, PA.

EVANGELICAL LUTHERAN CHURCH NORTH WASHINGTON, PA.

This church was organized by Rev. Elihu Rathbun in 1843. The nucleus was gathered by Pastors Koch and Mueller of the Reformed Church, the first named preaching here as early as 1832. For a number of years Pastor Koch preached in Jacob Hilliard's barn. According to tradition the German Reformed and the Associate Reformed congregations built a union church in 1838, which was called Mount Varnum because of its location on a hill of the Enoch Varnum farm. The building agreement was that the German Reformed should have the use of the church one-fourth of the time, and the Associate Reformed the rest. This arrangement continued until a language dispute arose in the German Reformed congregation, which dismissed their pastor and secured the services of a Lutheran, Rev. Elihu Rathbun, because of his willingness to preach in English. Pastor Rathbun reorganized the congregation on a Lutheran basis in 1843 with the following members:

Bollman, Joseph and wife
Byers, Fred and wife
Bollman, Miss
Daubenspeck, Jacob
Daubenspeck, Catherine
Hale, Mrs.
Henlen, Mrs. C. L.
Henlen, Nacy
Hilliard, John
Hilliard, Isaac
Hilliard, Susan and Mary
Hilliard, Elisha and Peter
Hilliard, Elizabeth
Hoover, Christian
Hoover, Mary
Meals, Samuel
Meals, Elizabeth
Meals, Jacob
Meals, George
Meals, Elizabeth
Mechling, Wm. and wife
Rumbaugh, Jacob
Rumbaugh, Leah
Schryock, John
Schryock, Eliza
Varnum, Philip and wife
Wilson, Mary

After the reorganization the question was raised as to whether they had any rights in the building, since they were no longer Reformed but Lutherans. They were permitted to use Mt. Varnum Church only until they could erect a church of their own. This building was dedicated as Jerusalem Church by Pastor Eli Fair, February 9, 1849. Their present church was built of frame at a cost of $4,000, and dedicated by Pastor R. B. Starks, February 21, 1892. Within the bounds of this parish, a number of Lutheran congregations have been organized, only to be absorbed by others. The Mt. Varnum Church was absorbed by North Washington; the Fairview Church was disbanded in 1856, and the proceeds of the sale of the building used to build a parsonage in North Washington; the Mt. Pisgah Church, organized in 1843, was absorbed by Mt. Olive or Six Points; the Mt. Olive Church, organized in 1869, built a good church, but this has not been used for many years; the West Sunbury Church was absorbed by Springdale. The North Washington Church was incorporated in 1908. Four young men have entered the ministry from this congregation: G. W. Haldeman, Mosheim Rhodes, G. M. Rhodes, and L. M. Daubenspeck. The pastors were: Rev. Elihu Rathbun, 1843-1847; Rev. Eli Fair, 1847-1850;

Rev. J. B. Breckenridge, 1850-1855; Rev. J. A. Delo, 1857-1859; Rev. Jacob Singer, 1859-1864; Rev. A. S. Miller, 1865-1872; Rev. J. W. Reese, 1872-1875; Rev. M. L. Smith, 1876-1879; Rev. J. N. Zimmer, 1879-1883; Rev. C. L. Streamer, 1883-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1902; Rev. S. A. Zimbeck (assistant), 1897-1898; Rev. E. F. Dickey, 1902-1903; Rev. I. Z. Fenstermacher, 1904-1909; Rev. G. W. McSherry, 1910-1915; Rev. P. J. Tau, 1917-1924; Rev. H. O. Harner, 1924-.

RIDER'S EVANGELICAL LUTHERAN CHURCH CENTER TOWNSHIP, BUTLER COUNTY, PA.

The beginnings of this church are credited to the work of Pastor J. G. C. Schweizerbarth, 1837-1842, when he held services in the school house. When Pastor Gottlieb Bassler took charge of the English work of the parish in 1842, this field was placed under his care. The Lutherans of the community were members of the Butler Church, but the distance made regular attendance impossible. A meeting was held in the school house, December 18, 1843, at which it was resolved to organize a congregation. The following persons constituted the original membership:

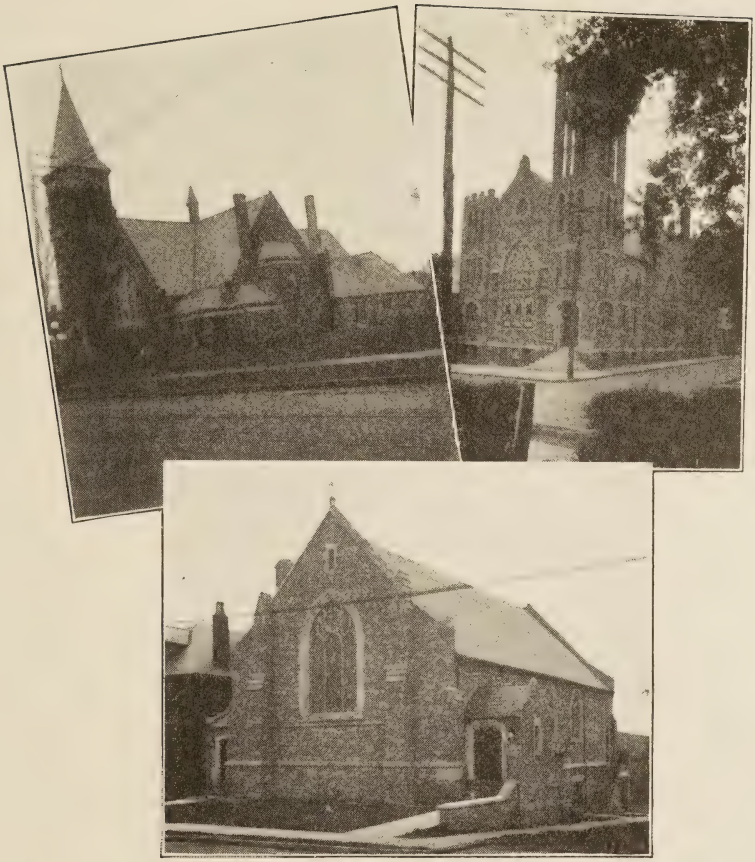
Byers, John
Byers, William
Byers, Anna
Byers, Catherine
Byers, Susan
Byers, Mary
Byers, Sarah
Brown, Jacob
Brown, Barbara
Fleeger, Francis
Fleeger, Catharine
Fleeger, Mary
Fleeger, Nancy
Heck, Daniel, Jr.
Rider, Jacob
Rider, John S.
Rider, Samuel, B.
Rider, Sarah
Schleppy, Jacob, Jr.
Schleppy, Elizabeth
Thompson, Mary A.

The first officers were Christopher Rider, Jacob Rider, Daniel Heck Jr., and William Byers. No constitution appears on the record until December 3, 1859, when that recommended by the Pittsburgh Synod was adopted. The congregation was named after Jacob Rider, who was born in York County in 1787, and came to Butler County in 1830. Christian Fleeger came to this community among the pioneers of 1797. Services were held in the school house until 1844, when a church was built, but this church was not dedicated until 1847. After extensive repairs it was rededicated in 1877. In 1899 it was decided to relocate the church on ground donated by John Byers. It was built of frame at a cost of $2,000, and dedicated by Pastor Shile Miller, October 1, 1899. Under the inspiration of building the congregation took on new life and soon enrolled 100 members. This church is noted for its fine attendance. The pastors were: Rev. Gottlieb Bassler, 1843-1845; Rev. Elihu Rathbun, 1846-1847; Rev. Eli Fair, 1847-1850; Rev. J. B. Breckenridge, 1851-1856; Rev. J. A.

Delo, 1857-1859; Rev. Jacob Singer, 1859-1864; Rev. A. S. Miller, 1865-1867; Rev. J. H. Fritz, 1867; Supplies, 1867-1870; Rev. Samuel Stouffer, 1870-1875; Rev. David Townsend, 1876-1877; Rev. C. L. Streamer, 1878-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1899; Rev. S. A. Zimbeck (assistant), 1897-1898; Rev. S. T. Himes, 1900-1904; Rev. G. F. Scheese, 1905-1906; Rev. W. O. Ibach, 1908-1913; Rev. W. A. Logan, 1914-1917; Rev. W. E. Watts, 1917-1920; Rev. J. R. Nicholas, 1920-.

FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH BUTLER, PA.

The oldest Lutheran congregation of Butler is St. Mark's, which was organized by Pastor J. G. C. Schweizerbarth in 1822. In 1840 this busy pastor preached at eleven different places, but this number was soon reduced to Zelienople, Stone Church, and Butler. When the demand for English services arose in St. Mark's, Pastor Gottlieb Bassler was called as the assistant of Pastor Schweizerbarth, and organized the First English Evangelical Lutheran Church of Butler in St. Mark's, January 16, 1843, with about 35 members. The first church officers were: Jacob Walter Sr., John McCullough Jr., elders; John Dull Jr., Daniel Kreidler, deacons. The first communion service was held, June 18, 1843, when fourteen were confirmed, and a number of the members of St. Mark's communed with the new congregation. For a few years the congregation worshipped in St. Mark's, only one service a month being held, since Pastor Bassler was not physically able to make more frequent appointments. The Germans made the proposition that, "if the English congregation would assume $500 of the debt on the church building, they might have the use of the church for ten years, at the end of which time the $500 would be refunded"; but Pastor Bassler was only able to raise $197, and the generous offer was declined. First Church gave Pastor Bassler an annual salary of $50 at this time, and the other churches of the parish did little better. The congregation was eager to secure a church, but did not have the money. Services were held for several years in the court house, or in other churches. When the building question was taken up again in 1848, John Negley offered a site in the south end of town, and Michael Emerick another in the north end, and the latter was accepted. The work was not begun, however, until the spring of 1849, when a brick church, 40x50, was erected. This building, located at Church and North streets, was dedicated by Pastor Bassler in September, 1849. It was during the early part of this pastorate that a company of pastors met in the



CHURCHES OF BUTLER

FIRST CHURCH GRACE CHURCH

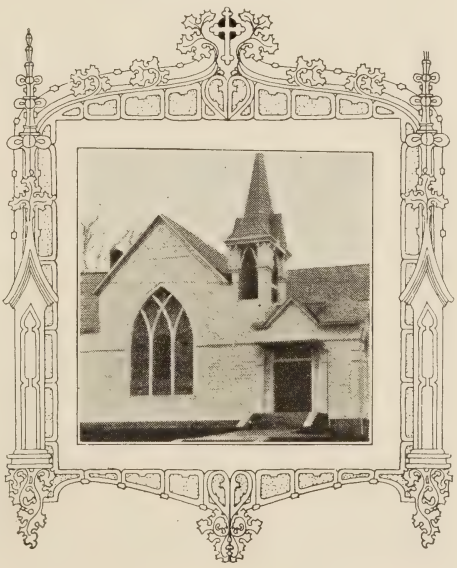
TRINITY CHURCH

humble lodging place of Pastor Bassler, and started the movement that resulted in the organization of the Pittsburgh Synod. Butler Parish is therefore regarded as the cradle of the synod. Pastor Bassler served the church from 1843 to 1854, with the exception of a short period between 1846 and 1848, when Pastor Elihu Rathbun had charge. Among the experiences of the first pastorate was one of peculiar interest. Samuel Mohawk, an Indian, having murdered a mother and her four children, had been committed to jail to await trial. Pastor Bassler secured admission to this man's cell, and brought him to a sense of his sin. After satisfying his church officers that the man was a true penitent, he administered the sacrament of baptism, February 28, 1844. In 1868 Butler was constituted a separate mission parish of the Pittsburgh Synod, and was brought to the position of self-support by Rev. J. Q. Waters. This pastor was responsible for the purchase of the Witherspoon Institute in 1876, which later furnished the site for the present church. This Institute had long been used for educational purposes, and was large enough to furnish a pastor's home as well as a place of worship. The size of the lot was 90x180. It was bought for $6,000, and remodelled at an additional cost of $1,700. After this work was completed a debt of less than $2,000 remained. The new place of worship was occupied by the congregation in August, 1876. When Pastor J. Q. Waters resigned, September 1, 1884, Doctor D. Luther Roth was elected as his successor. One of the conditions under which Doctor Roth accepted the call was that the clerical robe should be used in all public services. This condition was accepted, and the robe was used for the first time on Palm Sunday of 1885. The claim is made that this was the first use of the clerical robe in any of the English-speaking churches of the Pittsburgh Synod. A second condition stated by Doctor Roth was that the salary of the pastor should be $800, payable semi-annually in advance. The congregation accepted the figure, but declined to pay for any work before it was finished. Doctor Roth served two pastorates in this church: 1884-1888, and 1894-1899. During his second pastorate a large stone church, 76x116, with a 96 foot tower, was erected and dedicated. The last service in the old building was held in May, 1897, and services were held in Wick's Hall during the period of building. The contract for the unfurnished building was let for $17,912. The corner stone was laid, August 15, 1897, and the beautiful structure dedicated by Pastor Roth, June 26, 1898. One of the great days in the history of this church was March 8, 1908, when the debt of $7,280 was cancelled, and an Estey pipe organ, presented by the Reiber family in memory of Martin and Mary Reiber, was dedicated by Pastor Robert D. Roeder. On January 10, 1919, this church was almost destroyed by fire. After the first shock

of grief, the congregation responded nobly to the call of Pastor Frank C. Oberly and raised a reconstruction fund of $65,000. An examination showed that only a part of the walls would need to be rebuilt. The reconstruction plans included only a slight enlargement of the building, but a number of improvements to the interior. The church was rededicated by Pastor Oberly, September 12, 1920. Two of the pastors of First Church closed pastorates in death: Rev. Enoch Smith, May 22, 1894, and Rev. Richard C. Rengier, January 1, 1913. The parish is noted for its hospitality, and entertained the Pittsburgh Synod in 1877, 1899, 1916, and 1923. The pastors served in the following order: Rev. Gottlieb Bassler, 1843-1846; Rev. Elihu Rathbun, 1846-1848; Rev. Gottlieb Bassler (second term), 1848-1854; Rev. A. H. Waters, 1855-1861; Rev. J. H. Fritz, 1861-1869; Rev. L. H. Geschwind, 1870-1874; Rev. J. Q. Waters, 1875-1884; Rev. D. L. Roth, D.D., 1884-1888; Rev. G. E. Titzel, 1888-1891; Rev. Enoch Smith, 1891-1894; Rev. D. L. Roth, D.D. (second term), 1894-1899; Rev. T. B. Roth, D.D., 1900-1903; Rev. S. M. Mountz (assistant), 1900-1903; Rev. R. D. Roeder, 1904-1910; Rev. R. C. Rengier, 1911-1913; Rev. F. C. Oberly, 1914-1920; Rev. H. H. Bagger, 1920-.

FIRST ENGLISH LUTHERAN CHURCH CHICORA, PA.

For many years before the organization of a Lutheran Church in this town, Rev. J. G. C. Schweizerbarth and Rev. John Esensee held services in the Barnhart community, the former as early as 1829. Pastor John Esensee also preached occasionally in Millerstown, 1842-1844, but never organized a church. In 1836 Philip Barnhart donated a lot in the town, on condition that it should be used exclusively for church and school purposes. A log building was erected here, which was used as a place of worship on Sundays, and as a school house during the week.



St. Paul's Church of the Ohio Synod now stands on the eastern end of this lot. A Sunday School was organized by Joseph Eberhard in a school house in 1844. This school house was located on the farm of Peter F. Barnhart. English Lutheran services were held for the first time in 1846 at the home of William McCullough, and several communion services were also held there. The large family reared in this home has added much to the strength of this parish. The "First Evangelical Lutheran Church of Millerstown" was organized by Rev. Eli Fair with 16 members, December 30, 1848. Full provision was made in the constitution for both English and German, but the Germans were not satisfied, and organized a separate congregation, October 15, 1849. First Church was incorporated, October 24, 1849, on petition of Rev. Eli Fair, William McCullough, Leonard Rumbaugh, Isaac Reep, and Solomon Fleeger. A lot was secured from F. W. Barnhart, and the trustees were instructed to build. The corner stone of the church was laid by Pastor Eli Fair, June 8, 1849, and the building dedicated by Pastor Thomas Steck, March 21, 1852. A new constitution in harmony with General Synod requirements was adopted, June 12, 1858. The "strict discipline" of this constitution was enforced by the congregation for twenty years, with not a little of the wheat disturbed with the tares. But this was in perfect harmony with the church spirit of that day. In 1880 the congregation decided to build a new church. The first plan was to build "on the corner lots below Barney Frederick's", but this was abandoned and the church built on the old site at a cost of $6,000. The corner stone was laid, July 27, 1884, and the building dedicated by Pastor T. A. Himes, January 5, 1885. During the pastorate of Rev. C. E. Frontz, 1901-1907, Mrs. Mary McCullough presented a pipe organ in memory of her husband, and Mrs. Frederick gave a fine altar. Other improvements were made at the same time at a cost of $1,000, and a service of dedication was conducted by Pastor Frontz, June 4, 1905. The improvement of the highway in front of the church made an unsightly entrance, and it was decided to move the church back 20 feet and to add 14 feet to the building. These improvements were carried out at a cost of $20,000, and the church was rededicated by Pastor H. H. Flick, November 23, 1924. The following pastors have served here: Rev. Eli Fair, 1848-1850; Rev. A. C. Ehrenfeld (supply), 1850-1851; Rev. Thomas Steck, 1851-1854; Rev. J. B. Breckenridge, 1854-1856; Supplies, 1856-1858; Rev. I. J. Delo, 1858-1859; Rev. Jacob Singer, 1860-1863; Rev. A. S. Miller, 1865-1872; Rev. J. W. Reese, 1873-1875; Rev. J. F. Cressler, 1876-1879; Rev. A. C. Felker, 1879-1881; Rev. T. A. Himes, 1881-1886; Rev. Eli Miller, 1887-1893; Rev. J. R. Williams,

1893-1896; Rev. J. W. Romich, 1897-1901; Rev. C. E. Frontz, 1901-1907; Rev. W. B. Claney, 1907-1910; Rev. W. C. Barnett, 1910-1917; Rev. H. H. Flick, 1917-.

ST. PETER'S EVANGELICAL LUTHERAN CHURCH EVANS CITY, PA.

The first Lutheran services of this community were held by Pastor John Esensee of Prospect in 1845. Pastor Herman Mantz succeeded Pastor Esensee in Prospect Parish in 1848, and took a deep interest in the Germans of Evansburg. He conducted a communion service here, December 26, 1848, when Pastor Gottlieb Bassler assisted in administering the sacrament to 25 persons. "The German Lutheran and Reformed St. Peter's Church of Evansburg" was fully organized by Pastor Mantz, February 5, 1849. Both Lutherans and Reformed were pleased to accept the services of this pastor. The first communicants of this congregation, April 27, 1850, numbered six. A building site on Pittsburgh street was secured, where a small church was erected at a cost of $300. This church was dedicated by Pastor Mantz, November 29, 1849, during a meeting of the Middle Conference. In the spring of 1853 the union between the Reformed and Lutherans was dissolved, and the latter were reorganized by Pastor Mantz, May 23, 1853, when a constitution was adopted, in which they assumed the name of "The German Evangelical Lutheran St. Peter's Church of Evansburg, Cranberry Township, Butler County, Pa." Pastor Mantz served the parish until called by death, December 16, 1853. At that time the church had 65 members, among whom were Henry Buhl and his family. The next regular pastor was Rev. C. F. W. Brecht, during whose pastorate their interest in the old church was sold to the Reformed and a new church built on Water street. This second church was built of frame, and was dedicated

by Pastor Frederick Wilhelm in 1869. Pastor Brecht withdrew from the Pittsburgh Synod in 1860 to unite with the Joint Synod of Ohio; and Pastor Wilhelm persuaded the congregation to follow the same course. From May 16, 1872, to September 2, 1895, the church belonged to the Ohio Synod. A charter was secured, February 21, 1875, and a new constitution adopted, March 29, 1875. This constitution contained such strict rules on the lodge question that many members withdrew. St. Peter's Church was led back into the Pittsburgh Synod by Rev. P. J. C. Glatzert in 1895. It was also during his pastorate that the present Gothic church was erected at a cost of $11,269. The old church building was sold to W. C. Laderer, and the lot to D. H. Hill. The site for the new church was already in their possession, having been bought from Peter Peiffer for a cemetery in 1869, and condemned as such by the town council in 1891. The bodies were moved to the Evans City cemetery, and the ground was ready for the builders. The building committee consisted of Rev. P. J. C. Glatzert, William Koehler, John Marburger, William Bishop, Albert Lotz, Fred Winner, and George G. Lotz. The corner stone was laid, August 9, 1897, and the church dedicated by Pastor Glatzert, June 5, 1898. Dedicatory sermons were preached in German and English. A Worsching pipe organ was installed in this church at a cost of $2,300, and dedicated by Pastor R. W. Yeany, July 19, 1914. On June 14, 1915, the church was struck by lightning, and damages amounting to $3,000 were caused by the ensuing fire. The repairs were quickly made, and the building was rededicated by Pastor Yeany, November 21, 1915. The duplex system was introduced in 1911, and the parish has taken just pride in its benevolences. For a time visions of great church wealth floated before their eyes, when an oil well on the parsonage lot in 1915 proved a gusher. The well soon lost its force, but not until royalties of $1,000 had been paid into the church treasury. The old parsonage was sold for $3,500 in 1919, and the Clyde Brehm property bought for $8,000. One of the most troublesome problems of the church was that of the languages. Organized as a German congregation, the older people wanted no changes made in the services. The young people of the parish were not satisfied with that, and organized Grace English Lutheran Church, January 26, 1884. Fortunately for the unity of the church, these young people consented to receive services from the German pastor, and were soon led back into St. Peter's by a compromise, which gave them two English services a month. In later years the German was gradually displaced, so that the last German sermon was preached by Pastor R. W. Yeany, February 6, 1916. Henry Voegele and William F. Peiffer entered the ministry from this parish. The

pastors were: Rev. Herman Mantz, 1849-1853; Rev. Gottlieb Bassler (supply), 1853-1854; Rev. C. F. W. Brecht, 1854-1868; Rev. Frederick Wilhelm, 1868-1873; Rev. E. Mahlberg, 1874-1875; Rev. A. C. Sylla, 1875-1876; Rev. W. L. Bush, 1877-1881; Rev. W. H. Kropp, 1881-1885; Rev. L. Wagner, 1886-1895; Rev. P. J. C. Glatzert, 1895-1900; Rev. C. J. Streich, 1901-1907; Rev. C. E. Ziegelbrier, 1907-1909; Rev. R. W. Yeany, 1910-1918; Rev. W. C. Beck, 1919-1921; Rev. W. C. Barnett, 1922-.

ZION EVANGELICAL LUTHERAN CHURCH CONCORD TOWNSHIP, BUTLER COUNTY, PA.

This church is located six miles southeast of North Washington. It was organized by Rev. John A. Delo in 1858 with the families of the following:

Bullman, Andrew
Byers, William
Campbell, George
Christy, James K.
Crawford, James
Harper, Robert S.
Jamison, Samuel
Kauffman, James
Pisor, Jacob
Pisor, Daniel
Starr, John
Starr, John, Jr.
Starr, Jeremiah
Starr, William
Starr, Elisha
Troutman, Stephen
Wick, J. L.
Wick, William

The first church was built in 1858 at a cost of $800, but there is no record of its dedication. The corner stone of the second church was laid, September 14, 1902, and the building dedicated by Pastor S. T. Himes, March 3, 1903. It was a frame church with spire, and cost $3,300. The burial ground near the church was donated by William Byers. Zion is one of the three churches of West Sunbury Parish, and has been served by the following pastors: Rev. J. A. Delo, 1858-1859; Rev. Jacob Singer, 1859-1864; Rev. A. S. Miller, 1865-1872; Rev. Samuel Stouffer, 1873-1875; Rev. David Townsend, 1876-1877; Rev. C. L. Streamer, 1878-1883; Rev. T. A. Himes, 1883-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1899; Rev. S. A. Zimbeck (assistant), 1897-1898; Rev. S. T. Himes, 1900-1904; Rev. G. F. Scheese, 1905-1906; Rev. G. W. Fortney, 1907; Rev. W. O. Ibach, 1908-1913; Rev. W. A. Logan, 1914-1917; Rev. W. E. Watts, 1917-1920; Rev. J. R. Nicholas, 1920-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH SARVERSVILLE, PA.

The first regular Lutheran services in this community were begun by Pastor J. H. Fritz in 1865, but Pastor J. G. C. Schweizerbarth held German services here at a much earlier date. The first church building was erected by the Covenanters, and was known as the Lovejoy Church. This church was bought for

$500, September 23, 1865, and dedicated by Pastor J. H. Fritz as St. Paul's Evangelical Lutheran Church, March 18, 1866. A congregation of 23 members was organized on the same day. The deed for the property, including one acre and 156 perches, was secured, January 7, 1868. Four additional acres were secured later for cemetery purposes. The church was incorporated, March 4, 1868. During the first few years the membership increased so rapidly that the church soon became too small. The corner stone of the second church was laid by Pastor J. K. Melhorn, September 20, 1870, and the building dedicated by Pastor J. H. A. Kitzmiller, September 24, 1871. It was built of frame, 43x60, at a cost of $4,000. For a long time St. Paul's was connected with Freeport Parish; for several years St. Paul's and St. Luke's constituted Sarver Parish; since 1920 St. Matthew's has also been included in what is known as Saxonburg Parish. The pastors were: Rev. J. H. Fritz, 1866; Rev. J. K. Melhorn, 1867-1871; Rev. J. H. A. Kitzmiller, 1871-1881; Rev. H. K. Shanor, 1882-1885; Rev. Nathanael Scheffer, 1885-1889; Rev. C. A. Fetzer, 1890-1891; Rev. Philip Doerr, 1891; Rev. Herbert Martens, 1892-1895; Rev. N. N. Harter, 1895-1901; Rev. D. B. 1901-1903; Rev. J. A. Beighey, 1903-1908; Rev. J. A. Frischkorn, 1909-1911; Rev. Herbert Martens (second term), 1912-1921; Rev. G. J. Diener, 1922-1926.

EVANGELICAL LUTH. CHURCH OF SPRINGDALE CONCORD TOWNSHIP, BUTLER COUNTY, PA.

In July, 1876, a number of the members of Rider's Church, in company with the few remaining members of Bethesda Church of West Sunbury, united to form this congregation. Bethesda Church had been organized by Pastor Jacob Singer in 1860. The Whitmire, Rider, Aggas, Wilson, Rhoades, Painter, and Halstine families composed the original membership of the Springdale Church. When their first church was dedicated in November, 1876, the organization was perfected. This church was built for $1,300, and, although frequently repaired, is still their place of worship. Most important among these repairs were made in 1923 at a cost of $1,500, when the chancel was furnished according to Lutheran ideals. It was rededicated by Pastor J. R. Nicholas, September 30, 1923. A parsonage in West Sunbury was bought by the three churches of the parish in 1899 for $775, but this was replaced in 1918 by the erection of a better house on ground adjoining the Springdale Church. This congregation is regarded as one of the most vigorous rural churches of the county, and had a membership of 155 in 1924. The following pastors have ministered here: Rev. David Town-

send, 1876-1877; Rev. C. L. Streamer, 1878-1885; Rev. R. B. Starks, 1886-1895; Rev. Shile Miller, 1895-1899; Rev. S. A. Zimbeck (assistant), 1897-1898; Rev. S. T. Himes, 1900-1904; Rev. G. F. Scheese, 1905-1906; Rev. G. W. Fortney, 1907; Rev. W. O. Ibach, 1908-1913; Rev. W. A. Logan, 1914-1917; Rev. W. E. Watts, 1917-1920; Rev. J. R. Nicholas, 1920-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH WEST LIBERTY, PA.

Doctor Henry W. Roth preached in this community, April 28, 1878, and consulted with the people regarding the organization of a church. The church was regularly organized, June 22, 1878, when the following members were enrolled:

Croll, John J.	Hahn, Louisa	Staff, John
Croll, Catherine	Hahn, Frank	Staff, Mary and Sara
Croll, Laura	Hahn, E. L.	Smith, John B.
Croll, Asa B.	Koch, Jacob	Smith, Susanna
Croll, Martin L.	Kranz, William	Weitzel, Nicolaus
Croll, Caroline	Kranz, Mary Jane	Weitzel, Christina
Hahn, William C.	Roenick, Margaret	Weitzel, John

Their church was ready for dedication as soon as the congregation was organized. It was built of frame at a cost of $2,500, and was dedicated by Doctor H. W. Roth, June 23, 1878. For a short time the church was supplied by Doctor H. W. Roth, and it was then made part of Prospect Parish. Since that time it has been regularly served by the Prospect pastors. It has never had a large membership, and reported 38 confirmed in 1924.

GRACE EVANGELICAL LUTHERAN CHURCH BUTLER, PA.

When the synodical division of 1867 occurred, St. Mark's Church of Butler was a member of the Joint Synod of Ohio, and First Church decided to follow the Pittsburgh Synod into the General Council. While there were several General Synod churches in the northern end of the county, no attempt was made to organize a General Synod church in Butler until 1889. During that year a number of General Synod Lutherans appealed to the Pittsburgh Synod of the General Synod for the organization of a mission church. Services were held for the first time by Rev. H. B. Winton in the Y. M. C. A. building, July 6, 1890, and these were continued regularly until August 31, 1890, when Grace Church was organized with 31 members. The first officers were J. H. Conrad, J. L. Snyder, Joseph Gensbigler, Harrison Miller, Isaac Shearer, and Lewis Byers. For the first fourteen months the new church received only such supplies as the

missionary superintendent could provide. The first regular pastor was Rev. Jacob Evan Maurer, who served them from October 1, 1891, to January 1, 1893, receiving generous missionary aid. During the pastorate of Rev. Eli Miller, 1893-1901, the church was built of brick at a cost of $6,500. A special offering was taken by the Pittsburgh Synod in order to encourage them in this work. Considerable difference had developed in the congregation as to the proper location, but all this was amicably settled when the lot on the corner of Mifflin and Church streets was bought. The owner of this lot was a Lutheran, H. J. Klingler, who made a donation of $350 on the cost price of $1,400. The church was dedicated by Pastor Eli Miller, April 12, 1896. The successor of Pastor Miller was Pastor J. C. Nicholas, 1901-1915, who built up the congregation from 125 to 789 members, and secured the erection of the present church. The building of an addition to the Sunday School room in 1904 gave but temporary relief to the fast developing congregation. The organization of Trinity Church in 1912 took 25 members from Grace. The new church was built of stone, with a commanding corner tower, at a cost of $35,000. By a liberal use of galleries a seating capacity of one thousand was secured, while the Sunday School was housed in a well-finished basement. At this time the Sunday School had an enrollment of 638 members. The building was dedicated by Pastor Nicholas, January 3, 1915, but the pipe organ was not installed until the following September. A debt of $20,900 was incurred in building, which was reduced to $8,868 in 1922. During the pastorate of Rev. E. Victor Roland, a large parsonage was secured for $15,500, and the congregation steadily advanced in numbers and influence. The following is a consecutive list of the pastorates: Rev. J. E. Maurer, 1891-1893; Rev. Eli Miller, 1893-1901; Rev. J. C. Nicholas, 1901-1915; Rev. E. V. Roland, 1916-.

EVANGELICAL LUTHERAN CHURCH ANNANDALE, PA.

This congregation was the outgrowth of a disagreement in the Methodist Episcopal Church of Annandale. The dissatisfied part of the Methodist congregation held a meeting in the school house in March, 1896, and resolved to organize themselves into a Lutheran Church. Rev. Shile Miller was asked to supply them, and he responded by holding services every two weeks. On the first Sunday of September, 1896, a congregation of 71 members was organized, which was admitted to the Pittsburgh Synod of the General Synod and made a part of North Washington Parish. The first church officers were John McDowell,

D. V. Hutchison, Thomas Christley, E. W. Hutchison, S. L. Nelson, and Johnston Stoops. A new church was built for $3,500, and dedicated by Pastor Shile Miller, December 20, 1896. The pastors were: Rev. Shile Miller, 1896-1902; Rev. E. F. Dickey, 1902-1903; Rev. I. Z. Fenstermacher, 1904-1909; Rev. G. W. McSherry, 1910-1915; Rev. P. J. Tau, 1917-1924; Rev. H. O. Harner, 1925-.

TRINITY EVANGELICAL LUTHERAN CHURCH BUTLER, PA.

This section of Butler, known as Institute Hill, was canvassed by the missionary superintendent of the Pittsburgh Synod of the General Synod in the summer of 1912. The field seemed promising, and Student Charles G. Aurand was placed in charge of it for three months. During that time he organized a Sunday School, and enlisted the interest of a number of families in the proposed church. Trinity Church was organized by Doctor J. E. Bittle, September 1, 1912, 25 of the 35 members coming from Grace Church. A corner lot was secured as a church site, and the support of the mission was assumed by the Woman's Home and Foreign Missionary Society of the Pittsburgh Synod. A large frame chapel was erected at a cost of $7,000, and dedicated by Doctor J. E. Bittle, December 1, 1912. While there was a measure of progress made by the mission during the early period of its history, it was not able to do all that was expected of it; and this was generally charged to poor equipment. When Rev. F. H. Crissman became pastor in 1921, he soon sensed this need and suggested plans of development. Generous assistance was pledged by the Women's Missionary Society, and the building was raised five feet, veneered with light brown stone, and almost reconstructed at a cost of $35,000. The interior of the church was made to conform to Lutheran lines. After some delay the completed building was dedicated by Pastor Crissman, October 19, 1924. The pastorates were: Rev. W. C. Waltemeyer, 1913-1916; Rev. J. R. Nicholas, 1916-1920; Rev. F. H. Crissman, 1921-1925; Rev. T. L. Crouse, 1925-.

HOPE EVANGELICAL LUTHERAN CHURCH FRANKLIN ROAD, PA.

This church is located along the Harmony Line about five miles southeast of Evans City. The congregation was organized by Doctor J. E. Bittle, October 15, 1916, with 43 members, the greater part of whom had been members of the Plains Presbyterian Church. A few days later it was admitted to the Pittsburgh Synod of the General Synod. From 1916 to 1918 it was

connected with Beechview Mission; from 1918 to 1924 it was connected with Trinity Church, Butler; since 1924 it has been served by the Evans City pastor. An acre of ground at Franklin Road station was donated by Thomas Croft, and a brick church was built at a cost of $6,500. The corner stone was laid, September 2, 1917, and the building dedicated, July 28, 1918. The last of the debt was paid in 1922. The pastors of Hope Church were: Rev. W. K. Himes, 1916-1918; Rev. J. R. Nicholas, 1918-1920; Rev. F. H. Crissman, 1921-1924; Rev. C. W. Barnett, 1924-.

CHAPTER XIII

CHURCHES OF CLARION COUNTY

1813-1924

"The Lord is good, his mercy is everlasting, and his truth endureth to all generations".

HE first Lutheran settlements of Clarion County antedate the erection of the county itself; and all synodical references to them, prior to March 11, 1839, are usually found under the name Venango. Sturdy Germans braved the hardships of wilderness life as early as the boldest of adventurers, in order to secure homes for themselves and their families. Their chief settlements were Licking, Beaver, Red Bank, St. Petersburg, Salem, Shippenville, and State Road. The first two contend for the honor of having established the first Evangelical Lutheran Church in the county; and it is difficult, even after the most careful research, to know where to bestow the palm. Among the pioneers of the Licking settlement were Lewis Daubenspeck, John Brinker, Jacob Schmahl, James Stitt, John Hepler, Lewis Delb, Peter Klingensmith, Jacob Nolph, Isaac Fetzer, and Christian Kuhns. The first named lived on his land as a trapper and hunter, 1800-1802, and then sold it to John Brinker, who improved it and sold three acres to the Reformed and Lutherans, on which they erected a small log church about the year 1814. The pioneers of the Beaver settlement were Henry and Harold Best from Westmoreland County, who built cabin homes near the site of St. Paul's Church in the summer of 1801, and brought out their families in the following spring. A small log building was erected on the land of the former in 1813, which served the double purpose of church and school house for twelve years. The order of the coming of the first Beaver settlers, so far as dates are obtainable, was as follows: Heinrich Best, 1801; Harold Best, 1801; William Scherri, 1806; Heinrich Meier, 1807; Jacob Alt, 1810; William Best Jr., 1811; Jacob Graaff, 1811; John Thoman, 1812; George Delo, 1812; John Kuhns, 1812; George Best, 1817; Christian Krebs, 1817; Friedrich Kobler, 1820; Henry Nehlig, 1822; Michael Mang, 1822; Friedrich Berlin, 1822; John Balthasar Hahn, 1832. In Red Bank Township Henry Nolph was the first of the pioneers, settling in 1800. The State Road settlement was effected by three courageous young Germans of Lancaster County, who established their

families on Chief Cornplanter's favorite hunting grounds in 1815. It is probable that Pastor John M. Steck preached in both the log churches named at an early day, since many of the people of both settlements were his former parishioners in Westmoreland. Rev. Peter Rupert visited the settlements as a travelling preacher of the Ministerium of Pennsylvania in the summer of 1814, and confirmed a class of catechumens in Licking Church. The conditions of travel at that time are difficult to conceive. There were no improved or open roads, only woods paths between the clearings. The only safe method of travel was on horseback. In the summer of 1822 the settlements were visited by another travelling preacher, Rev. G. A. Reichert, and this great pioneer became their pastor in the following year and served until the spring of 1831. Another German pioneer, to whom the churches of Clarion County owe much, was Rev. Henry David Keyl, who lived at Shippenville, but missionated in a dozen settlements where the people desired his services. The synodical controversy made little impression upon the church life of this county; only in two instances was there any serious trouble. For some reason the Lutheran Church has not made the progress in Clarion County that was expected of it. The 16 churches of the Pittsburgh Synod reported 1,525 members in 1919.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH BEAVER TOWNSHIP, CLARION COUNTY, PA.

This venerable congregation was founded by a small group of German settlers, who are classed among the earliest pioneers of Clarion County. For many years it was known to the fathers as "Best's Church", because of the large place filled by members of that family in its establishment. Two brothers, Henry and Harold Best, came to this vicinity in 1801, when the valley of the Clarion was yet a part of the great wilderness; and each selected a site and built a log cabin. At the time they did not know to whom the land belonged, but were attracted by the great oak timber that covered it, knowing the possibilities of that type of soil. In the following spring they brought out their families and began the work of clearing the land for cultivation. After some time they learned that the tract on which they had built their cabins had been patented by Daniel Broadhead, January 8, 1795, and William Best then purchased 370 acres "for a valuable consideration", October 3, 1812, and conveyed 125 acres to Henry Best, September 11, 1813. The manner in which St. Paul's Church came into possession of two acres of the Henry Best farm is recited in a memorandum of the original deed.

"Whereas, a number of German inhabitants of Richland (now Beaver) Township, thinking it requisite to form a religious society, on the ninth day of January, 1813, met at Mr. Henry Best's house. The following men, Jacob Graaff, Jacob Alt, John Toman, John Kuhnse, George Dillow, William Best Jr., and Henry Best, agreed with Henry Best for two acres of land for the use of a burying ground, and to build a house on for divine service where the Dutch Reformed and Lutheran ministers alternately might preach and expound God's Holy Word. For which Mr. Henry Best agreed to take two dollars per acre and apply the money towards the building of the above house, at which time and place the aforesaid nominated and appointed Jacob Alt, Mr. Henry Best, and George Dillow, trustees, to have the management, superintendency and oversight of building the aforesaid house. There being but few in the association at that time, of course the house was built but small, but population increased beyond expectation so that there is a call for a larger house, and the land being not yet conveyed it is thought necessary to have it done".

This land was formally conveyed by Henry Best and wife to Henry Neligh, John Kuhnse, and Jacob Alt, trustees, June 28, 1825. It is evident from the statements of the deed that the old log church was built in 1813, but it was only 20x30 feet in size and would scarcely accommodate more than fifty persons. When the frame church was built in 1825 the old log building was left standing to serve as a fuel house. Both churches stood near the center of the plot in front of the first line of graves. When the congregation was organized is not easily determined, for the fathers seemed to think that the trusteeship was all that was needed. Henry Best recognized the six men with whom he made the agreement of January 9, 1813, as the representatives of the Lutheran and Reformed congregations, and this may therefore be reasonably regarded as the date of organization. In later years ministers of both denominations doubtless added to the details of administration, but organization was certainly effected when the trusteeship was formed. So far as we can learn, the first Lutheran pastor to preach in the little log church was Rev. Peter Rupert, who was sent out as a travelling preacher of the Ministerium of Pennsylvania in the summer of 1814.

In 1815 a man named Hammer attempted to force himself upon the congregation as their pastor, but the people would not accept him because he could not prove that he was a member of an established Lutheran synod. The door of the church was locked against him, and the added precaution was taken of having a log chain securely fastened around the stove door. A law suit followed this ejectment, and the fathers of St. Paul's were wont to tell their children of the great snow that fell during the winter of 1815 when they attended court at Franklin. From 1818 to 1821 Rev. Peter Rupert served congregations in and near Meadville, and during that time preached occasionally in St. Paul's Church. Whether Rev. John M. Steck preached for this congregation in the earlier days is not recorded, but it is quite likely that he did, since the Bests were former parishioners in Westmoreland. The first regular pastor was Rev. Gabriel Adam Reichert, who visited them as a travelling preacher in the summer of 1822, and served as their pastor from April 6, 1823, to May 15, 1831. This does not mean that "Best's" was one of his regular appointments, but that he managed to find the time to visit them from three to eight times a year. About this time German settlers began to enter the county in larger numbers, and many of them were fortunate enough to secure lands within walking distance of St. Paul's. Ten or twelve miles was not then considered too far to walk to church; and there is a tradition in the Kribbs family to the effect that the women always did extra baking on the day before Pastor Reichert's appointment, in order that none of the travellers might go home hungry. According to the burial records of the congregation, its members came from several different parts of Pennsylvania and the Fatherland. From these limited records it appears that the Bests, Sherrys, Ashbaughs, Berlins, Delos, and Hauck's came from Westmoreland County; the Alts, Thomans, and Amschlers from Switzerland; the Roths, Caspers, Willmanns, Berris, Vogelers, and Strauchs from Hesse; and the Hahns and Exleys from Wuertemberg. The greater part of the early settlers were Reformed rather than Lutheran in faith, but the experiences of a common house of worship, as well as many intermarriages, soon made it hard to distinguish between them. Pastor Reichert and Pastor Henry Koch, the Reformed pastor, were the closest of friends. When the former was married, it was Pastor Koch who performed the ceremony; when the son of the latter was baptized, it was Pastor Reichert who administered the sacrament. There was a Koch in one of Pastor Reichert's confirmation classes, and it is not unlikely that she was a daughter of the Reformed pastor. These cordial relations were carried to the communion table; and the Lutheran communion lists of 1834 and 1836 (the only two preserved) contain the names of so many

Reformed families that it is difficult to recognize them as Lutheran. The successor of Pastor Reichert was Rev. Henry David Keyl, who lived at Shippenville, 1830-1839, and travelled far and wide in his ministry to the Germans of Clarion County. In 1831 he reported the following congregations under his care: "Shippenville, State Road, Beaver, Licking, Red Bank, and Yeaney's". He usually preached once a month in St. Paul's, but always in German. For this reason many of his people became dissatisfied and appealed to the West Pennsylvania Synod in 1838 to send them a minister who could use both languages. This appeal was renewed in 1840, and Rev. George Frederick Ehrenfeld became their pastor in December of that year, making his home in Shippenville. Pastor Ehrenfeld gave satisfaction to the English element in the congregation, but soon aroused the antagonism of the Germans by his use of new measures and his strong stand on the temperance question. This antagonism came to an issue in 1842, when the trustees locked the door of the church against him, and Pastor Ehrenfeld and his followers organized a new congregation, February 25, 1842, and built Emmanuel Church near Beaver City. After this division the congregation turned to the Ohio Synod for their pastors, and were in the fellowship of that body from 1842 to 1873. What pastors ministered to them from 1842 to 1844 is not clear, but Rev. C. G. Stuebgen was given an ad interim license by the President of the Ohio Synod, June 1, 1844, in order to preach to four churches of Clarion County. On August 2, 1845, Henry Best agreed to donate a plot of seven acres to St. Paul's, St. Peter's, and St. Luke's churches for a parsonage and to give fifty dollars toward the building of a suitable house provided it was built at once, and provided further that no persons should be allowed to occupy it "except they be Lutheran ministers, who belong to a Lutheran Synod of the Old School, who believe in the Augsburg Confession and all the symbolic writings of the Lutheran Church, and who are opposed to new measures in whatever shape or form they may be, such as the mourners bench and considering prayer meetings to be the only means to attain salvation".

Pastor Stuebgen was the first to occupy this parsonage, continuing as pastor until 1847. He was succeeded by Rev. J. E. W. Braasch, who provided a church record for the congregation and was faithful in keeping it. From this record it appears that the following persons communed in St. Paul's Church during the years 1848 and 1849:

Alt, Jacob	Amschler, Dorothea	Beck, Wilhelm
Amschler, Martin	Bauer, Gottfried	Beck, Jacob
Amschler, Johann	Bauer, Samuel	Beck, Friedrich
Amschler, Michael	Bayer, Joseph	Beck, John
Amschler, Peter	Beck, Christian	Beck, Joseph

Beck, Louise
Beil, Christian
Berlin, Jacob
Berlin, Levi
Berlin, Katharine
Berger, Gottfried
Best, Heinrich
Best, Margaretha
Best, Wilhelm
Best, Michael
Best, Isaiah
Best, Lea
Best, Katharine
Best, Sarah
Best, Mariah
Best, Jeremiah
Best, John H.
Best, Georg
Best, John
Best, Marianna
Bleihuter, Philip
Bleihuter, John B.
Bopp, John Philip
Borghardt, Wilhelm
Borghardt, Ludwig
Borghardt, Christian
Braasch, H. H.
Casper, Philip
Dierolf, Adam
Drone, Herman
Drone, Andreas
Drone, John
Eschbach, Daniel
Eschbach, Lydia
Eschbach, Maria
Fox, Elizabeth
Fuhrer, Joseph
Fullner, Georg
Gaugler, Susanna
Gilbert, Abraham
Gilbert, Emilie
Grab, John
Grayer, Adam
Hauck, Elizabeth
Hahn, John
Hahn, John B.
Hahn, Jacob
Hahn, Michael
Hahn, Balthasar
Hartman, Conrad
Hartman, John
Hanst, Adam
Heiner, Nicolaus
Heyne, Emilie
Heyne, Aquilla
Hunsperger, Enos
Hunsperger, Abraham
Hunsperger, Samuel
Hunsperger, David
Hunsperger, Sarah
Kammerer, Friedrich
Kammerer, David
Kaufmann, Katharine
Keifer, Lea
Kerber, Adam
Klein, Jacob
Knecht, Peter
Knecht, Lydia
Knecht, Rebecca
Kob, Joel
Kob, John
Kob, Jeremiah
Kob, Nathanael
Kob, Henriette
Krahr, Adam
Krahr, Margaretha
Krapp, John
Krapp, Jacob
Krapp, Christian
Krapp, Katharine
Kreiser, Adam
Kugler, Philip
Kugler, Friedrich
Kugler, Margaretha
Long Daniel
Long, Katharine
Lutz, Johann
Lutz, Adam
Lutz, Samuel
Lutz, Joseph
Lutz, Peter
Menger, Joseph
Meyer, John
Meyer, Judith
Meyer, Etta
Meyer, Maria
Nonnemacher, Emilie
Oechsle, Gottfried
Oechsle, Gottlieb
Oechsle, Fritz
Oechsle, Christian
Oechsle, John
Oehlschlager, Friedrich
Rauch, Peter
Roth, Michael
Roth, Ernst
Roth, Peggy
Ruder, Georg
Schaeffer, John
Schaerri, Michael
Schaerri, Joseph
Schaerri, John
Schaerri, Katharine
Schluecker, Ernst
Schmidt, Heinrich
Schneider, Peter
Schwind, John
Schwind, Georg
Schwind, Jacob
Schwind, Sophia
Siemon, David
Strauch, Stephen
Texter, John
Teter, Georg
Voegeler, H.
Voegeler, Anna Maria
Weil, A. M.
Weisman, F.
Wendling, Reuben
Wendling, Philip
Wendling, Daniel
Wettling, John
Wettling, Friedrich
Wettling, Henry
Willman, John and Georg

It is interesting to note the changes that have occurred in the spelling of family names. Oeschle has been changed to Exley; Knecht to Knight; Kob to Cope; Scherri to Sherry; Eschbach to Ashbaugh; Bayer to Boyer; Beil to Beals. The successor of Pastor Braasch was Rev. August Bernhard Bierdemann, who was responsible for the adoption of the constitution of October 5, 1855. This constitution required the pastor to belong to some orthodox Lutheran synod in America, and makes the following declaration on the language question: "This congregation is German and shall always remain German; but this shall not be interpreted as forbidding the use of the English language in the services." The larger part of the English element left the congregation in 1842, when Emmanuel Church was organized; but during the next generation another equally strong English element arose, which made the same persistent demand for English preaching. When these demands were not heeded, many of the younger people went over to the Reformed congregation. Pastor Bierdemann was deeply offended by the refusal of some of the members to support his policies; and he

left a memorandum in the Church Book for the guidance of future pastors, written in Latin, but giving the names of the rebellious members in Greek. His successor was Rev. Anton Lachenmeier, who dedicated the first stone church in 1859. This building was large and roomy, with a gallery around three sides and a high pulpit built against the wall, after the manner of the old Westmoreland churches. The last of the Ohio Synod pastors in St. Paul's was Rev. Peter Engers, who spent thirteen years in the parish, 1860-1873, and was finally compelled to retire by the growing English element. After long contention, during which a number of the young people left the congregation, Rev. J. B. Fox was elected pastor and Pastor Engers displaced by a vote of 70 to 22. The followers of the latter then withdrew and formed the German Lutheran Church at Blair's Corners. Since that time St. Paul's has been served by pastors of the Pittsburgh Synod, under the following parish relations: St. Paul's, St. Petersburg, and Emlenton, 1873-1879; St. Paul's and Emlenton, 1879-1887; St. Paul's Emlenton, and Tidioute, 1887-1889; St. Paul's and St. Petersburg, 1889-1894; St. Paul's, St. Petersburg, and Emlenton, 1894-1901; St. Paul's, 1901-1919; St. Paul's and Knox, 1919-. The first parsonage was erected on the Best lot in 1845, and this was replaced by a more substantial frame building in 1889. At a congregational meeting, January 1, 1904, it was decided to build a new church, leaving the question open as to whether it should be union or Lutheran. At a joint meeting of the Lutheran and Reformed congregations, September 17, 1904, it was decided that each should build a new church, that neither of these two churches should be built on the original plot, and that the old stone church should not be torn down for five years or until the new churches were completed. The Lutherans acted promptly and bought one acre of ground adjoining the cemetery from John H. Best, December 31, 1904. A building committee was appointed, consisting of S. W. Best, J. E. Hanst, W. A. Rowe, John Rowe, and W. J. Kline, who let the contract for the building of a new stone church to E. S. Sloan. Pastor D. B. Stahlman suffered a paralytic stroke in his pulpit, from which death resulted, December 1, 1905, and for this reason the corner stone of the church was laid by a supply pastor, Rev. M. L. Zweizig, president of Kittanning Conference, July 15, 1906. The beautiful and churchly building was dedicated by Pastor Emil G. Lund, June 30, 1907, in the presence of a great throng. Although St. Paul's Church is regarded as one of the finest rural churches in the synod, there were such generous donations by the members that the total money cost was only $17,000. The following is a list of the pastorates: Rev. Peter Rupert (travelling missionary), 1814; Rev. John M. Steck (occasional visitor), 1815-1818; Rev. Peter Rupert (occasional visitor), 1818-1821; Rev.

G. A. Reichert, 1822-1831; Rev. H. D. Keyl, 1831-1840; Rev. G. F. Ehrenfeld, 1840-1842; Supplies, 1842-1844; Rev. C. G. Stuebgen, 1844-1847; Rev. J. E. W. Braasch, 1847-1851; Rev. A. B. Bierdemann, 1853-1856; Rev. Anton Lachenmeier, 1857-1860; Rev. Peter Engers, 1860-1873; Rev. J. B. Fox, 1873-1887; Rev. Jacob Ash, 1888-1897; Rev. Ludwig Beisecker, 1897-1902; Rev. D. B. Stahlman, 1903-1905; Rev. M. L. Zweizig (supply), 1906; Rev. Emil G. Lund, D.D., 1906-1907; Rev. W. A. Zundel, 1908-1909; Rev. F. E. Stough, 1910-1912; Rev. C. E. Read, 1912-1916; Rev. A. M. Hahn, 1917-1922; Rev. John M. Axe, 1922-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH CHURCHVILLE, PA.

Between the years 1800 and 1811, a few German farmers from Westmoreland County and Switzerland took up lands in this vicinity. These settlers were the fathers of Licking Church. In 1802 John Brinker bought a tract of land from Lewis Daubenspeck, three acres of which he sold for a consideration of ten dollars to the "Trustees of the German Lutheran and German Reformed congregations" about the year 1811. The time of this sale cannot be definitely determined, since Mr. Brinker neglected to execute a deed, and the legal transfer was made by his heirs, April 26, 1834. Upon this land a church was erected some time during the years 1811-1814, for Rev. Peter Rupert found this little log church in the wilderness in 1814, and confirmed a class of catechumens within its walls, one of whom lived to tell the story to Pastor B. E. Shaner when she was ninety-four years of age. This longevity of Mother Kuhns reflected the vigor of her race; for the Lutheran pioneers of Clarion County were a sturdy people, gifted with strong bodies as well as great hearts. In 1819 Rev. Henry Koch of the Reformed Church located within the county, and ministered freely to both Lutherans and Reformed from 1819 to 1822. Rev. John M. Steck of Greensburg visited them occasionally, but the man on whom they seemed to rely was Pastor Koch. Denominational lines were not closely drawn in those days, and the two congregations worshipped together in the old log church as one body. In the summer time, when the congregations were large, it was their custom to hold the services in the open. In 1822 Rev. G. A. Reichert, travelling missionary of the Ministerium of Pennsylvania, visited the settlement and accepted a call to become their pastor. From 1822 to 1830 he visited Licking Church from two to eight times a year, ministering to the people altogether in German. At two communions in the old log church, June 3, 1828, and September 12, 1829, he administered the sacrament to the following:

Acker, Heinrich
Acker, Anna Maria
Armengast, Polly
Bassert, Michael
Bauschlein, Georg
Bittenbinder, Philip
Bruecker, Elizabetha
Delb, Georg
Delb, Saloma
Delb, Johannes
Delb, Barbara
Delb, Heinrich
Delb, Margaretha
Derhammer, Isaac
Dietermann, Isaac
Dietermann, Hannah
Fraser, John
Garris, Anna Maria
Gray, Anna Maria
Gross, John Heinrich
Gross, Elizabetha
Hamm, Christina
Heppler, Elizabetha
Huetter, Magdalena
Huber, Christian
Huber, Maria
Keifer, Susanna
Kaum, Katharina
Kelle, William
Klingenschmidt, Peter
Kroh, Katharina
Kuhns, Christian
Kuhns, Maria
Kuhns, John
Kuhns, Margaretha
Lang, Susanna
Mang, Mathias
Mang, Sally
Miller, Anna Maria
Reiss, Andreas
Reiss, Katharina
Roth, Peter
Roth, Elizabetha
Russel, Jacob
Russel, Maria
Sauberling, Mathias
Schautter, Susanna
Schlagenhaupt, Michael
Schlagenhaupt, Maria
Schlagenhaupt, Maria (2)
Schmaehl, Georg
Schmaehl, Christina
Schmaehl, Thomas
Schmaehl, Sabina
Schmaehl, Susanna
Schmidt, Jacob
Schneider, Magdalena
Schulz, Johannes
Schulz, Karl
Walter, Elizabetha
Wieand, Katharina
Wieckehr, Johannes
Wieckehr, Katharina
Wieckehr, John,
Wieckehr, Hannah
Wolf, Elizabetha

The striking similarity of names would indicate that there was a close touch between the Licking and Beaver settlements in early days. Christian Kuhns, George Delb, Peter Klingenschmidt, and Karl Schulz seem to have been the leading men of the congregation in Pastor Reichert's day. Karl Schulz led the singing for both congregations for a number of years, always standing with one foot on a bench as he performed the duty. Pastor Reichert preached his farewell sermon, May 20, 1830, and was succeeded by Rev. Henry David Keyl, who served them from 1830 to 1840. Like his predecessor, Pastor Keyl was a thorough German, deeply devoted to his church. He sought out the scattered Lutheran settlers of the county in their homes, and his ministerial service was always at their command. The older people were wont to tell their children how he would do his reading and studying on horse back as he journeyed slowly from one settlement to another. The first Sunday School of the community was organized and conducted by a Mr. Davis, who was highly esteemed by the people. This school was conducted along union lines, and a Lutheran-Reformed school was later organized in the church, with John E. Kaster as the first superintendent. The old log church contained but one stove and was hard to heat in severe weather, but this fact was never allowed to interfere with church attendance. When they had an ordained minister in their church, they were glad to attend the services regardless of personal comfort. It was customary for the people in early times to take their dinner baskets with them to church, especially after the introduction of the English language in the services, since they could have a German sermon in the morning and an English sermon in the afternoon. The German preaching was discontinued about the year 1846, twenty-five years in advance of the neighboring Beaver Church. The old log church served as a place of worship until 1841, when it was replaced by a brick structure. At the laying of the corner stone of the brick church

a new constitution was adopted, which prohibited anyone to be stated pastor, "who is unable to preach in German and English". This provision was construed as a blow against Pastor Koch who could not preach well in English, and the old pastor left the gathering in tears. Pastor Koch was also opposed to new measures or protracted meetings, then coming into popular favor, and this too may have had something to do with the provision named. The union between the Lutherans and Reformed was maintained until April 12, 1873, when the Reformed sold their interest to the Lutherans for $200 and built a church of their own in Curllsville. The Lutherans then improved the old church at considerable expense; and it was rededicated by Doctor F. W. Conrad, October 17, 1875. In 1916 the church was badly damaged by lightning; and a great storm unroofed it and did even greater damage in 1920. In the last instance churches of the North East Conference gave generous assistance in making the repairs. The membership of this congregation has never been large, and the introduction of the new measures in the days of Rev. William Uhl was a great hindrance to the development of a sound church life in later years. Like all rural churches, St. John's has suffered heavily by the removal of the young people to the cities. The following pastors have served here: Rev. Peter Rupert (travelling missionary), 1814; Supplies, 1815-1822; Rev. G. A. Reichert, 1822-1830; Rev. H. D. Keyl, 1830-1840; Rev. J. G. Young (German supply), 1840-1843; Rev. G. F. Ehrenfeld, 1843-1844; Rev. J. G. Young (German supply), 1844-1846; Rev. William Uhl, 1846-1848; Rev. Jeremiah Fishburn, 1849-1859; Rev. A. S. Miller, 1860-1864; Rev. W. E. Crebs, 1866-1869; Rev. Samuel Stouffer, 1869-1870; Rev. J. W. Reese, 1871-1872; Rev. D. W. Leitzell, 1873-1882; Rev. J. K. Bricker, 1883-1884; Rev. J. L. Metzgar, 1885-1891; Rev. B. E. Shaner, 1891-1897; Rev. S. A. Zimbeck, 1898-1901; Rev. J. C. McGaughey, 1902-1906; Rev. A. M. Himes, 1907-1909; Rev. P. J. Shriver, 1910-1912; Rev. W. D. Nicoll, 1912-1914; Rev. John A. Howe, 1914-1919; Student Paul J. Harman (supply), 1920; Rev. H. A. Seel, 1921-1922; Rev. William Weicksel (supply), 1922-1923.

ZION EVANGELICAL LUTHERAN CHURCH SHANNONDALE, PA.

The founding of this church was largely due to the faith and loyalty of a Lutheran mother, Mrs. Katharine Keck, who came from the Brush Creek settlement of Westmoreland County to this vicinity in 1818. She had five sons, David, George, Joseph,

Philip, and Conrad. All their earthly possessions were brought to Clarion County on the back of one horse, although it is said that the boys managed to drive four pigs through the woods to their new home. A log cabin was erected, and here the boys grew up to manhood. Conrad was only eleven years of age at the time of the settlement; and walked all the way back to Brush Creek in his bare feet in order to attend catechetical instruction under Pastor John M. Steck. Naturally Pastor Steck was deeply interested in a lad of such parts, and visited the family several times in their new homes during the years 1820 to 1828. He effected the provisional organization of a congregation here in 1820, and held his services in a log school house, located about two miles from Shannondale on the Michael Dinger farm. Here the congregation probably expected to make their permanent home, since a burial ground was connected with the school house and several interments made. About eight years later, however, the people decided to locate their church in Shannondale; and a plot of ground, containing between three and four acres, was secured from Timothy Pickering and Nicholas Fish at a cost of eight dollars. The deed was dated, December 18, 1828, and the ground conveyed to "John Yeany and Jacob Hymes, in trust for the Presbyterian and Lutheran congregations of Red Bank Township, in the County of Armstrong, Pennsylvania". At that time Armstrong County extended northward as far as the Clarion River, and Red Bank Township included the present Red Bank, Porter, Monroe, Limestone, Clarion, and Mill Creek townships of Clarion County, and the Red Bank, Mahoning and (part) Madison townships of Armstrong County. That naturally makes it difficult for the historian to determine what church is meant when the synodical records refer to "Red Bank". While the name Presbyterian in the original deed was meant to apply to the German Reformed Church, the Reformed people were not satisfied with their title, and a reconveyance of the property was effected, April 23, 1853, in which Conrad Keck and Christian Yeany were named as trustees of the "Lutheran and Reformed congregation called Zion". It is probable that the log school house, that stood here and was used for church and school purposes for a number of years, was erected in the fall of 1828. When Rev. Henry David Keyl came to Clarion County in 1829 he soon learned to know of this school house, and held regular services every month from 1830 to 1838. In the last named year Rev. John George Young became pastor and served them faithfully every four weeks for a period of 29 years. It is said that he preached here for two years before he was licensed by the West Pennsylvania Synod. An old document dated January 1, 1844, is preserved by the congregation, which contains the names of forty-one persons, Lutheran and Re-

formed, who pledged twenty-two dollars, twenty-eight bushels of wheat and nineteen bushels of rye to Pastor Young for one year of service. The last communion service in the old log school house was conducted by Pastor Young, April 12, 1846, when the following communed:

Bachman, Katharine
Bachman, Elizabeth
Bachman, Anna
Battorf, Benjamin
Boyer, George
Boyer, Elizabeth
Bier, Johannes
Bisch, Jacob
Bisch, Elizabeth
Burket, Margaret
Ferringer, Joseph, Jr.
Ferringer, Caroline
Heim, Jacob, Sr.
Heim, Katharine
Heim, Barbara
Hetrich, Katharine
Keck, Katharine
Keck, George
Keck, David
Keck, Salome
Moyer, Elizabeth
Moyer, Nancy
Rau, William
Reinerd, George
Reinerd, Elizabth
Reitz, John and Salome
Schafer, Simon
Schafer, Margaret
Schwab, Fronika
Schwarz, Isaac
Schwarz, Elizabeth
Wolfgang, Hundieter, Sr.
Wolfgang, Magdalena
Wolfgang, Hundieter, Jr.
Wolfgang, Maria
Wolfgang, Michael
Wolfgang, Barbara
Wolfgang, Elizabeth
Wunderling, Fr.

In the records of the West Pennsylvania Synod for 1834 this congregation is called Yeaney's, after a prominent Reformed family of the community. It is spelled "Jene" in the early communion lists. On April 9, 1846, an article of agreement was signed with Daniel B. Hamm, who agreed to build a good frame church, 40x55, for $1,300. This was a large sum of money for those days, but George Reinerd headed a subscription paper with $100, Conrad Keck followed with $75, and John Jene with $65, and the amount was soon raised. The church was dedicated by Pastors Young and Hoffman, January 19, 1847, Rev. William Uhl preaching the sermon. This building was a great improvement over the log church, and was considered a very attractive place of worship. During the greater part of his long pastorate Rev. J. G. Young lived in a little house in the woods about four miles from Hawthorne. When he removed to Michigan in 1867, he left a strong parish of six churches with more than four hundred communicants. Local people still speak of his peculiarities, one of which was to enter the church with his long clay pipe in his mouth and lay it carefully on a window ledge until after the benediction. He was not a well educated man, since he had but two years of private study under Pastor Bernheim to his credit, but he filled a useful place in the Pittsburgh Synod, and had more to show as the result of his ministry than many of the better trained men. Like Pastor Henry David Keyl, he was a great missionary in the earlier years of his pastorate, and often had as many "preaching stations" as churches under his care. He travelled as far to the northeast as Emerickville, and as far to the west as the Kammerdiener settlement, holding all his services in the German language. His successor was Rev. C. A. Fetzer, whose term of service extended from 1868 to 1875. About the year 1870 he introduced English services, preaching in both languages once a month. While some

of the Germans were inclined to resent the innovation, it seems that practically all the members of Zion attended all services, whether the sermon was in English or German. By this spirit of cooperation the transition stage from German to English was made comparatively easy, and regular German services ceased during the pastorate of Rev. J. H. Ritter. On February 12, 1874, the parsonage property in Shannondale was bought for $1350 by Zion, Bethlehem, Ringgold, and Hawthorne churches, but the interest of the last two were purchased by Zion and Bethlehem ten years later. During the pastorate of Rev. Jacob Ash, 1876-1889, the union between the Reformed and Lutherans was dissolved. The Lutherans asked but $250 for their interest in the old church, but the Reformed compromised with them for $150. The land was divided by survey, June 21, 1887, and the Lutherans then built a new church. The corner stone was laid, October 31, 1887, and the building dedicated by Pastor Jacob Ash, June 3, 1889. It was built of frame at a cost of $4,500, but much of the labor was donated. The first Sunday School was a union school of all denominations in the school house; the second was a Reformed-Lutheran school, which met in the church with Isaac Schaffer as the first superintendent; the present Lutheran school was organized by Pastor Ash. From 1884 to 1920 Red Bank Parish consisted of Zion and Bethlehem, except for a short period, 1884-1889, when Cool Spring was added; since 1920 Trinity Church of New Bethlehem has been connected with the parish. The present constitution was adopted, January 1, 1900, but Zion has not yet been incorporated. The pastors were: Rev. J. M. Steck and Rev. G. A. Reichert (occasional supplies), 1820-1829; Rev. H. D. Keyl, 1830-1838; Rev. J. G. Young, 1838-1867; Rev. C. A. Fetzer, 1868-1875; Rev. Michael Schweigert (supply), 1875; Rev. Jacob Ash, 1876-1889; Rev. J. H. Ritter, 1889-1895; Rev. J. L. Fischer, 1896-1903; Rev. Henry Voegtly, 1904-1908; Rev. W. H. Kline, 1908-1909; Rev. William Weicksel, 1910-1916; Rev. J. A. Boord, 1918-1921; Supplies, 1921-1923; Rev. D. D. Miller, 1923-.

MT. ZION EVANGELICAL LUTHERAN CHURCH SHIPPENVILLE, PA.

Mt. Zion Church is three years older than the town in which it is located, having been organized by Pastor G. A. Reichert in 1823. Pastor Reichert visited this community in 1822 as a travelling missionary of the Ministerium of Pennsylvania, and the work preliminary to organization was done at that time. Judge Henry Shippen deeded the old cemetery across the road from the present church to the trustees in 1823, and on the southeast

corner of this ground a log school house was built that was sometimes used as a place of worship. More frequently the services were held in a school house on the west side of the lot; while communion services were held in the Shippen barn. The services given by Pastor Reichert to this congregation, 1823-1830, were only occasional; although he preached at Beaver, Fryburg, and Licking regularly for a part of this time. In 1830 Rev. Henry David Keyl made Shippenville the center of a wide range of missionary operations, and continued as pastor until 1839. He yielded the field to Pastor G. F. Ehrenfeld in 1840, because of his inability to provide the necessary English services for the younger people. The parish of Rev. Ehrenfeld consisted of Shippenville, Fryburg, Beaver, and St. Petersburg. Pastor Ehrenfeld took such strong ground on the temperance question and on prayer meetings that he offended many; but later pastors gave him credit for having exerted a powerful influence upon the spiritual life of the county. It was he who secured for the congregation their first finished house of worship. It was several years in process of building, being finished as funds were available, some of which were gathered in the eastern part of the state. The lot was purchased from the Shippen estate, July 6, 1842. The corner stone was laid, May 13, 1842, and the building dedicated after much trouble with the first contractor, October 27, 1844. The building had a basement that was used for school purposes, and an audience room that was reached by a flight of front steps. Soon after the dedication Pastor Samuel David Witt of the Alleghany Synod accepted a call, and served until death, August 29, 1851. Through this pastor Mt. Zion Church participated in the organization of the Pittsburgh Synod, January 15, 1845. The second convention of the new synod was held in Mt. Zion Church, June 5-10, 1845, and is said to have been the most popular convention in the history of that body. In 1847 Pastor J. E. W. Braasch of Beaver Church began to preach in Shippenville for the benefit of those

PEN SKETCH OF OLD LOG CHURCH, SHIPPENVILLE, PA.

Germans, who were not satisfied with the solution of the language problem in Mt. Zion. The result was that most of the Germans withdrew and formed Emmanuel Church in 1849. This division, together with the collapse of the iron industry in the county, was a severe financial blow to the congregation; and their church was sold by the sheriff to Jacob Black for $500, December 4, 1852. About two years later it was repurchased by the congregation for $1,300, the deed being dated, November 13, 1854. During this period of distress Mr. Black permitted them to hold regular services in the church. Soon after this a church bell was secured, which was mounted for a time on heavy posts in the church yard. A cupola was built for this bell in 1856. The church was repaired several times, but in 1902 it was decided to erect a new building. The corner stone was laid, June 7, 1903, and the church dedicated by Pastor J. H. Keller, December 13, 1903. It was a substantial frame church, built of the choicest lumber, with a corner tower, at a total cost of $8,000. In 1916 a pipe organ was installed, and in 1923 a convenient annex to the church was dedicated by Pastor L. H. Rehmeyer. The parsonage was built during the pastorate of Rev. J. M. Wonders. For many years Mt. Zion and St. Mark's constituted a parish, but in 1913 Fryburg and Amity were added. The pastors of Mt. Zion were: Rev. G. A. Reichert, 1823-1830; Rev. H. D. Keyl, 1830-1839; Rev. G. F. Ehrenfeld, 1840-1844; Rev. S. D. Witt, 1844-1851; Rev. J. G. Ellinger, 1852-1853; Rev. S. B. Lawson, 1854-1857; Rev. W. B. Bachtell, 1858-1861; Rev. J. Q. Waters, 1861-1862; Rev. J. B. Fox, 1862-1868; Rev. J. F. Dietterich, 1868-1872; Rev. Peter Gheen, 1872-1873; Rev. C. S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1878; Rev. J. M. Wonders, 1878-1888; Rev. J. M. Rice, 1888-1890; Rev. H. F. Long, 1890-1896; Rev. J. C. Fasold, 1896-1898; Rev. A. J. B. Kast, 1899-1902; Rev. J. H. Keller, 1902-1905; Rev. T. A. Himes, D.D., 1905-1908; Rev. Charles Lambert, 1909-1914; Rev. R. R. Richard, 1915-1918; Rev. L. H. Rehmeyer, 1919-1923; Rev. C. L. Ritter, 1924-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH FRYBURG, PA.

The first pioneers of this community were three young Germans from Lancaster County, George Kapp, John David Siegwerth, and Christian Hahnlein, who looked over the country in 1811 and selected suitable locations. Enlisting in the army for the war of 1812 interfered with their plans, but they brought out their families in 1815. At that time this region was Chief Cornplanter's favorite hunting ground, and members of his tribe

built a hunting lodge not far from the German cabins. Friedrich Ruckenbrod and Jacob Billich also came out from Lancaster County in 1820, and these five families furnished the nucleus for St. John's Church. A log school house was built by all the people of the community in 1825, and this was used by the Lutherans for a time as a place of worship. The first Lutheran service in this school house was conducted by Pastor G. A. Reichert, who began his work among them in 1822, and organized "State Road Evangelical Lutheran Church", January 30, 1829, with the following members:

Amsler, Johann
Amsler, Heinrich
Billich, Jacob
Billich, Maria (2)
Billich, Johann K.
Billich, Elizabetha
Finck, Samuel
Finck, Dorothea
Galt, Georg
Galt, Maria
Hahnlein, Christian
Hahnlein, Margaretha
Hahnlein, Katharina
Hahnlein, Joseph
Kapp, Georg
Kapp, Henry
Kapp, Samuel G.
Mahl, Ludwig
Mahl, Heinrich
Mahl, Maria E.
Mahl, Justus
Mahl, Elizabetha
Mahl, Wilhelmina
Mang, Heinrich and Michael
Ruckenbrod, Heinrich
Ruckenbrod, Magdalena (2)
Ruckenbrod, Georg
Ruckenbrod, Sophia
Ruckenbrod, Johann
Ruckenbrod, Jacob
Ruckenbrod, Katharina
Ruckenbrod, Maria
Schmidt, John
Schmidt, Barbara
Schmidt, Katharina
Schneider, Lorenz
Schneider, Barbara
Schuler, Anna
Schwab, Abraham
Schwab, Katharina (2)
Schwab, Barbara
Schwab, John
Schwab, Polly
Schwab, Anna
Schwartz, Wilhelm
Schwartz, Magdalena
Schwartz, Maria
Siegwerth, John (2)
Siegwerth, Sophia
Siegwerth, Maria
Siegwerth, Katharina
Schott, Katharina
Zeller, Johann
Zeller, Elizabetha.

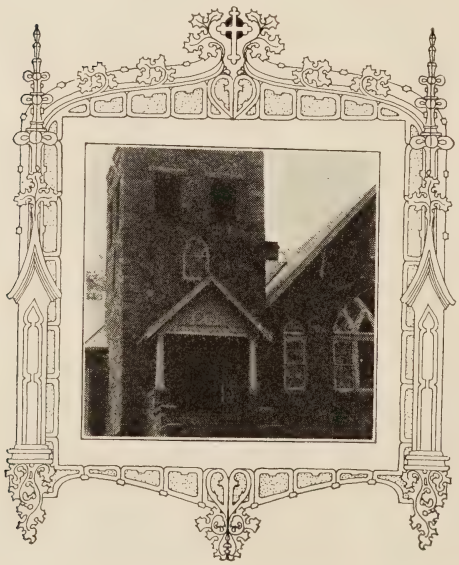
Pastor Reichert served them every eight weeks until March 29, 1830, when he was succeeded by Rev. Henry David Keyl, who died in the home of Jacob Ruckenbrod later, and lies at rest in the old cemetery. After serving nine years in St. John's he gave way to Pastor G. F. Ehrenfeld, who introduced English services. In 1842 a church was built on land donated by J. G. Siegwerth north of Fryburg; and this was displaced by a new frame church dedicated in Fryburg, May 18, 1862. In time this church was torn down, and Pastor Carl Zinssmeister dedicated their fourth house of worship, January 15, 1888. The parsonage was destroyed by fire, February 3, 1898, but another was built for $1,600. The pastors were: Rev. G. A. Reichert, 1829-1830; Rev. H. D. Keyl, 1830-1839; Rev. G. F. Ehrenfeld, 1840-1844; Rev. S. D. Witt, 1844-1847; Rev. P. S. Nellis, 1847; Rev. J. G. Donmeyer, 1847-1849; Rev. Eli Fair, 1849-1852; Rev. J. G. Ellinger, 1852-1853; Rev. S. B. Lawson, 1853-1858; Rev. Isaac Brenneman, 1859-1860; Rev. A. M. Strauss, 1863-1870; Rev. W. S. Porr, 1870-1874; Rev. D. E. Reed, 1875-1876; Rev. J. T. Kendall, 1877-1879; Rev. J. K. Bricker, 1879-1883; Rev. W. G. Gettle, 1883-1885; Rev. George Sill, 1885-1886; Rev. C. Zinssmeister, 1887-1890; Rev. J. M. Wonders, 1891-1901; Rev. D. W. Lecrone, 1902-1908; Rev. W. L. Price, 1909-1914; Rev. W. E. Watts, 1915-1917; Rev. J. E. MacDonald, 1919-1920; Rev. L. H. Rehmeyer, 1920-1923; Rev. C. L. Ritter, 1924-.

ST. PETER'S EVANGELICAL LUTHERAN CHURCH ST. PETERSBURG, PA.

This church was organized by Pastor Henry David Keyl, probably in the early part of 1834. Among the earliest Lutheran pioneers of the community were Samuel Shirey and Henry Whitling, the latter locating here in 1828. They were the first trustees of the Lutheran congregation. No earlier records than 1893 are found, but it is known that the following were among the original members:

Allebach, Henry
Allebach, Sarah
Allebach, David
Allebach, Catherine
Allebach, Jacob
Allebach, Veronica
Conver, John F.
Conver, Susanna
Edinger, Andrew
Edinger, Maria
Edinger, Samuel
Edinger, Sarah
Fritz, Mr. and Mrs.
Fillman, Mr. and Mrs.
Goughler, Henry
Goughler, Catherine
Knauss, Philip
Knauss, Magdalena
Reitz, Christian
Reitz, Mary
Shirey, Samuel
Shirey, Sarah
Whitling, Henry
Whitling, Dorothea

The first services were held in the barn of John Snyder, about two miles north of St. Petersburg. The church ground in St. Petersburg was secured from Richard Peters of Philadelphia. While visiting his Clarion County estate, he made Jacob Allebach and John F. Conver his agents, with power to grant any five-acre lot of the estate desired for church and burial purposes to responsible trustees. On March 25, 1834, a deed was given for this land to John Snyder and Daniel Ashbaugh, trustees for the Presbyterians, and Samuel Shirey and Henry Whitling, trustees for the Lutherans. According to a custom of that day the name Presbyterian was applied to the Reformed in the deed. How it happened that this land was used for burial purposes for many years previous to its conveyance to these trustees is not known; but there are graves in the cemetery as old as 1811. A frame church was erected at a cost of $1,003, which was dedicated by Pastor Henry Koch of the Reformed and Pastor H. D. Keyl of the Lutherans in 1837. While Pastor Keyl was a godly man and highly esteemed in the community, he



was unable to preach well in English, and several petitions were sent to the West Pennsylvania Synod asking for a bilingual minister. These petitions were answered in December, 1840, when Rev. G. F. Ehrenfeld became pastor of Shippenville, Salem, Fryburg, Beaver, and Ashbaugh's. St. Peter's was given the name Ashbaugh's after a prominent Reformed family of the community. After the resignation of Pastor Ehrenfeld, June 1, 1844, pastors of the Ohio Synod served the parish until 1865. While all these men were faithful ministers, they did not provide sufficient English preaching for the young people, and the result was that many of them united with the Reformed. Beginning with Pastor J. B. Fox in 1865, all the more recent pastors of St. Peter's have been members of the Pittsburgh Synod. At the outbreak of the synodical controversy in 1868, Pastor Fox had charge of a parish consisting of Shippenville, St. Mark's, Emmanuel, Salem, and St. Peter's; but St. Peter's alone stood with the pastor when he elected to cast his lot with the General Council. St. Peter's and Emlenton united to form a parish in 1869, and to this Beaver was added in 1874. The union with the Reformed was dissolved in 1854, to the extent that the Reformed sold their interest in the old church to the Lutherans, and built a new church of their own on the common ground. The Lutherans laid the corner stone of a new church, July 3, 1873, which was dedicated by Pastor Fox, December 21, 1873. This church cost $6,500, and was torn down to make room for the present structure. The beautiful stone church was made possible by the offer of the W. G. Freeman family to match the gifts of the congregation up to $12,000. This promise was more than fully redeemed. The corner stone was laid, June 19, 1921, and the building dedicated by Pastor W. R. Goff, June 4, 1922. It was built of native stone from the Freeman and Russell farms in random ruble style at a cost of $33,500. During the pastorate of Rev. W. C. Beck a frame parsonage was built on a lot donated by W. G. Freeman. Since 1919 Salem, Emlenton, and St. Peter's have constituted the parish. The pastors were: Rev. H. D. Keyl, 1834-1839; Rev. G. F. Ehrenfeld, 1840-1844; Rev. C. G. Stuebgen, 1844-1847; Rev. J. E. W. Braasch, 1847-1853; Rev. A. B. Bierdemann, 1853-1856; Rev. Anton Lachenmeier, 1857-1860; Rev. Peter Engers, 1860-1865; Rev. J. B. Fox, 1865-1878; Rev. J. H. Kline, 1879-1880; Supplies, 1880-1883; Rev. G. E. Titzel, 1883-1888; Rev. Jacob Ash, 1889-1897; Rev. Ludwig Beisecker, 1897-1900; Rev. Bernard Repass, 1901-1904; Rev. W. C. Beck, 1905-1911; Rev. H. D. Whitteker, 1912-1913; Rev. Bernard Fetterly, 1914-1916; Rev. W. Weicksel, 1916-1919; Rev. W. R. Goff, 1919-1923; Rev. J. R. Booth, 1923-.

SALEM EVANGELICAL LUTHERAN CHURCH
SALEM TOWNSHIP, CLARION COUNTY, PA.

Among the Salem pioneers of 1820 were a number of Germans, who attended services in St. Paul's. Pastor Henry David Keyl began to hold services for them in the home of John Adam Scheffer in 1830. These first services were held in German, but English was demanded by the younger people as early as 1834. About the year 1835 the place of meeting was changed to the home of William Herrington, and the appointment was called Herrington's in the synodical record. Salem Church was probably organized in 1835, but the date can not be given with certainty. It would not be unreasonable to assume that a provisional organization of some kind was effected in 1830, when services were begun in the Scheffer home. Among the first members were the following:

DeTurk, John	Meeker, Mary	Scheffer, John
Herrington, William	Rugh, Peter	Scheffer, Barbara
Herrington, Elizabeth	Rugh, Susan	Schott, Christian
Kribbs, Philip	Rugh, William	Whitling, George
Meeker, Dr. G. A.	Rugh, Charlotte	Whitling, Mrs. George

The first trustees were John Scheffer and John DeTurk. The first church was built on land donated by Christian Schott. The Reformed claimed that it was donated by Judge Peters for a union Reformed and Lutheran Church, but the deed of July 31, 1841, was made by James W. Guthrie and wife to John De Turk and George Jones, trustees, "for the use of Salem congregation of the Lutheran Church". The lot contained two acres, and the consideration named was one dollar. The first church was built of frame at a cost of $1,000, and served as a place of worship for 37 years, without paint or repairs. The corner stone was laid by Pastor Keyl in June, 1838, two Reformed pastors being present, but taking no part in the service. It was dedicated in the fall of 1838. The Reformed were given the privilege of holding services in the church until 1867, when

they dedicated a church of their own. Other denominations were given a similar privilege. In 1845 a house and five acres of land were bought from John Herbst, and Pastor J. G. Donmeyer was the first to use it as the parsonage. It was located more than a mile east of the church, and was used as a parsonage until 1862. It was sold in 1865, when the second parsonage was built nearer the church. From 1847 to 1920 Salem was the center of a large parish, but in the last named year it united with St. Petersburg and Emlenton to form a parish with the pastor living in St. Petersburg, and the old parsonage was sold for $1,600. The second church was built in 1875 at a cost of $4,800. The corner stone was laid, July 4, 1875, and the building dedicated by Pastor C. S. Coates, November 21, 1875. Repairs were made to this church in 1901, 1903, and 1920. During the synodical controversy of 1867, Salem Church took such a strong stand in favor of the General Synod that the pastor was compelled to resign. In point of numbers, Salem has been one of the strongest rural churches of the county, numbering 321 members in 1910. Seven of her sons have entered the office of the ministry: S. P. Herrington, John Amos Scheffer, Nathanael Scheffer, Samuel W. Kuhns, C. E. Rugh, Meade A. Rugh, and Arthur Rugh. The wives of Pastors Joseph Welker, J. K. Argo, James A. Hartman, and Peter Ewald were also members of Salem. One of the remarkable features of parish work in Salem is the large attendance of young people at the evening services. A strong Young People's Society is maintained. The pastorates in their order were: Rev. H. D. Keyl, 1830-1839; Rev. G. F. Ehrenfeld, 1840-1844; Rev. J. G. Donmeyer, 1845-1847; Rev. Joseph Welker, 1848-1853; Rev. J. G. Ellinger, 1853-1854; Rev. Nathan Paltzgroff, 1854-1857; Rev. W. B. Bachtell, 1858-1861; Rev. J. Q. Waters, 1861-1862; Rev. J. B. Fox, 1862-1868; Rev. J. F. Dietterich, 1868-1872; Rev. Peter Gheen, 1872-1873; Rev. C. S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1879; Rev. E. H. Dornblaser, 1879-1881; Rev. J. A. Hartman, 1882-1884; Rev. J. F. Hershiser, 1884-1890; Rev. Shile Miller, 1892-1895; Rev. J. E. F. Hassinger, 1895-1899; Rev. S. E. Smith, 1899-1905; Rev. F. J. Howard, 1906-1908; Rev. A. M. Himes, 1909-1914; Rev. J. A. Boord, 1915-1918; Rev. W. R. Goff, 1919-1923; Rev. J. R. Booth, 1923-.

EMMANUEL EVANGELICAL LUTHERAN CHURCH KNOX, PA.

Emmanuel Church is a child of the venerable St. Paul's. When Rev. George F. Ehrenfeld was pastor of St. Paul's, his type of piety provoked the antagonism of the conservative Germans, and the result was the withdrawal of a number of the

friends of the pastor and the organization of Emmanuel Church. The spirit of the new organization, as expressed in resolutions of February 25, 1842, was expressed in an article in the Lutheran Observer of March 18, 1842, as follows:

"Whereas, the majority of the Lutheran congregation of St. Paul's Church, Beaver Township, Clarion County, Pa., feel themselves greatly aggrieved by the un-Christian-like proceeding of said congregation, by refusing the key of said church, when legally, peaceably and for several times demanded by the trustees and council of the congregation, and thus continue to exclude the congregation from worshipping peaceably there; and

Whereas, the congregation believe that peace cannot be had at that place so long as such conduct, which is likely to be continued, is manifested; therefore

Resolved 1. That it is necessary, in order to maintain peace and avoid collision, to erect a house of worship for said congregation.

Resolved 2. That this house be built on lands of George Kribbs and John Marsh.

Resolved 3. That G. A. Meeker, M.D., George Kribbs, Esqr., and Reuben Fowls be a committee for collecting subscriptions for said house.

Resolved 4. That, by taking this step, we by no means relinquish our right and title to St. Paul's Church, but shall always maintain the same in said church".

The corner stone of their church was laid by Pastor Ehrenfeld, May 16, 1842, but the time of the dedication has not been recorded. The site was a commanding elevation of two acres, about one mile north of St. Paul's, and provided a cemetery that was used for 50 years. In 1877 an oil well was drilled on the premises, which netted the congregation $2,840.69 in royalties.

With this money the congregation decided to build a new church, and this created another division. Beaver City was then a booming oil town of 1,000 people, and here the congregation decided to build their church. The corner stone was laid, July 1, 1877, and the church dedicated by Pastor A. C. Felker, October 7, 1877. It was built of frame, 38x66, and cost $6,000. In the meantime members of the church living in Pickwick, dissatisfied with the decision to rebuild in Beaver City, organized a congregation of 30 members and dedicated St. Luke's Lutheran Church, March 10, 1878. The leading man of this church was George Peter Delo, who made liberal provisions for its needs as long as he lived. While the oil boom lasted, St. Luke's Church prospered, but the passing of the oil meant the abandonment of the church, September 19, 1917. The Beaver City congregation fared better. When Beaver City vanished with the oil boom, the church was relocated in Edenburg or Knox. The Beaver City lot was sold for $100, and a new lot in Knox bought for $158, on which the old church was rebuilt at a cost of $2,000. The corner stone was laid, September 1, 1889, and the building rededicated by Rev. H. B. Winton, February 9, 1890. An adjoining lot was bought for $400 in 1892. This church served as a place of worship for more than 25 years, and was then replaced by a good brick church costing $11,000. The corner stone of what may be called their fourth church was laid, September 10, 1916, and dedicated by Pastor J. A. Boord, June 3, 1917. Since that time there has been a steady increase in the strength of the congregation. For a long time Emmanuel Church was connected with Salem, but on August 1, 1918, it united with St. Paul's to form a parish. This was more than a year in advance of the synodical merger. In this connection mention should be made of a disbanded congregation, known as St. John's or Loop Church. It was organized with 16 members, October 14, 1846, and a frame church was dedicated, January 7, 1849, but the congregation never prospered, and the building was sold for $20 in 1903. The pastors of Emmanuel Church were: Rev. G. F. Ehrenfeld, 1842-1845; Rev. J. G. Donmeyer, 1845-1847; Rev. Joseph Welker, 1848-1853; Rev. J. G. Ellinger, 1853-1854; Rev. Nathan Paltzgroff, 1854-1857; Rev. W. B. Bachtell, 1858-1861; Rev. J. Q. Waters, 1861-1862; Rev. J. B. Fox, 1862-1868; Rev. J. F. Dietterich, 1868-1872; Rev. Peter Gheen, 1872-1873; Rev. C. S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1879; Rev. E. H. Dornblaser, 1879-1881; Rev. J. A. Hartman, 1882-1884; Rev. J. F. Hershiser, 1884-1890; Rev. Shile Miller, 1892-1895; Rev. J. E. F. Hassinger, 1895-1899; Rev. S. E. Smith, 1899-1905; Rev. F. J. Howard, 1906-1908; Rev. A. M. Himes, 1909-1914; Rev. J. A. Boord, 1915-1918; Rev. A. M. Hahn, 1918-1922; Rev. J. M. Axe, 1922-.

SALEM EVANGELICAL LUTHERAN CHURCH FROGTOWN, PA.

This is one of the older churches of the county, and was known at Hepler's in pioneer days. Pastor J. G. Young began to hold services in the community as early as 1842, and organized the congregation in 1844. Among the first members were Peter Miller, George Miller, George Smahl, John Weekerly, and Levi Moothart. Ground was donated by the Miller family, on which a union church was dedicated by Pastor G. F. Ehrenfeld of the Lutheran and Pastor Henry Knepper of the Reformed Church, November 2, 1845. Pastor Young served the church in German until 1855, but other pastors of the synod served in English. This dual arrangement continued until 1855, when the synod requested Pastor Young to cease. Their second church was built during a long vacancy at a cost of $2,769. The corner stone was laid, June 12, 1889, and the church dedicated, December 1, 1889. For many years Salem Church was connected with Licking Parish; from 1892 to 1906 it was in the Kellersburg Parish; from 1906 to 1914 it was connected with Clarion; from 1914 to 1919 it was again a part of Licking Parish; since 1924 it has been served by the Red Bank pastor. The pastors were: Rev. J. G. Young (German), 1844-1855; Rev. William Uhl, 1846-1848; Rev. Jeremiah Fishburn, 1849-1852; Rev. Thomas Steck, 1854-1856; Rev. J. B. Breckenridge, 1856-1859; Rev. A. S. Miller, 1860-1864; Rev. W. E. Crebs, 1866-1869; Rev. Samuel Stouffer, 1869-1870; Rev. W. E. Crebs (second term), 1871-1873; Rev. David Townsend, 1873-1874; Rev. Wilson Selner, 1875-1881; Rev. E. A. Best, 1883-1886; Rev. J. E. Zerger, 1887-1889; Rev. W. M. Hering, 1892-1893; Rev. W. J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903; Rev. W. B. Claney, 1903-1906; Rev. J. G. Langham, 1906-1909; Rev. B. R. M. Sheeder, 1910-1914; Rev. E. N. Frey, 1916; Rev. J. A. Howe, 1916-1919; Rev. D. D. Miller, 1924-.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH LICKING TOWNSHIP, CLARION COUNTY, PA.

Soon after the year 1800, when this part of the country was yet a vast wilderness, Christopher Over crossed the mountains with his dog and gun and built a log cabin home. After spending two years alone he returned to Franklin County, married Nancy Witmer, and brought his youthful bride of sixteen summers to his new farm. Jacob Witmer accompanied them. The Lutherans of this community attended St. John's Church in early days, but in 1843 Pastor G. F. Ehrenfeld began to hold services

in Mr. Over's home, and organized Mount Zion Church, May 19, 1846. A union Sunday School was organized by him in 1845. Prominent men in the early history of the church were Joseph Witmer, John Lobaugh, Jacob Hahn, David Reichert, Jacob Over, and Emmanuel Over. The last two were sons of Christopher Over. The leader of the singing for many years was Andrew Reese. Two acres of land were donated by Christopher Over to the Reformed and Lutherans for church and burial purposes in 1847, but the deed was not dated until January 25, 1847, when the congregation was incorporated. The corner stone was laid, May 20, 1847, and the building dedicated by Pastor William Uhl, December 12, 1847. The two congregations worshipped together until 1883, when the Reformed sold their interest to the Lutherans and built a church on adjacent ground. In 1910 the Reformed Church disbanded, and the remaining 19 members united with the Lutherans. Pastor Uhl was an enthusiast for revivals, and a "big meeting" was held in Mount Zion every winter during his pastorate. A list of pastorates is as follows: Rev. G. F. Ehrenfeld, 1846; Rev. William Uhl, 1846-1848; Rev. Jeremiah Fishburn, 1849-1852; Rev. Joseph Welker, 1852-1853; Rev. Thomas Steck, 1854-1856; Rev. J. B. Breckenridge, 1856-1859; Rev. A. S. Miller, 1860-1864; Rev. W. E. Crebs, 1866-1869; Rev. Samuel Stouffer, 1869-1870; Rev. J. W. Reese, 1871-1872; Rev. D. W. Leitzell, 1873-1882; Rev. J. K. Bricker, 1883-1884; Rev. J. L. Metzgar, 1885-1891; Rev. B. E. Shaner, 1891-1897; Rev. S. A. Zimbeck, 1898-1901; Rev. J. C. McGaughey, 1902-1906; Rev. A. M. Himes, 1907-1909; Rev. P. J. Shriver, 1910-1912; Rev. W. D. Nicoll, 1912-1914; Rev. J. A. Howe, 1914-1919; Rev. H. A. Seel, 1921-1922; Rev. William Weicksel (supply), 1922-1923; Rev. J. M. Axe, 1925-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH PORTER TOWNSHIP, CLARION COUNTY, PA.

This church, sometimes called Squirrel Hill or Smithland, was organized in the midst of a revival by Rev. William Uhl with 25 members, December 23, 1846. The first communion service was held, December 28, 1846, when 40 persons received the sacrament. The following family names are found on this communion record: Ashbaugh, Armagost, Barnett, Conker, Delp, Derhammer, Hepler, Hillen, Mohney, Painter, Polyard, Bish, Brandt, Foringer, Fox, Ghunten, Heller, Pence, and Yule. The title page of the church record is inscribed: "The Church Record of the Evangelical Lutheran Church at Smithland, called St. James Church". The first constitution was prepared by Pastor Uhl, and contains lengthy rules of discipline, thoroughly char-

acteristic of the author. Their first church was a plain frame structure, 30x40, which was dedicated by Pastor Uhl, March 21, 1848. Repairs were made in 1887 and 1910 at a total cost of $2,000. The pastors were: Rev. William Uhl, 1846-1848; Rev. J. A. Nuner, 1849-1851; Rev. Thomas Steck, 1851-1856; Rev. Michael Schweigert, 1858-1863; Rev. A. S. Miller, 1863-1864; Rev. Henry Gathers, 1864-1868; Supplies, 1868-1871; Rev. W. E. Crebs, 1871-1873; Rev. David Townsend, 1874-1876; Rev. Wilson Selner, 1876-1881; Rev. E. A. Best, 1883-1886; Rev. J. E. Zerger, 1887-1889; Rev. W. M. Hering, 1892-1893; Rev. W. J. Bucher, 1893-1897; Rev. F. J. Matter, 1897-1900; Rev. C. E. Berkey, 1900-1903; Rev. W. B. Claney, 1903-1907; Rev. H. C. Salem, 1907-1909; Rev. W. E .Sunday, 1911-1915; Rev. E. N. Fry, 1915-1917; Rev. C. L. Quinn, 1917-1919; Rev. H. A. Seel, 1921-1922; Rev. William Weicksel (supply), 1922-1923.

AMITY EVANGELICAL LUTHERAN CHURCH WASHINGTON TOWNSHIP, CLARION COUNTY, PA.

This congregation was founded in the midst of a revival by Pastor S. D. Witt, January 2, 1846. The majority of the original 46 members came from other Protestant denominations. No constitution was adopted until May 12, 1879. The corner stone of their first church was laid, June 21, 1846, and the building dedicated, April 6, 1849. A second church was dedicated by Pastor J. K. Bricker, December 7, 1879. The church is called Walter's in the early synodical records. It was served by pastors of the Fryburg Parish until 1923, when it was made a preaching point of the Shippenville Parish.

MT. CALVARY EVANGELICAL LUTHERAN CHURCH DUTCH HILL, PA.

Soon after Rev. William Uhl became pastor of Licking Parish, he began to hold protracted meetings in a school house in this community, which resulted in the organization of a church of 41 members in 1848. His successor was Rev. Joseph Welker, who dedicated a frame church in 1852. The two-acre church lot was secured from Robert Stewart, part by donation. The church officers at the time of dedication were Peter Fair, Peter Lash, Nathanael Coulter, and Jacob Gates. Their church was thoroughly renovated and refurnished in 1879, and a service of rededication was held January 1, 1882. New chancel furniture was bought in 1893, and the church tower erected in 1894. The congregation was served by the pastors of Licking Parish until

1916, when it was separated on complaint being made to the synod by the other churches. Since that time it has had no ministers except occasional supplies. The membership of the congregation is small, and its isolated position has made it difficult to serve.

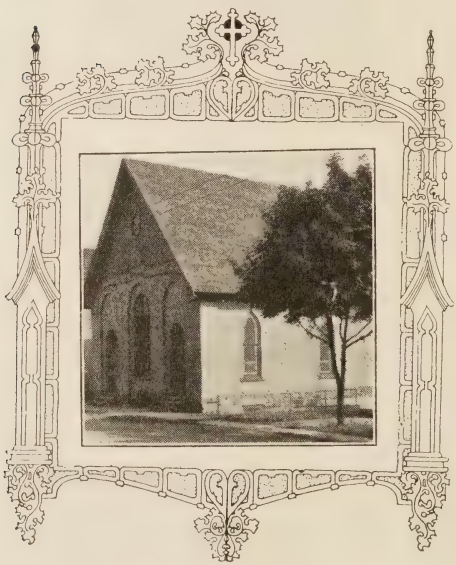
ST. MARK'S EVANGELICAL LUTHERAN CHURCH KOSSUTH, PA.

Among the earliest settlers of Ashland Township was George Berlin, who was born in York County in 1782, and came to this community in 1810. Other German settlers who came soon after George Berlin, were Henry Mang, Henry Nehlig, Henry Schwab, and Joseph Kutcher. These Lutherans attended church in Shippenville, but their pastors held occasional services for them at the Schively school house. A congregation of 34 members was organized here by Pastor S. D. Witt, September 24, 1848. While this is the record of the Pittsburgh Synod, it seems that their constitution was adopted and signed by 40 persons, March 11, 1848, and the earlier is probably the correct date of organization. John Young was the first elder, and George Hess the first deacon of the congregation. A small church was built soon after the organization, but this was replaced by another in 1881, erected on the same site at a cost of $4,100. It was dedicated by Pastor J. M. Wonders, April 30, 1882. After being renovated and refurnished at a cost of $2,600, it was rededicated by Pastor Charles Lambert, December 3, 1913. The register of pastors follows: Rev. S. D. Witt, 1848-1851; Rev. J. G. Ellinger, 1853-1854; Rev. Nathan Paltzgroff, 1854-1857; Rev. W. B. Bachtell, 1858-1861; Rev. J. Q. Waters, 1861-1862; Rev. J. B. Fox, 1862-1868; Rev. J. F. Dietterich, 1868-1872; Rev. Peter Gheen, 1872-1873; Rev. C. S. Coates, 1873-1876; Rev. A. C. Felker, 1877-1878; Rev. J. M. Wonders, 1878-

1888; Rev. J. M. Rice, 1888-1890; Rev. H. F. Long, 1890-1896; Rev. J. C. Fasold, 1896-1898;Rev. A. J. B. Kast, 1899-1902; Rev. J. H. Keller, 1902-1905; Rev. T. A. Himes, 1905-1908; Rev. Charles Lambert, 1909-1914; Rev. R. R. Richard, 1915-1918; Rev. L. H. Rehmeyer, 1919-1923; Rev. C. L. Ritter, 1924-.

GRACE EVANGELICAL LUTHERAN CHURCH CLARION, PA.

The town of Clarion was laid out in 1840, but the German settlers in the county seemed to prefer their farms to the town. Occasionally a Lutheran family would move to town, but never in such numbers as to warrant the organization of a church. In this manner many excellent people were lost to the Lutheran Church. A few families remained loyal for seventeen years, hoping for a time when they could have a church of their own faith; and their hopes were realized, March 9, 1890, when Grace Evangelical Lutheran Church was organized with 27 members. Pastors W. W. Kribbs, John G. Goettman, H. B. Winton, J. L. Metzgar, and J. M. Rice were present at the organization. The first place of meeting was Frampton's Opera House; then the old Methodist Church was rented and fitted up for services. This church was bought for $1,200 in 1892, and remodelled in the summer of 1894. It was rededicated by Pastor H. E. Wieand, October 21, 1894. The congregation was incorporated, February 20, 1893. During the pastorate of Rev. J. G. Langham, 1906-1909, a two manual pipe organ was installed. During pastorate of Rev. Joseph Arnold, 1915-1919, the basement was completed and equipped for Sunday School purposes, and electric light and steam heat were installed, at a total cost of $2,600. A service of rededication was conducted by the missionary superintendent, June 6, 1917. The parsonage was bought and equipped with modern conveniences in 1923



at a cost of $4,700. The growth of Grace Church has never been rapid, and it has frequently been annoyed by the proselyting methods of others. It has been a mission parish from the time of its organization, with the exception of the period, 1910-1914. The regular pastors were: Rev. W. E. Main, 1891-1892; Rev. H. E. Wieand, 1892-1896; Rev. W. J. Bucher, 1897-1898; Rev. H. E. Zimmerman, 1899-1900; Rev. B. W. Ziegler, 1901-1904; Rev. J. G. Langham, 1906-1909; Rev. B. R. M. Sheeder, 1910-1915; Rev. Joseph Arnold, 1915-1919; Rev. W. R. Brenneman, 1920-1922; Rev. H. G. Stuempfle, 1922-.

TRINITY EVANGELICAL LUTHERAN CHURCH NEW BETHLEHEM, PA.

This town is the natural business center of a large section of the Red Bank region. Lutherans have lived in the community for many years, but the first services were not begun until 1904. Rev. W. Blair Claney was the first pastor, whose services met with such encouragement that he organized a congregation of 15 members, December 18, 1904. Pastor Claney and his successors attempted to serve this church in connection with three rural churches, all of which demanded morning services, and the result was that the young mission could not prosper. A lot was purchased for $1,000, and a building fund of $2,000 accumulated, but the people were slow to undertake the erection of a church. Sometimes pastors would report everything in readiness, only to report unwillingness a month later. In 1920 the church was placed in another parish with Shannondale and Ohl, but this did not help much. Student G. L. Ulrich spent the summer of 1922 in the town, and demonstrated the fact that an interesting congregation could be developed with regular morning services, but this has never been tried. Only 26 members were reported in 1924. The pastors were: Rev. W. B. Claney, 1904-1907; Rev. H. C. Salem, 1907-1909; Rev. W. E. Sunday, 1911-1915; Rev. E. N. Fry, 1915-1917; Rev. C. L. Quinn, 1917-1919; Rev. J. A. Boord, 1920-1921; Supplies, 1921-1923; Rev. D. D. Miller, 1923-.

CHAPTER XIV

CHURCHES OF ERIE COUNTY

1808-1924

"He brought them unto their desired haven".

ERIE County was erected, March 12, 1800, but not organized for judicial purposes until April 2, 1803. During the intervening three years, Meadville was the seat of justice for a large territory. The first settlers of the county came from New York and New England. Among the few Pennsylvanians was a small group of Germans, who settled on the ridge lands and became the founders of the Lutheran Church of Erie. From 1798 to 1805 the following German families settled in this region: Aichnee, Braun, Ebersole, Riblet, Lauffer, Spang, Creuter, Gasser, Stauch, Mosier, Zook, Loop, and Zimmerman. So far as we have any knowledge, the first pastor to minister to them was Rev. Philip Muckenhaupt of Venango, and he was probably the man who opened the baptismal register of St. John's in 1808. While the Presbyterians were first to establish churches in the county, St. John's Lutheran Church was the first established in Erie. The records of St. John's are continuous from August 18, 1808. The next oldest Lutheran churches of the county were Walnut Creek and East Greene, the first named being organized by Pastor C. F. Stohlman in 1836. In the year of the Pittsburgh Synod merger, 1919, there were 18 Lutheran churches in Erie County, distributed as follows:

General Council	14 churches,	4077 members
Augustana Synod	2 churches,	405 members
Missouri Synod	2 churches,	635 members
Finnish Suomi Synod	1 church,	36 members
Total	19 churches,	5153 members

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH ERIE, PA.

St. John's Church, oldest and strongest among the Protestant organizations of Erie, dates her birth, August 18-19, 1808, when twenty children and one mother were baptized by an unknown visiting minister. They were the children of Adam Lauffer, Heinrich Aichnee, Martin Stauch, Michael Riblet, Adam Gasser,

Conrad Braun, Wilhelm Creuter, George Creuter, and Jacob Spang, Pennsylvania Germans from Berks, Lancaster and Dauphin counties, who settled along the lake shore between 1798 and 1805. There were at least fifteen German families living here prior to the time of the opening of St. John's Church Book. It is possible that Rev. John M. Steck of Greensburg may have visited them in the summer of 1805, when he made a missionary visit to the Mahoning and French Creek valleys, but of this there is no certain record. The first pastor, of whose presence we can be certain, was Rev. Philip Muckenhaupt of Venango, who settled in Crawford County in 1803, and preached occasionally for the Germans of Erie until 1811, when he was silenced by a communication from the Ministerium of Pennsylvania. It is quite probable that he was the pastor who administered the sacrament of baptism in 1808. As early as 1805 the Lutherans of Erie and Crawford counties urged the Ministerium of Pennsylvania to send them a pastor, but no one was sent until 1811, when Rev. Wilhelm Heinrich Scriba spent three months in northwestern Pennsylvania, and reported that he had baptized 137 children and administered the holy communion to 30 persons. The next of these "travelling preachers" was Rev. Peter Rupert, who spent the summer of 1814 in the region, made Meadville his headquarters, travelled 1142 miles, preached 38 sermons, baptized 197 children, and gave the sacrament to 117 communicants. Whatever else may have been lacking in the cabin homes of the German pioneers, there was always an abundance of children, as the early records of all their churches prove. While the greater part of the early settlers of Erie came from New York and New England, this little group of Pennsylvania Germans made a distinct contribution to its history, of which none of their descendants needs be ashamed. There was not a German home however humble in which there was not a copy of Luther's Bible, and their simple faith and unassuming piety furnished a healthy example to all their New England neighbors. When Pastor Rupert returned to the east in 1814, he was urged by the people to remain with them as their pastor, but this he could not see his way clear to do. The Ministerium then commissioned Rev. Carl Wilhelm Colsen, a man of sterling virtues, who came to Meadville in the summer of 1815. His missionary spirit was intense, driving him far out along the lake shore into northwestern Ohio with his gospel message, but his weak body was not equal to the task, and he succumbed to pneumonia at Meadville, December 29, 1816. He was the first pastor to subscribe his name on the St. John's Church Book, and the first to record a communion service, September 24, 1815. Only eight persons received the sacrament at that time, but this number was soon increased.

During the years, 1815-1820, the names of the following communicants are recorded:

Braun, Conrad
Braun, Mrs. Katharina
Braun, Anna Maria
Braun, Maria
Braun, Susanna
Braun, Mrs. Barbara
Ebersole, Katharina
Heimbach, Conrad
Heimbach, Mrs. Maria
Lang, Jacob
Lang Sara
Lang, Neufia
Mehlig, Johann
Mehlig, Mrs. Katharina
Riblet, Johannes, Sr.
Riblet, Michael
Riblet, Mrs. Elizabeth
Schlater, Johann
Stauch, Johann
Stauch, Barbara
Stauch, Maria
Stauch, Sara
Stauch, Nicolaus
Stauch, Peter
Stauch, Maria (2)
Wagner, Abraham
Wagner, Maria
Wagner, Mrs. Susanna
Zimmerman, Johann
Zimmerman, Mrs. Kath.

In the record of November 28, 1819, three of the communicants are listed as Reformed, but no pastor of that Church ever served in St. John's. The successor of Pastor Colsen was Rev. John Friedrich Christian Heyer, who was sent out by the Ministerium of Pennsylvania in 1817, and remained in the field until the following year. He is said to have fixed up a study in a room over the springhouse of George Peiffer near Saegertown, and to have spent much of his spare time in playing his flute. Here in his springhouse apartment he conceived the idea of asking each one of the German women of the parish to make a monthly donation of the price of a pound of butter in order to buy a parish farm. Since there were one hundred butter makers in this parish at the time, it is likely that his plan would have succeeded, but he left the field too soon to put it into effect. Father Heyer's plans rarely failed. Rev. Peter Rupert returned to the parish in 1819, and probably remained until 1823, although it is difficult to determine the date of his resignation from the records. This pastor confirmed the first class of catechumens in St. John's, November 26, 1820. The members of this class were: Nicolaus Stauch, Peter Stauch, Jacob Lang, Sara Lang, Neufia Lang, and Maria Stauch. From 1823 to 1825 there is a break in the record of pastors, but it is likely that Rev. Philip Meyerhoeffer of Venango gave them occasional services. On September 4, 1825, Rev. John Karl Rebenach notified the president of the West Pennsylvania Synod that he had accepted a call to Erie, but his pastorate evidently closed in the following spring. Pastor Rebenach holds the distinction, however, of being the first resident pastor of St. John's. In the summer of 1826 Rev. Nicholas Gaugler Scharretts of the same synod paid them a short missionary visit. The congregation was then vacant until 1829, when Rev. Wilhelm Schulze moved his family from Gettysburg to Erie, and served until 1830. In 1831 Rev. Daniel Heilig notified the president of the West Pennsylvania Synod that he had accepted a call to Erie, and also that the congregation was building a parsonage for him. This pastorate continued until 1834, but the pastor made no reports to his synod. A new era in the history of St. John's dawned on New Year's Day of 1835, when a new constitution was adopted and signed by one hundred

OLD PEOPLE'S HOME OF ERIE

members. This evident increase of strength was due to a new immigration from the Fatherland, and not to the natural development of the original Pennsylvania German congregation. It is generally believed that the name St. John's was used for the first time in the constitution of 1835. A call was then extended to Rev. Carl Frederick Stohlmann, a young German pastor of the Ohio Synod, who served the congregation until October 28, 1838. During this pastorate there was a notable development in St. John's. A plot of five acres, comprising an entire city block on Peach street, between 22nd and 23rd, was given to the church by Conrad Braun Sr. Part of this ground was used for a while for burial purposes, and a cemetery plot is still kept intact by the congregation. Pastor Stohlmann was a genuine missionary, and extended his labors to Walnut Creek, and even as far as Drake's Mills in Crawford County. When everything seemed propitious for a great forward movement in St. John's, he was persuaded to resign to take up an important parish in New York. His successor was an Ohio Synod pastor of the old Pennsylvania German stock, Rev. Michael Kuchler, who served from 1839 to November 17, 1845. The outstanding achievement of this pastorate was the dedication of the first church, August 8, 1842, when Pastor Kuchler was assisted by Pastors Guenther and Rathbun. This means that there was an English as well as a German dedicatory address, since Pastor Rathbun could officiate only in English. The church was a plain frame structure, costing but a few thousand dollars, but it was a great joy to the congregation, which had worshipped in a school house for thirty-four years. Pastor Kuchler also organized the Sunday School, which has preserved unbroken records to the present day. The largest communion of his pastorate was attended by 155 persons. His successor was Rev. Friedrich Philip Feysel of Einbeck, Hanover, who was ordained by the Ministerium of Pennsylvania, June 10, 1846, and served St. John's until August 13, 1848. The use of an organ and choir are mentioned for the first time during his pastorate. The next pastor was Rev. C. G. Stuebgen of the Ohio Synod, during whose term of service large classes were confirmed, and the number of communicants increased to more than three hundred. The church was incorporated, May 6, 1850. Pastor Stuebgen was followed by Pastor F. W. Weiskotten, who remained but one year because of trouble in the congregation. His successor was a pastor of the Maryland Synod, Rev. C. A. Brockmann, who transferred his membership to the Pittsburgh Synod. At the time of his reception into the latter body a letter from the congregation was read, in which it was stated that they had suffered much as an independent church, but hoped for better things under the new order. The cemetery

of St. John's, after being much enlarged, was dedicated by Pastor Brockmann, June 3, 1859. During the pastorate of his successor, Rev. Jacob Blass, the congregation passed through another trying experience. The people of the old Pennsylvania stock became dissatisfied, and withdrew to form Luther Memorial Church, August 15, 1861. Only a few of the original families remained with the Mother Church; and from this time the membership consisted largely of European Germans and their descendants. Notwithstanding this great loss St. John's continued to grow in numbers so rapidly that it became necessary to build a larger church. The corner stone was laid on Ascension Day, 1861, and the completed building dedicated, September 14, 1862, Pastor Blass being assisted by Pastors Bochert, Runck, and Stempel. It was built of brick, 50x80, at an approximate cost of $10,000. The pipe organ cost $3,800. This pastorate extended from September 4, 1859, to September 8, 1863. The next three pastors were Rev. Wilhelm Schaeffer, 1863-1866; Rev. G. Beck, 1866; and Rev. C. F. Boehner, 1867-1872. During this period the church passed through more and greater trials, the last pastorate being marked by schism. Then came the dawn of the "Benze Era", which has brought blessings immeasurable to the congregation. Rev. Adolph Leopold Benze, a successful Pittsburgh Synod pastor at Warren, Pa., was given a call, and began his pastorate, April 16, 1872. From Easter Sunday of 1872, when he preached his introductory sermon, down to the day of his death, January 18, 1891, the favor of the Lord was signally manifest. The schismatic congregation quickly dissolved and the people were once more united. Under the new pastor's strong leadership grace and peace ruled in St. John's, and the congregation passed beyond the period of its early and later struggles into the full possession of a great heritage. As soon as the debt on the church of 1862 was paid, plans were made for its enlargement. These plans called for a complete remodelling, with the construction of three large towers on the front, and were carried out at an expense of $23,000. The building committee consisted of Pastor A. L. Benze, Adam Meyer, Christopher Bloeser, Henry Herbst, and Edward Bauschardt. A new corner stone was laid, June 15, 1884, and the church dedicated, May 3, 1885. Pastor Philip Doerr preached the dedicatory sermon in German, and Pastor I. O. Baker in English. During his pastorate of almost nineteen years Pastor A. L. Benze confirmed 1090, solemnized 625 weddings, and conducted 1127 funerals. A beautiful bronze tablet on the east wall of St. John's bears silent testimony to his great work in this parish. At the time of his death the hearts of the people seemed to turn with one accord to his son, Rev. Gustave A. Benze, and he became his father's successor, February

18, 1891. The Benze policies were continued without a break, and St. John's moved steadily forward on her great mission. Sunday Schools were established in other sections of the city, which developed into churches and blessed the mother congregation for the help received. The Rev. C. Theodore Benze served as an associate pastor, 1898-1906, giving his chief attention to the work of St. Stephen's. The Lutheran Home for the Aged, located on St. John's ground, was started on its mission of mercy, March 1, 1906, and now shelters a family of more than thirty. All the Lutheran churches of the city cooperate in this work. About the year 1894, the growing Sunday School began to demand room for expansion; and the congregation finally decided to enlarge the church in such a manner as to provide a larger place for worship as well as larger quarters for the school. This great improvement was carried out successfully at a cost of $32,326, and the remodelled church was dedicated by Pastor G. A. Benze, May 9, 1897, when more than 2,000 people were seated in the building. During the same year the General Council held its convention in St. John's, and the inspiration of the meeting was such that the congregation decided to surrender its independence and unite with the Pittsburgh Synod. The influence of St. John's in this city cannot be measured. The confirmed membership is about 1600, but the pastor is said to minister to at least 5000 souls. The Chief Service of St. John's is conducted in German as well as in English every Sunday morning, but Vespers are always conducted in English. There is a German and an English Sunday School, both of which hold their sessions on Sunday morning. The Women's Society was organized in 1878, the Young People's Society in 1879, and the Choir in 1850. All other societies have been established during the pastorate of Rev. G. A. Benze. The pastorates are listed as follows: Rev. Philip Muckenhaupt (supply), 1808-1811; Rev. W. H. Scriba (supply), 1811; Rev. Peter Rupert (supply), 1814; Rev. C. W. Colsen, 1815-1816; Rev. J. C. F. Heyer, 1817-1818; Rev. Peter Rupert, 1819-1823; Rev. Philip Meyerhoeffer (supply), 1823-1825; Rev. J. K. Rebenach, 1825-1826; Rev. N. G. Scharretts (supply), 1826; Rev. Wilhelm Schulze, 1829-1830; Rev. Daniel Heilig, 1831-1834; Rev. C. F. E. Stohlmann, 1835-1838; Rev. Michael Kuchler, 1839-1845; Rev. F. P. Feysel, 1846-1848; Rev. C. G. Stuebgen, 1848-1853; Rev. F. W. Weiskotten, 1853-1854; Rev. C. A. Brockmann, 1855-1859; Rev. Jacob Blass, 1859-1863; Rev. Wilhelm Schaeffer, 1863-1866; Rev. G. Beck, 1866; Rev. C. F. Boehner, 1867-1872; Rev. A. L. Benze, 1872-1891; Rev. G. A. Benze, D.D., 1891- ; Rev. C. T. Benze, D.D., (associate pastor), 1898-1906.

ST. PETER'S EVANGELICAL LUTHERAN CHURCH MILL CREEK, PA.

Between the years 1828 and 1834 a number of Pennsylvania Germans took up lands in Walnut Creek Valley. For several years they journeyed to Erie to receive the sacraments of the Church, and then in 1836 were organized into a congregation by Rev. Carl F. E. Stohlmann. As such they were made a part of Erie Parish. The place of meeting was not satisfactory to the Mill Creek people, however, and they were reorganized as St. Peter's Evangelical Lutheran Church by Pastor Michael Kuchler, February 1, 1848. The first services of the new organization were held in a school house, near the forks of the road west of the present church, but the people were ready and anxious to secure a church home of their own. Genuine devotion was displayed in building. The land was donated by Solomon Weigel, and, for this reason, the congregation was frequently called by his name. Among those who donated timber for the building were Solomon Weigel, Peter Ruff, Jacob Reichert, John Gergun Jr., Peter Roth, Gottfried Buhl, Joseph Reichert, Jacob Rebbert, John Mining, John Jackson, and John Schlebach. Peter Rhodes donated material, and helped John Schlebach with the carpenter work. This church, though built of frame, was set on such a solid foundation that it has served the congregation as a place of worship to the present day. It was given a thorough renovation during the pastorate of Rev. G. H. Schoemperlen, and rededicated by him, April 25, 1875. The first Church Council consisted of Peter Roth, Solomon Weigel, and Jacob Hassler; the second of John Schlebach, John Bernritter, and Samuel Weigel; the third of John Bernritter, Samuel Weigel, and John Bergen. Pastor Kuchler served a parish of three churches and rarely missed appointments. From 1850 to 1851 he was absent from the parish because of ill health, and Rev. C. G. Stuebgen of Erie supplied St. Peter's during his absence. In 1859 the Pittsburgh Synod decided to establish the Lake Shore Mission, the same to consist of Mill Creek, Fairview, and a mission to be organized in Erie; but the usual difficulty was experienced in securing a capable mssionary, and the Erie Mission was not organized until August 15, 1861. The first pastor of the Lake Shore Mission was Rev. J. H. W. Stuckenberg, who served from 1861 to 1865, with an intermission of thirteen months, during which he served as an army chaplain. His successor was Rev. C. F. Boehner, who served Mill Creek and Fairview from 1865 to 1867, organizing St. John's Church of Girard, May 13, 1866, and adding it to the parish. During the same time he did pioneer missionary work at Corry, Drake's Mills, and Ashtabula, under the direction of the missionary superintendent of the Pittsburgh Synod.

After his resignation, September 1, 1867, Rev. Herman Eggers was called. His pastorate continued from 1868 to 1870, during which English services were introduced and the parish became self-sustaining. This pastor also organized the first Sunday School of the congregation, but the language question led to its dissolution. The present Sunday School organization was not effected until 1911. The next three pastors were Rev. W. F. Seeger, Rev. G. H. Schoemperlen, and Rev. J. A. J. Zahn, the last rendering exceptional service, and building up a congregation of 163 members. When he resigned, March 6, 1882, great difficulty was experienced in securing a successor, so that the congregation remained vacant 14 years. Rev. E. J. Meissner began to supply them in 1895, but found little more than a remnant of the congregation of former days. Careful catechization by this pastor created new hope, and he was permitted to minister to a growing congregation from October 25, 1896, to December 16, 1906. Under his leadership the church recovered a measure of her former strength, although a number of good families were lost when Trinity Church of McKean was organized in 1897. The next pastor was Rev. R. E. McDaniel, Ph.D., who served from 1907 to 1910. Then followed another vacancy of four years. Rev. M. R. Kunkelman supplied the congregation from November 1, 1914, to April 1, 1915, and then served as the regular pastor until August 11, 1918. At that time there was another rearrangement of parish lines, and Mill Creek, McKean, and Franklin Center united to form the Erie County Parish. This parish had two pastors, Rev. John A. L. Mensch and Rev. Franklin W. Boyer, who made their homes in McKean. In 1925 Drakes Mills was again added to the parish. The following pastors have served here: Rev. C. F. E. Stohlmann, 1836-1838; Rev. Michael Kuchler, 1839-1850; Rev. C. G. Stuebgen, 1850-1851; Rev. Michael Kuchler (second term), 1851-1858; Rev. J. W. Semler (supply), 1859; Rev. J. H. W. Stuckenberg, 1861-1865; Rev. C. F. Boehner, 1865-1867; Rev. Herman Eggers, 1868-1870; Rev. W. F. Seeger, 1870-1873; Rev. G. H. Schoemperlen, 1873-1876; Rev. J. A. J. Zahn, 1876-1882; Vacant, 1882-1895; Rev. E. J. Meissner, 1895-1906; Rev. R. E. McDaniel, Ph.D., 1907-1910; Supplies, 1910-1914; Rev. M. R. Kunkelman, 1914-1918; Rev. J. A. L. Mensch, 1918-1919; Rev. J. A. Beighey (supply), 1919-1920; Rev. F. W. Boyer, 1920-1925; Rev. J. W. Dean, 1925-.

LUTHER MEMORIAL EVAN. LUTHERAN CHURCH ERIE, PA.

The organization of the "First English Evangelical Lutheran Church" of Erie was brought about by the withdrawal of

a number of families from St. John's Church. [1]"All that those who left the mother church would say in defense of their action in going out was the need of an English Lutheran Church, in order that their families might enjoy a united church relation, because their children were receiving an English education and were in danger of drifting into any other church but their own." They were largely the descendants of the Pennsylvania German farmers, who settled in the vicinity of Erie at the beginning of the nineteenth century. In order to provide for their spiritual wants, the Pittsburgh Synod established the Lake Shore Mission, with the understanding that the missionary should give the greater part of his time in founding an English Church in Erie. At that time Erie was a city of 15,000 people, and regarded by Doctor W. A. Passavant as one of the most important mission fields of the synod. The young missionary whom he selected for this task was Rev. John Henry Wilbrandt Stuckenberg, who threw all the energy of his youth into the work, and, after a few weeks of service in an old frame school house on Federal Hill, organized a congregation, August 15, 1861, with the folowing members:

Brown, Samuel M.
Brown, Samuel C.
Brown, Christian
Brown, John T.
Brown, Mrs. Eva
Brown, Mrs. Sarah Ann
Brown, Mrs. Lou F.
Brown, Sarah C.
Burger, Mrs. Eleanor
Farver, John B.
Farver, Daniel
Farver, Mrs. Catherine
Fickinger, Tobias
Fickinger, John B.
Fickinger, Mrs. Sarah
Geist, Daniel
Geist, Mrs. Elizabeth
Gingrich, Henry
Gingrich, Mrs. Mary
Gingrich, Mrs. Margaret
Keefer, Samuel W.
Keefer, Mrs. M. C.
Koehler, John W.
Koehler, Mrs. Catherine
Kuchler, Mrs. Catherine
Kuchler, Mrs. L. H.
McCrea, Mrs. Helen M.
Mosher, Isaac
Ruess, Frederick
Ruess, Mrs. Caroline
Siechrist, Frank
Siechrist, Mrs. Helen
Weigel, Charles
Wolf, Jacob
Wolf, Cyrus, Sr.
Wolf, Cyrus, Jr.
Wolf, Mrs. Lydia A.
Wolf, Mrs. Catherine
Wolf, Mrs. Mary
Weaver, Mrs. Ross
Werther, Henry

Samuel Brown and Henry Gingrich were the first elders; Henry Werther and John T. Brown the first deacons. The greater part of the members lived in the country, and their hospitality was a constant delight to the pastors. At the time of the organization the country was in the throes of civil war, and the young pastor enlisted in the service as chaplain of the 145th Regiment of Pennsylvania Volunteers, September 1, 1862, and did not return to his parish until October 13, 1863. During his absence one of the members of the congregation officiated as lay-leader, but the services were not well attended. As soon as the pastor returned, the members quickly rallied to his call and built a modest frame chapel. The lot on which this chapel was built was secured in the spring of 1862 at a cost of $1200. It was dedicated on Holy Thursday, 1864, when Pastor Stuckenberg was assisted by Doctor W. A. Passavant. At that time there were seventy communing members in the congregation.

1—History of Luther Memorial Church, Erie, 1861-1911.

When Pastor Stuckenberg resigned, May 28, 1865, a movement was started to divide the Lake Shore Mission, so that the Erie Church might have all the time of a pastor, and this was successful. The next pastor, Rev. Jacob Lawson Smith, preached his first sermon for the congregation, November 5, 1865, and was heartily received. The congregation was chartered as the "First English Lutheran Church of Erie", August 11, 1866. Like his predecessor, Pastor Smith was a young man, who made this his first parish and gave it all the consecrated powers of his youth. He was a strong catechist and an indefatigable pastor, drawing many new members into the congregation and indoctrinating them in the faith of the Church. Within one year the congregation assumed self-support, and the missionary received much official praise in the minutes of this synod. For several years he was chairman of the Benevolence Committee of Erie, rendering a service that endeared him greatly to the poorer classes. It was he who gathered a number of boys and girls from the street, and organized them into a union mission school that developed into the Chestnut Street Presbyterian Church. When he preached his closing sermon, April 23, 1871, he left a congregation of 142 members, each one of whom deeply regretted his departure. His successor was Rev. Johnson R. Groff, whose pastorate extended from January 1, 1872, to August 30, 1874. This was a period of financial panic that brought ruin to many business men and made church work exceedingly difficult. Pastor Groff had a fine voice and taught the congregation to use the full liturgical service of the Church, causing not a little opposition on the part of some of the members, but doing a work for which later generations are thankful. He is said to have built the first altar of this church with his own hands. In spite of the losses caused by the introduction of the liturgy, he was able to leave the congregation stronger in numbers than he found it. The fourth pastor was Rev. Herman Henry Bruning, who labored in an unassuming way from November 1, 1874, to May 1, 1880, and greatly endeared himself to the people. His successor was Rev. Isaac Oliver Baker, who served the church for more than 24 years, June 1, 1881, to October 1, 1905. The value of the long pastorate is seen in the fact that Pastor Baker was here at least five years (the length of the average pastorate) before the congregation settled down to that steady work, under which it developed into one of the strongest churches of the synod. For the first few years there were the usual evidences of fluctuating strength; then a steady forward movement began, increasing in force with the years, until a congregation of 700 members was established. At the beginning of this long pastorate the old frame chapel was torn down and a stately brick church erected on the same site.

[2]"It was an heroic effort on the part of the pastor and people to erect such a costly structure in those days, under such peculiar, trying and difficult circumstances, as the faithful members who are still living will testify. Young men, with large families depending on them, gave willingly large sums of money. Others spent their evenings doing carpenter work on the building while in the process of erection. The total cost of this structure, when completed and furnished, was $30,000. The last service was held in the old church on March 16, 1884. On June 1, the corner stone of the new edifice was laid. Prof. H. W. Roth, D. D., delivered the sermon on this occasion. The pulpit of the new church was given by Rev. Baker, in addition to his liberal subscription, and the altar was a gift from Jacob Berst. The reading desk was presented by Mrs. Louisa Brown. The first service was held in the new building on Christmas Day, on the occasion of the festivities of the Sunday School. The first regular service was held on the first Sunday of January, 1885. On June 5, 1887, the church was dedicated. At the same time it received its present name, the date of erection being the 400th anniversary of the birth of Martin Luther."

The success of Pastor Baker was largely due to his intense missionary zeal. In season and out of season he was ready to make any sacrifice that would lead him into helpful touch with souls. By his missionary efforts St. Peter's Church of North East and Grace and Zion of Erie were established. After his resignation the congregation turned once more to the sons of Westmoreland, and selected Rev. G. Franklin Gehr as his successor. These two pastors were born on adjacent farms in the parish of First Church, Greensburg, Pa., and possessed many qualities in common. Pastor Gehr was an intense worker, and few Lutherans came to Erie as strangers without soon learning to know him as a friend. His pastorate extended from August 1, 1907, to October 1, 1913, when he accepted a call to become president of the Pittsburgh Synod. On September 10, 1911, the lot adjoining the church was bought for $5,750. The next pastor was Rev. Earl Cameron Herman, who piloted the congregation through the trying period of the world war, greatly increased the membership, and set a high standard of benevolent giving. His term of service extended from October 1, 1914, to April 17, 1921. The Rev. Ephraim Maclay Gearhart was elected as his successor, and began his work under highly auspicious conditions, March 19, 1922. During the month of September prior to his coming, the property of the Young Men's Jewish Club on West Tenth street was bought at a cost of $44,000. The dimensions of this property were 186x120 feet,

2—History of Luther Memorial Church, Erie, 1861-1911.

and furnished an ideal site for the new church, whose corner stone was laid, June 28, 1925. The large residence with which it had been improved was utilized as a parsonage and parish house.

Organized women's work began in this church with the "Ladies' Aid Society," organized by Rev. J. H. W. Stuckenberg in 1862, with Mrs. Henry Jarecki as the first president. This was a highly popular organization, since it did much to minister to the social life of the younger members. It gave way to the "Ladies' Working Association", organized by Rev. I. O. Baker in 1882, with Mrs. W. W. Thomas as president. After a time the name of this association was changed to the "Ladies' Aid Society." In 1883, a little girls' society was organized by Mrs. Christian W. Brown and Mrs. Adam Brabender, which developed in a sewing circle, and finally into the Junior Luther League in 1908. The "Mission League" of 1890 and the "Passavant Missionary Circle" of 1904 were finally merged in the "Luther League", organized in 1893. The "Women's Missionary Society" was organized in 1910, the "Martin Luther Brotherhood" in 1903, the "Young People's Society" in 1900. The following young men have entered the ministry from this church: William Hall, Charles E. Blethen, Roy G. Catlin, Charles A. Dennig and H. Edward Reinhardt.

The list of pastorates is as follows: Rev. J. H. W. Stuckenberg, 1862-1865; Rev. J. L. Smith, 1865-1871; Rev. J. R. Groff, 1872-1874; Rev. H. H. Bruning, 1874-1880; Rev. I. O. Baker, D. D., 1881-1905; Rev. G. F. Gehr, D. D., 1907-1913; Rev. E. C. Herman, 1914-1921; Rev. E. M. Gearhart, D. D., 1922-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH GIRARD, PA.

This church was organized with fifty members by Rev. C. F. Boehner, May 13, 1866. Two weeks later, Heinrich Becker, Jacob Kuebler, Heinrich Kreletter, Simon Reichert, John Kuessel, and Christian Yaeger were installed as officers. The church was at once admitted to the Pittsburgh Synod, made a part of Lake Shore Parish, and served in connection with Mill Creek and Fairview until 1876. Pastor Boehner resigned in 1867 to accept a call to Erie, and Pastor Herman Eggers served as his successor from 1868 to 1870. During this pastorate the Lake Shore Mission became a self-sustaining parish. The next pastor was Rev. W. F. Seeger, 1870-1873, who dedicated a frame church building, September 25, 1870. When Pastor Seeger resigned to accept a call from a parish of the Missouri Synod in 1873, he was succeeded by Rev. G. H. Schoemperlen, who was

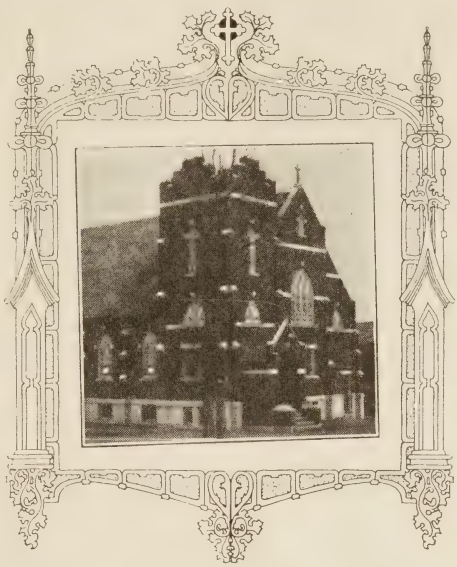
so slow in acknowledging his obligations to the Pittsburgh Synod that he was taken to task for it. The congregation was evidently as listless as their pastor, for, as soon as he resigned in 1876, they withdrew from the synod and united with a German church in Fairview in extending a call to a pastor of the Evangelical Synod of North America. From 1876 to 1901 they were served by German Evangelical pastors, and then wrote to the president of the Pittsburgh Synod asking for restoration. Not receiving a pastor as soon as they expected they called another Evangelical pastor, who served from 1901 to 1903, but left them in such a weakened condition that they once more sought the services of a Lutheran. The chief credit for bringing them back to the Pittsburgh Synod belongs to Rev. C. Theodore Benze, who ministered to them in their isolation and helped them secure a pastor. From 1866 to 1903 the following men served as officers of St. John's:

Ahl, Friedrich
Becker, Heinrich
Brehm, Fr.
Dieter, Friedrich
Ellwanger, Carl
Ellwanger, Friedrich
Haut, Gustav
Hahn, Ernst
Helmbrecht, August
Isele, Rudolph
Jordan, Christian
Kaehler, Emil
Kimmel, Philip
Kreletter, Heinrich
Kreletter, August
Kress, Wilhelm
Krutzke, Herman
Kuebler, Wilhelm
Kuebler, Jacob
Kuessel, Johann
Laffin, Friedrich
Lang, Jacob
Loeffel, John
Meyer, Friedrich
Meyer, H. D.
Meyer, Wilhelm
Moehring, Friedrich
Reichert, Simon
Schmidt, Karl
Schmidt, Otto
Schuetz, August
Sedler, Karl
Sedler, Heinrich
Spengler, John
Westphal, Ludwig
Will, Johann
Wingert, John
Yaeger, Christian
Yaeger, Louis

After the resignation of the last German Evangelical pastor in 1903, Rev. C. Theodore Benze of Erie supplied their pulpit for more than a year; and secured the election of Rev. J. J. Neudorffer, December 11, 1904, with the written understanding that the pastor should be a member of the Pittsburgh Synod. For eleven years the church was cared for by pastors of Erie Lutheran congregations; in 1909 it was connected with the Conneaut Parish. The congregation numbered 37 members in 1907 and 60 in 1922. Earlier attention to the claims of the English language would have saved them many serious losses and unpleasant experiences. A consecutive list of pastors is as follows: Rev. C. F. Boehner, 1866-1867; Rev. Herman Eggers, 1868-1870; Rev. W. F. Seeger, 1870-1873; Rev. G. H. Schoemperlen, 1873-1876; Rev. Ferdinand Buesser, 1876-1880; Rev. Carl Goehling, 1880-1890; Rev. Robert Koehler, 1890-1893; Rev. Betz, 1893-1897; Rev. Kratzler, 1897-1898; Rev. R. Vieweg, 1898-1900; Rev. Paul Reikow, 1900-1901; Rev. Brandli, 1901-1903; Rev. C. T. Benze, 1903-1904; Rev. J. J. Neudorffer, 1905-1907; Rev. C. T. Benze (supply), 1907-1908; Rev. John A. Beighey, 1908-1912; Rev. H. F. Gruhn (supply), 1914-1915; Rev. John A. Beighey, Rev. G. A. Benze and others (supplies), 1915-1919; Rev. F. P. Welkner, 1919-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH CORRY, PA.

The town of Corry was founded about the year 1860, and had a rapid growth in the first ten years, for the reason that it became a railroad center in a large and developing oil field. Lutheran services were held here as early as 1867 by Rev. C. F. Boehner of the Lake Shore Mission, but no organization was effected. In 1869 the Pittsburgh Synod made a missionary appropriation of $500, and Rev. Carl Jaeckel of New Castle was asked to give half his time to Corry. He held his first service in a school house, October 14, 1870, and organized a congregation of forty-four members in January, 1871. The constitution recommended by the Ministerium of Pennsylvania was adopted, and a charter secured, "binding the congregation to the Pittsburgh Synod." A lot was bought for $650 and a generous subscription list secured for the building of a church. When Pastor Jaeckel resigned at the close of his first year, chiefly because of the dissatisfaction of the New Castle Church, officials found it difficult to secure a successor, with the result that the lot was surrendered and building abandoned. Rev. Michael Schweigert was commissioned as the missionary in 1872, and then came the financial panic of 1873, when so many financial losses occurred in the parish that Pastor Schweigert gave up the work in despair. Soon after the meeting of the synod in 1874, the field was visited by the missonary superintendent, in company with Rev. Michael Kuchler, with the result that the latter took charge of the mission, and gave sevices in German every alternate Sunday until 1879. In the early spring of 1875, he reorganized the congregation on the basis of the constitution and charter of 1871, twenty-four persons attending the first communion service. With new hope in their hearts the congregation bought a corner lot, 66 x 100, in November of 1875 for a consideration of $500. The final payment on this lot was



not made until 1881, when the deed was secured. The corner stone of their church was laid in May, 1876, and the building was dedicated by Pastor Kuchler, June 3, 1877. It was not a large church, 26 x 40, and cost but $1,600, but it gave great encouragement to the little congregation of fifty members. His successor was Rev. Herman Gilbert, who gave the same amount of time and service to the mission as his predecessor, and served from 1879 to 1885. It was plain to all that no mission church could be properly developed under these conditions, the pastor living in Greenville, and the pastor himself recommended that Corry be added to some other point to form a regular parish. This was done in June, 1885, when Rev. J. H. Orr, took charge of the congregation in connection with Meadville. Inasmuch as the original constitution could not be found, a new one was adopted at the beginning of his pastorate. The pastor attempted to hold English services in the evening, but they were soon discontinued for lack of interest. Pastor Orr resigned, January 1, 1888, and Drake's Mills then united with Corry in forming a self-sustaining parish. The new parish extended a call to Rev. Gustave A. Benze, who became the first resident pastor, and demonstrated the fact that there was a field for the Lutheran Church in Corry. He organized a thriving English Sunday School and also a Danish Church of 100 members. His successor was Rev. E. J. Meissner, under whose direction a frame parsonage was erected on the rear of the church lot at a cost of $1,000. He resigned in 1894, and was succeeded by Rev. Jens Peter Hansen, 1894-1896. From 1897 to 1902 Corry and Johnsonburg were served together by Pastor Joseph Schmalenbach; then the synod consented to make a missionary appropriation of $175 to Corry, on condition that English work alone be prosecuted. This condition was satisfactory to the congregation, for they realized that they had not made the fullest provision for their young people and had suffered loss in consequence. The missionary pastors who served under this arrangement were Rev. R. E. McDaniel and Rev. N. N. Harter, but the progress of the mission was so slow that some regarded it a forlorn hope. Then came Pastor William Hall, October 24, 1909, and his patient and thorough work gradually raised the congregation to a position of self-support. The discouragements were many and great, but one by one they were overcome, and the future of the church was assured. At one time Pastor Hall resigned, but the congregation soon recalled him that he might be their leader in the building of a worthy church. The old church was then razed, and a new church built that was dedicated by Pastor Hall, February 11, 1923. It was built of concrete, art stone and Rosecraft brick, 42 x 72, with a castel-

lated corner tower, at a cost of $34,000. The interior was furnished according to Lutheran ideals, and equipped with a two-manual Hillgren-Lane pipe organ. The basement was well finished and equipped for Sunday School work. Two devoted members of the congregation, Henry and Harrison Keppel, each gave $10,000 toward the building fund, making it possible for the congregation to dedicate their church with comparatively little debt. The dedicatory services took place on a Sunday afternoon, and addresses were made by Dr. G. A. Benze of Erie and Doctor Felix V. Hanson of Jamestown. The membership now numbers ninety, but it is confidently believed that the new church will witness a large increase. The following pastors have served here: Rev. Carl Jaeckel, 1871; Rev. Michael Schweigert, 1872-1873; Rev. Isaac Brenneman (supply), 1873-1874; Rev. Michael Kuchler, 1874-1879; Rev. Herman Gilbert, 1879-1885; Rev. J. H. Orr, 1885-1888; Rev. G. A. Benze, 1888-1891; Rev. E. J. Meissner, 1891-1894; Rev. J. P. Hanson, 1894-1896; Joseph Schmalenbach, 1897-1902; Rev. R. E. McDaniel, Ph. D., 1902-1907; Rev. N. N. Harter, 1907-1909; Rev. William Hall, 1909-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH FRANKLIN CORNERS, PA.

The building of St. John's Church is traced back to February 24, 1869, when a subscription book was circulated "for the purpose of building a church at Franklin Corners, free for all denominations". The sum of $1,200 was subscribed, and a building committee, consisting of Lyman Smith, William M. Nason, and J. R. Steadman, was instructed to proceed with the erection of a church. Land was secured from John Tuckey, and a frame church built at a cost of $1,500. The Lutherans share this building with the Methodists, usually holding services every two weeks from April 1 to September 1 of each year. During the winter months the roads are often impassable because of the deep mud or drifted snow. When the Lutherans first availed themselves of their rights in this building is not known, but a congregation of twenty-eight members was organized by Rev. J. A. J. Zahn, July 31, 1878, when the constitution recommended by the General Council was adopted. The congregation was admitted to membership in the Pittsburgh Synod in 1878, and made a part of Lake Shore Parish. The resignation of Pastor Zahn in 1882 was more deeply felt by St. John's than by any of the other churches in his care, for after that the name of the congregation does not appear on the records of the synod until 1915, when Rev. M. R. Kunkelman accepted

it as a regular appointment of the Erie County Parish. The membership has never been large, and now numbers about fifteen. The following is a list of the pastors: Rev. J. A. J. Zahn, 1878-1882; Supplies, 1882-1915; Rev. M. R. Kunkelman, 1915-1918; Rev. J. A. L. Mensch, 1918-1919; Rev. F. W. Boyer, 1920-1925; Rev. J. W. Dean, 1925-.

ZION'S EVANGELICAL LUTHERAN CHURCH ERIE, PA.

Zion's Church was organized, December 13, 1895, developing out of a Sunday School started by Luther Memorial Church in a vacant store room in West Eighteenth street, in April, 1890. This school quickly outgrew its quarters, and Hiram L. Berst, a prominent member of Luther Memorial, donated a lot on Poplar street, near Nineteenth, on which a frame chapel was erected and furnished at a cost of $3,000. From the time this mission school took possession of the new chapel, April 5, 1891, its growth was rapid and more than 300 scholars were enrolled. The sessions were held Sunday afternoons, and drew from all classes in the neighborhood. Well attended preaching services were also held on Friday evenings. This led to an increasing sentiment in favor of the organization of a church; and the Pittsburgh Synod lent assistance in 1895 with a missionary appropriation of $300, leaving the selection of a missionary to the Church Council of Luther Memorial. At that convention of synod, the lay delegate from Uniontown Parish was William E. Frey, a recent graduate of the Philadelphia Seminary. Pastor I. O. Baker interested this young man in the new mission; and the result was that he came to Erie, October 19, 1895, and took charge of the mission. Preaching in the chapel and pastoral visitation resulted in forty-seven persons

signing an agreement "to associate themselves together in the organization of a second English Lutheran Church." On Friday evening, November 15, 1895, these persons adopted a resolution, asking the Church Council of Luther Memorial to extend a call on their behalf to Pastor Frey. Such a call was extended and accepted, and steps were taken at once to effect a permanent organization. The constitution recommended by the General Council was adopted, December 13, 1895, and the following officers were elected: Hiram L. Bert, Levi H. Roland, Charles T. Schneider, and Henry Himberger, deacons; and Adam G. Laver, Thomas Boyer, and Hiram L. Berst, trustees. The original members of Zion were the following:

Anderson, Mrs. Emma
Berst, Hiram L.
Berst, Mrs. H. L.
Berst, Harriette E.
Berst, Jessie M.
Berst, Marion J.
Berst, William M.
Berst, Fred
Berst, Irene
Boyer, Mr. and Mrs Thos.
Boysen, Mr. and Mrs. L. H.
Boysen, Anna
Boysen, Celia
Boysen, Lenora
Gardner, Mrs. Laura
Gardner, Charles
Gehrlein, Minnie
Himberger, Henry
Himberger, Mrs. Henry
Holmquist, Gustav
Holmquist, Mrs. Gustav
Johannesen, Anna
Karch, David
Karch, Mrs. David
Laver, Adam G.
Laver, Mrs. A. G.
Meyer, Mrs. Kate
Meyer, Mattie
Portenier, Lena M.
Rapp, Mrs. Salome
Reinhardt, Mrs. Anna
Roland, Levi H.
Roland, Mrs. L. H.
Rowland, Mrs. J.
Schneider, C. T.
Schneider, Mrs. C. T.
Smith, Fred
Smith, Mrs. Fred
St. John, Mrs. R.
Vogel, Charles
Vogel, Mrs. Charles
Wood, Mrs. W. F.
Zuerl, F.
Zuerl, Mrs. F.
Zuerl, Helen

Of these forty-seven members thirty-four were received from Luther Memorial. In the presence of the newly-formed congregation of which he was to be pastor, Candidate Frey was ordained by the authority of the Pittsburgh Synod, December 17, 1895. His installation took place at the same service. There was a debt of $2040 at the time of the organization of the church; $1,200 of this was assumed by Luther Memorial, and $840 by Hiram L. Berst, enabling the mission to start free of debt. To Hiram L. Berst, more than any other one man, Zion's Church owes her success in the days of her infancy. In three years the church passed the mission stage, self-support being assumed, March 1, 1898. A charter was secured, August 24, 1896, and the church admitted to the Pittsburgh Synod a few days later. The first building venture of the congregation was the erection of a parish house in 1899 at a cost of $1,200. After the death of Hiram L. Berst in 1908, Mrs. Berst made a memorial gift to the congregation of a plot of ground on Brown's avenue and Liberty street as a site for a new church. The corner stone of this church was laid, October 6, 1912, and the completed church dedicated by Pastor W. E. Frey, March 9, 1913, Dr. T. B. Roth delivering the chief address. This church was built of pressed brick and stone, and represents a property valuation of $30,000. The building committee was composed of Pastor W. E. Frey, Adam G. Laver, Charles P. Melhorn, W. T. Hallifield, Frederick Weinheimer, Thomas D.

CHURCHES OF ERIE

Christ Church
Zion's Church
Messiah Church
Grace Church
St. John's Church
St. Matthew's Church
Holy Trinity Church
Luther Memorial
St. Stephen's Church

Osterberg, George Bahm, and Harry Will, Sr. In 1920 the silver anniversary of the ordination and installation of the first and only pastor of Zion was observed, attracting large gatherings of clergy and laiety. Two societies of Zion are older than the congregation, two Luther Leagues having been organized in 1894. The Pastor's Aid Society was organized in 1896, and the Men's Society in 1899, and both have filled a large place in Zion. The church reported 594 members in 1925.

ST. PETER'S EVANGELICAL LUTHERAN CHURCH NORTH EAST, PA.

The founding of this congregation was due to the missionary zeal of Doctor I. O. Baker of Erie. The organization was effected by him, June 4, 1896, enrolling the following members:

Biehl, A. W.	Luke, John	Plautz, W. J.
Diehl, Mrs. Louis	Meehl, Charles and wife	Rabensdorf, John
Hendrickson, C and wife	Mosher, Henry and wife	Rix, Mrs. George
Hendrickson, Edith	Munson, Swen and wife	Smith, Mrs. Mary
Kopcke, H. F.	Nelson, Alfred and wife	Sullivan, Mrs. Harry
Kopcke, W. T.	Nelson, Hjalmar and wife	Tillotson, Mrs. Max
Larson, Louis and wife	Nelson, Andrew and wife	Youngs, Charles
Luke, Henry	Nieman, William and wife	Youngs, Mrs. Charles

The first officers were Charles Meehl, Swen Munson, Alfred Nelson, John Luke, W. T. Kopcke, and Henry Mosher. "St. Peter's English Lutheran Church" was the name first selected, but Evangelical was later substituted for English. Services were held in rented halls at first, but were always conducted according to Lutheran ideals, however unchurchly the surroundings. The lot on the corner of Pearl and Eagle streets, 90x100, was bought for $500, December 17, 1898. As soon as the last payment was made, plans were laid for building a church. The corner stone was laid, September 6, 1900, and the Sunday School room dedicated, December 16, 1900, but the church was not dedicated by Pastor G. G. Ruff until June 16, 1902. A small debt of $700 remained, but for some reason was not paid until 1915. The congregation was granted a charter, May 27, 1905. During the pastorate of Rev. M. A. Meier the basement was completed at a cost of $1,300. A stucco parsonage was built for $5,000 on the lot adjoining the church in 1921. The pastors have served in the following order: Rev. I. O. Baker, D.D. (supply), 1896; Rev. I. H. Stetler, 1896-1897; Rev. A. L. Benze, 1898-1899; Rev. G. G. Ruff, 1899-1902; Rev. C. L. V. Dozer, 1903-1904; Rev. J. Q. Waters, 1904-1907; Rev. A. C. Sumons, 1908-1910; Rev. M. A. Meier, 1912-1915; Rev. C. E. Read, 1916-1922; Rev. C. C. Ricker, 1922-1924; Rev. C. F. Hildebrand, Jr., 1924-.

TRINITY EVANGELICAL LUTHERAN CHURCH
McKEAN, PA.

For fifty years before the founding of Trinity Church Lutherans lived in McKean. At the beginning they attended services at Mill Creek. A number of them withdrew from Mill Creek, and were organized into a church by Pastor E. J. Meissner, May 8, 1897. August Delft, Herman Warren, Charles Mankel, William Schaeffer, Charles Schroeder, Fred Ruhling, and Ernest Ruhling were the first trustees. A lot near the forks of the Grub and Edinboro roads was bought for $95, August 10, 1897, and the members volunteered for all manner of service in the building of a church. The building was dedicated by Pastor Meissner, November 21, 1897, sermons being delivered in German and English. It was a small brick church, 35x50, and cost about $2,000. The church bell was given by John Wagner, the two Bibles by Benjamin Rohrer and Mrs. Fannie Davidson, the pulpit by William Sadey, the lectern by Rev. R. E. McDaniel, and the altar by Drake's Mills Church. The Sunday School was organized soon after the dedication, with I. M. Kinsinger as the first superintendent. During the pastorate of Rev. E. J. Meissner, German was preached every third Sunday; since that time only English has been used. The pastors were: Rev. E. J. Meissner, 1897-1906; Rev. R. E. McDaniel, Ph.D., 1907-1910; Supplies, 1910-1914; Rev. M. R. Kunkelman, 1914-1918; Rev. J. A. L. Mensch, 1918-1919; Rev. J. A. Beighey, 1919-1920; Rev. F. W. Boyer, 1920-1925; Rev. J. W. Dean, 1925-.

ST. STEPHEN'S EVANGELICAL LUTHERAN CHURCH
ERIE, PA.

The credit for the establishment of St. Stephen's Church belongs to the teachers of St. John's. The steady development of the city to the southeast, as well as the large number of families of St. John's moving into that section, led them to establish a school in Saltman's Hall in 1883. About 150 scholars enrolled in this school within six weeks, and it's promoters began to plan for a chapel. Two lots on East avenue, near 22nd street, were bought for $1,200, and a modest chapel was built for $1,500. The corner stone was laid, March 25, and the chapel dedicated by Doctor G. A. Benze, June 17, 1894. The rapid development of this mission led to the call of Rev. C. T. Benze as the assistant pastor of St. John's, who also served as the pastor of St. Stephen's until August 17, 1909. The congregation was organized by him in 1898, and became a self-sustaining parish in 1906. St. Stephen's received her

charter, February 27, 1905, and was admitted to the Pittsburgh Synod, June 24 of the same year. The petition for the charter was signed by Pastor C. T. Benze, Henry Zink, Henry Maeder, Moses Birk, William May, Fred Garlach, Max Leistner, John Hartleb, Gustave Bengel, F. J. Sapper, Herman Liebau, Gottfried Struchen, William Hoener, Matthew C. Schwarz, Valentine Hausmann, Herman Lambrecht, and Adam Dippel. A parsonage was built for $3,000 in 1903. When Pastor L. O. Benze was installed as the successor of his brother, November 12, 1909, he found the chapel ready to collapse, necessitating the erection of a new church. The pastor drafted the plans and superintended the building of this church in person. Gravel was found in excavating, from which were made the cement blocks used in the construction. It was completed at a cost of $8,000, and dedicated, May 21, 1911. Its churchly appointments are much admired by visiting clergy. St. Stephen's was organized as a German congregation, but the services now alternate between German and English. The pastorates were: Rev. C. T. Benze, 1898-1909; Rev. L. O. Benze, 1909-1926.

GRACE EVANGELICAL LUTHERAN CHURCH ERIE, PA.

This church is the outgrowth of a mission school, established by members of Luther Memorial Church in the northeast section of Erie, November 19, 1893. The first superintendent of this school was Peter Leemhuis, and the first meeting place the Schermerhorn home at 809 E. Seventh street. A lot on the corner of Wayne and Tenth streets was secured in 1894, where a chapel secured from the Episcopalians was set up. The school moved into its new quarters, June 17, 1894, Doctors I. O. Baker and H. W. Roth conducting the formal opening service. It was maintained as a parish mission of Luther Memorial for several

years, holding its sessions in the afternoon. Vespers were conducted by Students C. E. Blethen and Roy G. Catlin during the summers of 1895 and 1896. In 1904 a number of families became interested in the establishment of a congregation, and Rev. Samuel S. Adams preached regularly every Sunday morning during the winter of 1904-1905. Called by Luther Memorial Church, Rev. Franklin E. Strobel became the first regular pastor of the mission after his ordination by the Pittsburgh Synod, June 25, 1905. Pastor Strobel conducted the first communion service for Grace Church, October 1, 1905, when he received the 50 charter members by letter, confirmation and baptism. The first officers were Frederick Bauschard, Merle Gehagen, F. W. Hirt, and George Wagner. The constitution was adopted, October 4, 1905, and the charter obtained, November 20, 1905, after which Luther Memorial conveyed the property free of encumbrance to Grace Church. The chapel was dedicated by Pastor Strobel, June 17, 1906. Under the leadership of Pastor E. L. T. Engers, April 17, 1912, the mission became a self-supporting parish of the Pittsburgh Synod. Doctor G. H. Schnur began his pastorate, June 15, 1918, rallied a much discouraged congregation, and established confidence in the future. A parsonage at 709 E. 11th street was bought and remodelled at a cost of $5,500, and the entire debt discharged. Plans are now being made for the enlargement of the church building, a sketch of which is shown in the insert. The pastors were: Rev. F. E. Strobel, 1905-1910; Rev. J. H. Wannemacher, 1910-1911; Rev. E. L. T. Engers, 1911-1916; Rev. J. A. L. Mensch, 1916-1917; Rev. J. A. Beighey (supply), 1917-1918; Rev. G. H. Schnur, D. D., 1918-.

ST. MATTHEW'S EVAN. LUTHERAN CHURCH ERIE, PA.

The movement toward the organization of this church in the northwestern section of Erie had its origin in the Church Council of St. John's. A mission school was then opened in a rented shop, near the corner of Poplar and Eighth streets, in September of 1901. This school soon enrolled more than 100 children, necessitating larger quarters, and the Baptist chapel, corner of Cascade and Seventh streets, was bought for $3,000 by St. John's, and turned over to St. Matthew's at the same price several years later. This purchase included a building lot, 82x123, a frame chapel and a pastor's residence. The chapel was dedicated by the pastors of St. John's as St. Matthew's Evangelical Lutheran Church, November 10, 1901. For more than three years the school was conducted as a

parish mission of St. John's, and was transferred to St. Matthew's in 1905. The new church received its charter, March 6, 1905, on the petition of the following:

Albert, Philip	Gaekle, Fred	Schurg, Charles
Baumgartner, Jacob	Pflueger, William	Schade, Henry
Beckman, Edward	Raeder, William	Snowman, Henry
Burghart, Henry	Rosanski, Christian	Spanner, Henry
Clemens, F. R.	Rosanski, Martin and Paul	Waha, Henry

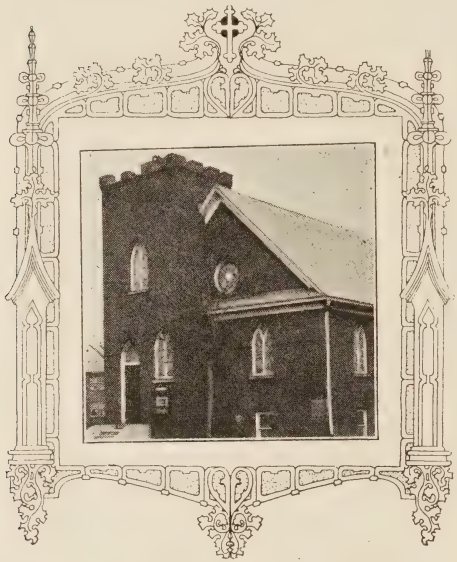
These petitioners did not represent the full strength of the mission, for it enrolled 100 members in 1906. The present constitution was adopted, December 26, 1909. All services were conducted in German at first, but English was introduced within a year, and was used exclusively after 1915. In 1910 the chapel was repaired, and more churchly furnishings installed, at a cost of $900. Choir vestments were adopted in 1916, St. Matthew's being the first of the Erie churches to be thus equipped. After receiving missionary aid from the Pittsburgh Synod, 1905-1915, the church became a self-supporting parish. When Pastor Stremel took charge, June 15, 1921, he found a strong sentiment for the building of a better church. The corner stone of this church was laid, December 10, 1922, and the building dedicated by Pastor Stremel, September 20, 1923. One of the members of St. Matthew's served as the architect, and succeeded in producing one of the most churchly edifices of the city. The chapel was first moved, and connected with the new church set on the front of the lot. It was veneered with stone that had been rejected by the city, the entire cost of the new plant being $66,000. All the churches of the city showed a deep interest in the dedication of this building. The pastors have served in the following order: Rev. J. J. Neudorffer, 1905-1908; Rev. H. F. Gruhn, 1909-1916; Rev. H. B. Ernest, 1917-1921; Rev. A. W. Stremel, 1921-.

CHRIST EVANGELICAL LUTHERAN CHURCH LAWRENCE PARK, ERIE, PA.

The General Electric Company established a large plant here in 1911, and erected a large number of homes for the employees. As early as 1912 some of these homes were occupied by Lutherans. Pastor E. L. T. Engers of Grace Church helped them to organize a Sunday School at 1013 Silliman avenue, October 12, 1912. This school began to grow, so that the place of meeting was changed to the Keim flat and then to the school building. Christ Church was organized with eight members at the home of George DeBell, October 27, 1913, but this meeting was adjourned to the home of Robert Stauffer, November 6, 1913, when the following signed the constitution:

DeBell, George	Hamme, Paul	Krause, Mrs. H. F.
DeBell, Elizabeth	Hamme, Bertha	Remley, Herman
Geigle, Jacob	Hamme, Violet	Remley, Mrs. Herman
Geigle, Mrs. Jacob	Hamme, Margaret	Stauffer, Robert
Geigle, William	Iverson, Emma	Stauffer, Anna
Goodman, Alma	Knight, Mrs. Louis	Thies, John and wife
Gray, John	Koch, Martin	Thomas, Agnes
Gray, Mrs. John	Koch, Michael	Krause, H. F.

The first officers were Robert Stauffer, John Gray, George DeBell, and H. F. Krause. The Erie Church Extension Society then took them under its care, and built a brick church on Silliman avenue for $7,000. The corner stone was laid, November 16, 1913, and the building dedicated by Rev. E. L. T. Engers, acting pastor, May 10, 1914. C. F. Adam of St. Stephen's, Peter Leemhuis of Luther Memorial, and Miss Kate Hirt of Grace were valuable helpers of the mission in the early days. The first regular pastor of the church was Rev. James W. Ramsey. In 1919 a loan of $2,000 was received from the Board of Home Missions and Church Extension, in order to finance the purchase of two additional lots. Their obligation to the Erie Church Extension Society was adjusted during the next year, and the debt has been gradually paid. The work of this congregation is dependent to a large degree upon the business of the General Electric Company. In slack times many of the houses are empty; in good times the town is full of people and the work of the church assumes larger proportions. The membership passed the 100 mark in 1921. The pastors in order were: Rev. E. L. T. Engers,1913-1914;Rev.J.W.Ramsey,1914-1915; Rev. G. E. Swoyer, 1917-1918; Rev. C. A. Dennig, 1918-1920; Rev. J. F. Kelly, 1920-1923; Rev. Samuel Boerstler, 1924-.



HOLY TRINITY ITALIAN EVAN. LUTHERAN CHURCH ERIE, PA.

The large Italian colony of Erie, many of whose people were known to be unchurched, led the Lutheran Mission and

Church Extension Society of Erie to give consideration to its spiritual needs. An agreement was made with the Immigrant's Mission Board of the United Lutheran Church, in which the Lutherans of Erie agreed to build a church for the mission, provided the Board would furnish and sustain the missionaries. A local committee of seventeen men financed the building project. A frame house at 639 W. 17th street was bought for $6,000, and remodelled at an additional cost of $6,000. The first floor was converted into an inviting chapel; the basement was arranged for social work; the second floor was fitted up for welfare and educational work. The educational and welfare department was opened for service, October 19, 1921, when more than 1,000 Italians were present to hear an address by Rev. Giuseppe Buggeli. The chapel was dedicated by the president of the Pittsburgh Synod, October 16, 1921, when the interest was so great that many failed to gain entrance to the building. Holy Trinity Church was organized in this building by Pastor Fortunatto Scarpitti with 20 members, June 4, 1922. The first officers were L. M. DeCecco, Michel Donofrio, Antonio Iannolo, Aurelio Petacchi, and Giuseppe Comi. Twelve of these charter members were confirmed by the missionary. The dedication of this building was notable, in that it was the first Italian Lutheran Church dedicated in America. The Sunday School was organized as soon as the room was available, and enrolled 130 scholars within a few months. The educational, music and sewing classes also proved popular during the winter months. Pastor Sabatino Pasqualoni assisted Pastor Scarpitti in the work of the mission, 1922-1924, and several of the young people of other Lutheran congregations proved helpful workers in successful vacation Bible schools. The Erie colony of Italians numbers 8,000 souls.

MESSIAH EVANGELICAL LUTHERAN CHURCH WESLEYVILLE, PA.

This church owes its beginning to the Lutheran Mission and Church Extension Society of Erie. After Pastor Martin A. Meier of North East had canvassed the town and found twelve Lutheran families, the Sunday Schools of Erie provided a fund of $150 to finance the opening of a mission school. This school was opened, September 29, 1912, under the care of Pastor Meier, who preached for them every alternate Sunday afternoon. Before a church could be organized, many of the most interested families moved away, and attendance at service dwindled to almost nothing. When Pastor C. E. Read accepted

a call to North East, May 7, 1916, nothing was said in the call about the Wesleyville Mission, but he gave it immediate attention, and reorganized the school with eleven members, July 16, 1916. Messiah Church was organized with 20 members by Pastors C. E. Read and C. A. Dennig, September 10, 1916. A lot on the corner of Eastern avenue and Grey street, 80 x 120, was bought for $1,800 in 1917, the Lutherans of Erie rendering generous help. Compelled to vacate their rented hall, the Baptist Church was kindly placed at their disposal. The corner stone of their church was laid by Doctor G. A. Benze, November 28, 1920, and the building dedicated by Pastor C. E. Read, May 8, 1921. It was built of brick and stone, a model of churchly taste, at a cost of $21,000. The success of this venture created such a spirit of enthusiasm in the congregation, that it increased to 105 members within a year. The church is now served in connection with Belle Valley.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH BELLE VALLEY, ERIE COUNTY, PA.

The Rev. J. S. Kleckner, travelling missionary of the Erie Conference, effected the temporary organization of this church in the Grange Hall, July 2, 1922, F. W. Gerlach, J. Guckes, Edward Schrimper, Mrs. L. Werner, and Gertrude Schurz serving as the first officers. The Sunday School was organized at the same time, with Walter Moritz serving as assistant superintendent and secretary. A congregation of 14 members was permanently organized, August 27, 1922, when a constitution was adopted. A charter was secured and the church admitted to the Pittsburgh Synod in 1923. After the resignation of Missionary Kleckner, August 27, 1922, the church was taken under the care of Pastor C. E. Read in connection with Wesleyville Parish.

CHAPTER XV

CHURCHES OF FAYETTE COUNTY

1773-1924

"For thou hast a little strength and hast kept my word".

THE oldest white settlement in Fayette County of which there is authentic record was that of Wendell Brown and his three sons along the Monongahela River in 1751. Three years later came Christopher Gist and his Virginians to Mount Braddock. Christopher Gist was the guide of George Washington, when he made his dangerous visit to the French forts of the upper Allegheny in the winter of 1753. He was a loyal member of the Episcopal Church, and sometimes conducted a service for the Red Men when he journeyed into the Indian country. Eleven families of Virginians settled with him at Mt. Braddock, but all their homes were destroyed by the French and Indians in 1754. The first battles of the French and Indian War, and the first in which George Washington was ever engaged, were fought at Jumonville and Fort Necessity in Fayette County. Many of the early settlers of this county took up their lands under the laws of Virginia, not only because it was cheaper, but also because they believed it rightly belonged to that state. Many serious land disputes took place before the border line was finally determined. Rev. Jospeh Doddridge gives 1772 as the year of the first settlements of the Scotch-Irish, but it is well known that there were a number of Germans in German Township as early as 1769, who built a log church in 1773. Some of the leading families of Fayette County have sprung from this early German stock. The oldest church in the county is Great Bethel Baptist Church of Uniontown, founded by Henry Crosby, November 7, 1770, but Jacobs Lutheran Church is second. In recent years the development of the coal fields of the county have brought tens of thousands of foreigners here, eighty per cent of whom are Roman Catholics. The number of Lutherans in Fayette County has never been large, but their number is steadily increasing. They now have eight churches, with 2,117 confirmed members, connected with the Pittsburgh Synod, and two independent Slovak churches with 500 members.

JACOBS EVANGELICAL LUTHERAN CHURCH GERMAN TOWNSHIP, FAYETTE COUNTY, PA.

This is one of the most venerable churches of the Pittsburgh Synod. Doctor Passavant believed it to be the oldest Lutheran Church west of the mountains; and published a sketch of it under that title in THE MISSIONARY, July 3, 1856. Zion Church of the Harold's settlement, however, has records that antedate the oldest records of Jacobs Church by more than a year, so that if Jacobs Church is older it has yet to be proven. It is known that some of the founders of this congregation settled in the county as early as 1769, and that a substantial log church was erected, which was held as the joint property of the Lutherans and Reformed in 1773. An old German document, now in the archives of the Pittsburgh Synod, attests this important fact. The following is a free translation:

31st of July, 1773.

"The condition of this agreement concerning the Reformed congregation is that the Lutheran congregation shall have as much right to the church as the Reformed congregation. If the congregation should become too strong, and should a dispute arise, then both congregations must build another church in the same form as this, and our Reformed congregation binds itself for 50 pounds Pennsylvania current money, and no minister shall come into the churches to preach unless he has good testimony that he has been ordained by other ministers. Which we acknowledge with our hands."

John Ertman, Jacob Reich, Casper Bohner.

All other church documents and records earlier than 1792 have been lost, and local tradition is generally vague and untrustworthy. It is safe to assume that there must have been a Lutheran organization here, July 31, 1773, or the above agreement would have been meaningless. It must be remembered that an organization of 1773 would have been very different from an organization of 1919. If the men of a settlement assembled and appointed three Lutherans and three Reformed as overseers, with one of

them acting as treasurer, that would be sufficient. It is likely that this was the simple form of the original organization in Jacobs, and that the three names subscribed to the above document are those of the three Reformed trustees. Their first church was never dedicated for the reason that there was no minister near to conduct such a service. They built this church for both educational and religious purposes, and were accustomed to gather here for devotional services on the Lord's Day. When Father Trautman was near to the close of his life, he was asked why they would build a church when they had no pastor, and his answer was: "Well, we could go to the House of God every Sunday, hear the teacher read a sermon and listen to Barbara Brandenberg sing." Their eagerness to secure a pastor is seen in the fact that the first petition from western Pennsylvania to the Ministerium of Pennsylvania for a minister came from these people in 1781. The record says: "These congregations are situated toward Pittsburgh; Redstone is the chief place. They own 300 acres of good land, but they need a man who is strong and can ride much, for they are scattered." Title to their land was secured in a remarkable way, as described in the autobiography of their first pastor.

[1]"They borrowed the money from Martin Mason, who was taken captive in the time of General Braddock's defeat at Fort Pitt (now Pittsburgh) by the Indians, while on his way to carry provisions to his father in the army, and who was sold to a French general for a bottle of gin in A. D. 1755, and was taken to Canada, and when grown up returned to his native land and brought this piece of gold with him, and lent it to the congregation to pay for the land, and became and lived a devoted Christian and member of that Lutheran Church." The warrant for this land was dated, February 2, 1786, and the patent issued July 22, 1794. The trustees named in the patent were Michael Franks, Nicholas Pock, John Mason, John Hartman, Nicholas Everly, and Joseph Yeager. The tract contained 117¾ acres, on which a church had been built several years in advance of the warrant of survey. It is said that the first person buried in the grave yard was a child, who died in the block house on the Emery farm during the course of an Indian uprising. Barbara Brandenberg made a coffin out of rough slabs, and dug a grave with her own hands, the men of the settlement being away from home. This grave is probably as old as the first church. Rev. W. F. Ulery says of this old log church:

[2]"This house stood some distance east of the present church, and served as a place of worship for a number of years. Later

1—Autobiography of Rev. Johannes Stauch, Gettysburg Historical Library.
2—History of the Southern Conference, W. F. Ulery, page 85.

a second church was built, which stood in the old grave yard a few rods west of the present church. It was built of hewn logs, and had a somewhat better plan and finish than the first church. It had a gallery like the old church at Harold's, an altar and wine-glass pulpit, but was otherwise plain in all its appointments. In this house the fathers of our church in German Township worshipped for many years. It was repaired in later years, and much improved on its original plan and finish by putting in new seats and windows. It stood for a number of years after the first brick church had been built, and was not removed until 1853."

In this humble building the fathers worshipped for many years. While this part of the country was less exposed to Indian forays than that beyond the Monongahela, they often carried their guns with them to church. A block house fort was built on the Emery farm near the church, where many anxious hours were spent. Their most trusted scout was "Big Jake Deffenbach", who kept them well informed in times of danger. The coming of Philip Schmidt to York Run in 1769, for the expressed purpose of being near to a German church, seems to suggest that there may have been a considerable number of Germans in the settlement at that early day. For seventeen years after the building of their log church, however, their only church services were those conducted by their schoolmasters. Their first pastor was a layman of the Virginia glades, whose coming was like a visitation from heaven. After serving them for two years, 1791-1793, he was given a catechist's license by the Ministerium of Pennsylvania. In 1794 the same body gave him a candidate's license to preach at "Salem, Morgantown, Redstone and still farther west". The still farther west of this license was regarded by Pastor Stauch as his call to minister to the scattered Germans of the frontier; and he made a number of missionary trips to Kentucky and Ohio for this purpose. He had ten regular appointments in Pennsylvania. Losing his wife soon after beginning his pastorate in Jacobs Church, he lived alone with his faithful horse for a period of three years. The Trautman family baked and washed for him, and evidently did it well, for Katherine Trautman became his wife in 1796. On May 11, 1795, he opened the first record of Jacobs Church, prefacing the same with the following German couplet:

"Den Anfang, Mittel und Ende,
Ach Herr, zum besten wende.
Damit zu deiner Ehre,
Dein Reich sich hier vermehre."

At this time the congregation had about one hundred members, who pledged $125 for services every two weeks. His first

Church Council was composed of John Hahn, Philip Bauman, George Trautman, and Peter Walford, acting for the Lutherans, and Marcus Oster, Jacob Oster, and Nicholas Fass, acting for the Reformed. John Oeverdorf and John Brogman acted as almstakers. The work of the parish prospered until October 29, 1803, when two ministers named Eddinger and Pfremer were permitted to hold protracted meetings in the church, which resulted in such excesses of emotionalism that many people were deeply offended. During these meetings some of the members of the congregation fell into a trance, and the simple hearted pastor was sorely puzzled. He didn't know whether this power was of the Lord or not. While he hesitated, two factions were created, and the pastor was compelled to take sides. His opponents then secured the services of a man named Kiedelbach, who held competitive services in private homes. Failing to accomplish much by this method of work, they preferred charges against the pastor to the Ministerium of Pennsylvania, but that body did not consider them worthy of attention. The opposition continued in the congregation, however, and Pastor Stauch held his last communion service in Jacobs Church, August 31, 1806, and removed to Ohio. During his pastorate 489 were baptized and 73 confirmed. His successor was Rev. Johann Karl Rebenach, who was not acknowledged as a Lutheran minister by the Ministerium of Pennsylvania until 1816. After a pastorate of two years he removed to Martinsburg, West Virginia. At the request of some of the members of the church, he copied into the church record the statement that had been adopted by the fathers of Jacobs Church in 1790. This statement reads as follows:

TO GOD ALONE THE GLORY

3* "We, the undersigned members of the Evangelical Lutheran and Reformed congregations of German Township, Fayette County, Pennsylvania, hereby unanimously confess that, because God is a God of order, without which no church can be conducted and sustained, we with one accord accept the following rules and articles as a bond of that love and unity, which is the adornment of a Christian congregation, namely:

That both congregations, Lutheran and Reformed, have the same right and liberty to hold services and contribute equally toward the building and support of the church, and the same right to vote for the election of preachers, etc.

Furthermore, it is considered necessary that from each side at least two deacons or almstakers should be elected every two years, whose duty it shall be to gather the alms and offerings, to assist the preacher in proper things, and to help him in doing good.

Furthermore, it is considered necessary that from both sides at least four elders shall be elected, who shall constitute the Church Council, to whom the deacons of the church shall render an account every year, and whose duty shall be to adjust and settle all quarrels.

3—See Jacobs Church Record in the archives of the Pittsburgh Synod.

Furthermore, it is considered necessary that from each side or congregation a trustee shall be elected to whom all alms or offerings which come in from time to time shall be handed.

Furthermore, it is considered necessary that the elders and trustees be authorized to oversee the necessary repairing of the church. It is ordered that an account of all receipts and expenses shall be rendered every year to the satisfaction of the congregation.

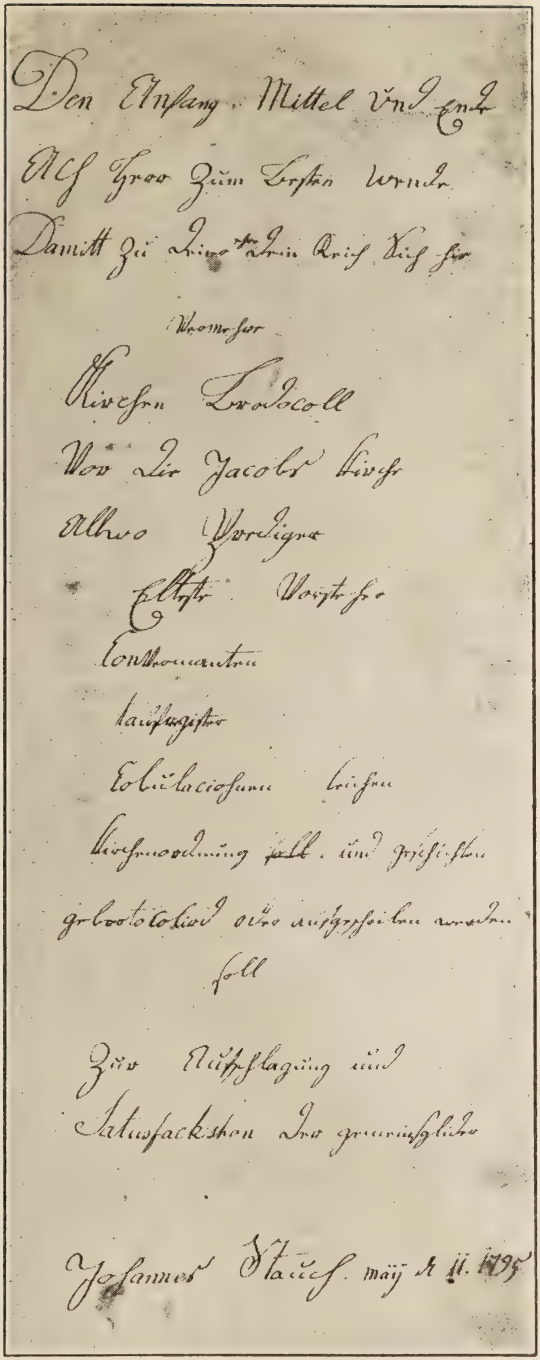
Furthermore, it is unanimously resolved, since all public wrong is a blot upon a Christian congregation, and it is the command of Christ and his apostles that they who do such things shall not be allowed to remain in the congregation, and since it is the apostles command that he who sins openly shall be openly rebuked, he who lives in open sin and shame shall not be allowed to remain a member of our congregation, unless he abstains from all wrongdoing and promises amendment; otherwise he shall be excluded from all pastoral service.

Furthermore, it is unanimously resolved, that the preacher shall be elected by the whole congregation, and no one shall preach in this church without a good testimonial that he is a regularly called teacher. It shall be the duty of the preachers of this congregation to lead an orderly and blameless life, giving no offense, and administering the sacrament according to the institution and command of Christ; to earnestly preach, admonish and rebuke without respect of persons; to teach the young; and make no needless demands upon the congregation. So long as the preachers discharge their duties faithfully, they shall receive salary and support from the congregation, according to the apostles teaching. 'They that preach the gospel shall live of the gospel.'

Witness our hands and seal this Tenth Sunday after Trinity, 1790."

John Hahn	Johannes Oeverdorf	Henry Core
Philip Bauman	Valedia Oeverdorf	Henry Baritzman
Johannes Maurer	Jacob Oster	Jacob Frank
Gottfried Noll	Andreas Herzog	Reinhard Puntstein
M. Oster	Heinrich Schmidt	Mattias Bistel
H. Everle	Johannes Viengemeinte	Michael Frank
Joseph Jaeger	Johann Georg Derr	Francis Fast
Johannes Ermann	Nicholas Schmidt	Nicklas Fast

It will be noted that this statement was adopted in 1790, one year before Pastor Stauch entered the field, so that it is a mistake to say that the congregation was organized by him. The evidences indicate that the congregation was self-organized as early as 1773, and perhaps even earlier. After the resignation of Pastor Rebenach, the congregation turned to Rev. G. Heinrich Weygandt, who served them from 1809 to 1829. His successor was Rev. John Brown, who ministered to them from 1829 to 1838, living for a time at Monongahela, then at McCullough's Store, and finally at Masontown, Pa. He was not a man of such robust strength as Pastor Weygandt, and was not able to serve all the churches that constituted the parish of his predecessor. Often he found it difficult to meet his limited engagements, and Jacobs Church was sometimes reported vacant during this period. The next pastor was Rev. Charles Rees, whose entries in the church record date from April 25, 1840, to September 29, 1841. This was a trying period for the congregation, and they sorely missed the leadership of Pastors Weygandt and Brown. Separation from the Reformed caused much trouble.



TITLE PAGE, JACOBS CHURCH RECORD, 1795

[4]"A meeting was called on October 2, 1842, when it was found that the Reformed part of the council had been reduced to one member, Jacob Dieffenbach, who, on behalf of the Reformed congregation, relinquished all claim on the farm, etc., to the Lutheran congregation, to be used for the support of the minister, but it was provided that the Reformed still have the right to build up a congregation, if able to do so, and should be entitled to their interest to the church. On November 18, 1843, at a congregational meeting, a resolution was passed to petition the court to grant a charter to Jacobs Church. At the February term of court, 1844, a charter was granted, and afterwards adopted by the congregation. The first election was held under the new charter, July 1, 1844. In 1836 Rev. Abraham Weills come to Washington County, and served several churches of the large parish of Pastor Weygandt at different times until 1868. When he first came to Pennsylvania, Jacobs was still under the care of Pastor John Brown. Not until after the pastorate of Rev. Charles Rees, 1840-1841, did the congregation turn to him for their supply. Serving as a supply for several years, he was elected as regular pastor in 1847, and continued as such until 1851. His successor was Rev. J. K. Melhorn, whose pastorate extended from June 27, 1852, to June 30, 1865. During these thirteen years he was compelled to travel 5,000 miles annually in order to meet his appointments, and the greater part was done on horseback. He paid more attention to church records than some of his predecessors, and it is therefore possible to note that he baptized 60 children, conducted 74 funerals, and added 175 persons to the communing membership. The following persons constituted the membership at the beginning of his pastorate:

Blackford, Rebecca
Blackford, Elizabeth
Bowers, Jacob
Bowers, Lydia
Brown, Rebecca
Burriff, Sarah
Coffman, Andrew (2)
Coffman, Elizabeth
Coffman, M. M.
Coffman, Mary
Coffman, Sarah J.
Crow, Michael, (2)
Crow, Mary M.
Defenbaugh, Anthony
Defenbaugh, Henry
Defenbaugh, Susan
Defenbaugh, Sarah
Emery, William
Emery, Margaret
Emery, John
Emery, Susan
Everly, Jacob
Everly, Mary
Fast, Jacob
Fast, Mary Ann
Fast, Francis
Fast, C. E.
Fast, Anemila
Fast, Nancy
First, Ann
Franks, Emily Jane
Grove, Mary
Henderson, Eliza Ann
Hunsacker, Henry
Lawrence, Philip
Lawrence, Martha
Low, Jonathan
Low, Mary
Newcomer, Mary Ann
Poundstone, George
Poundstone, Destimona
Poundstone, Philip
Poundstone, Jesse
Poundstone, Eliza
Poundstone, Elizabeth
Ramsey, Catherine
Rider, Sarah
Rider, Nancy Ann
Rider, Hannah
Rider, Michael
Riffel, Jacob
Riffel, M. M.
Riffel, Martha
Riffel, Joseph
Smith, Hannah
Smith, Mary and Sarah
Tarr, Henry
Tarr, Mary
Tarr, Charlotte
Wooderd, Joseph
Wooderd, Eliza
Wooderd, Susanna
Yonson, Barbara Ann

The church in which Pastor Melhorn preached was built of brick, 42 x 50, and dedicated by Pastor Abraham Weills in

4—History of the Southern Conference, W. F. Ulery, page 90.

June, 1847. The entire cost was $1,277, but much labor and material were donated. Thirty-three years later this church was enlarged and remodelled at a cost of $2,500, and rededicated by Pastor W. O. Wilson, January 20, 1882. The parsonage was erected during the pastorate of Rev. Melhorn. A new constitution was adopted in June, 1854, which established the congregation for the first time on a firm Lutheran basis. The greater part of the Reformed element had either been absorbed by the Lutherans, or had entered the Presbyterian Church on the hill above McClellandtown. The preamble of this constitution reads as follows:

"Whereas, The German Reformed congregation in this vicinity is extinct, and therefore cannot be an integral part of the congregation worshipping in Jacobs Church, and

"Whereas, We, the Evangelical Lutheran congregation, desire to increase our church officers and make a few other changes in minor matters, therefore

"Resolved, That we, the said Evangelical Lutheran congregation of Jacobs Church adopt the following formula for our government."

In 1878 ten more acres of the church land adjoining the old cemetery was laid out in lots and sold to the members of the congregation for a nominal price. Many are the graves, marked and unmarked, found in the two old cemeteries, some of which are now more than 150 years old. The coal under the church farm was sold during the pastorate of Rev. Samuel Stouffer, and $7,300 of the purchase money was placed on interest. This interest was used in meeting current expenses. Soon after this sale two gas wells were drilled, yielding an annual income of $500 for some time. The gas wells ceased to produce in 1919, and much of the coal money was lost through the failure of J. V. Thompson, so that the church was weakened rather than strengthened by the use of this unearned increment. The following pastors have served this venerable congregation: Rev. Johannes Stauch, 1791-1806; Rev. Johann Karl Rebenach, 1806-1808; Rev. G. Heinrich Weygandt, 1809-1829; Rev. John Brown, 1829-1838; Rev. Charles Rees, 1840-1841; Rev. Abraham Weills, 1841-1851; Rev. J. K. Melhorn, 1852-1865; Rev. Henry Acker, 1866-1873; Rev. W. O. Wilson, D. D., 1873-1885; Rev. John Nichols, 1885-1886; Rev. J. H. Ritter, 1886-1887; Rev. G. D. Gross, 1888-1891; Rev. J. A. Boord, 1891-1894; Rev. Samuel Stouffer, 1894-1902; Rev. D. D. Miller, 1902-1917; Rev. C. L. Hunt, 1918-1923; Rev. M. L. Peter, 1923-.

GOOD HOPE EVANGELICAL LUTHERAN CHURCH INDIAN HEAD, PA.

This church has always been closely related to the churches of Westmoreland, but is located in the extreme

northeastern section of Fayette County. It is one of the venerable congregations of the Pittsburgh Synod, having baptismal records dating back to 1788. When the church was organized is not definitely known, but on October 5, 1788, nine children were baptized by some visiting Reformed or Lutheran pastor, and this may reasonably be accepted as the date of organization, since baptisms are recorded at regular periods after that time. If the organization was effected by a Reformed pastor, it was by Rev. J. W. Weber; if it was effected by a Lutheran pastor, it must have been Rev. Anton Ulrich Lutge, since he was the only Evangelical Lutheran pastor in western Pennsylvania at the time. After the year 1791 Rev. Johannes Stauch and Rev. John Michael Steck gave the congregation such attention as their large parishes would permit. The first church was built of logs, and usually called Back Creek Church because of its location. It is believed that this old log church was dedicated by Pastors Stauch, Steck, and Weber, August 23, 1795, when the two Lutheran pastors administered the sacrament to forty communicants, and the Reformed pastor to twenty. The Lutheran communicants on this occasion were:

Assmann, Christian
Bansse, Ludwig
Bansse, Anna Maria
Bosert, Christian
Bruekmann, Philip
Bruekmann, Elizabetha
Bucher, Peter
Dombalt, Christina
Ehrnfried, Saliy
Ehrnfried Anna M.
Hee, (Hay) Ludwig
Hee, (Hay) Abraham
Hee, (Hay) Elizabetha
Heintz, Jacob
Hermann, Friedrich
Hermann, Catharina
Hermann, Barbara
Kern, Matheus
Kraft, Abraham
Looser, Christoph
Looser, Eva Elizabetha
Looser, Anna Barbara
Meeder, Frederick
Narriks, Jacob
Rau, George
Rau, Catharina
Roescheberger, Conrath
Roescheberger, Anna M.
Schaeffer, Dorothea
Schneider, Simon
Senft, Christian
Senft, Catharina
Senft, Susanna
Stauch, Jacob
Stauch, Catharina
Straeher, Peter
Straeher, Catharina
VanCastell, G. B. Ulrich
Wolf George and Anna

The family names of the Reformed communicants were: Schaffer, Christ, Hoffheins, Schlater, Berkey, Ebling, Harbach, Schneider, Meeder, Narriks, and Hoh. In the course of time, the Reformed were gradually absorbed by the Lutherans, so that the last recorded Reformed communion was conducted by Pastor Voigt, May 31, 1857. The first church property consisted of a farm of thirty-eight acres, donated by Peter Bucher and Andrew Traff. In 1881 the Lutherans sold their interest in this farm to Samuel Eicher, and applied the proceeds to the building of a new church, half a mile distant, on land donated by S. H. Sparks. The corner stone of this second church was laid by Pastor David Earhart, June 24, 1882; and the building was dedicated by the same pastor, May 20, 1883. It was built of frame, 32x48, and cost about $1,400. Lying directly across the Laurel Ridge from the strong Lutheran settlements of Somerset County, the church was regularly served by the Bakersville pastors for a number years.

Rev. Johann Friedrich Wilhelm Lange, a licensed candidate of the Ministerium of Pennsylvania, living in Berlin, Pa., served the congregation from 1797 to 1811, when the Ministerium refused to renew his license because of serious charges against his moral character. From 1814 to 1825 the congregation was supplied by Pastors Johann Karl Rebenach of Johnstown and John M. Steck of Greensburg. When Rev. Jonas Mechling became pastor of Donegal, he accepted the care of this congregation, and his first recorded communion service was held, July 6, 1828, when thirteen persons communed. This weakness of the congregation was due to its isolated position, making it impossible for the pastors to give it more than an occasional service, and also to the intense revival spirit that has always been characteristic of the religious life of the Indian Creek Valley. Some of the strongest Lutheran and Reformed families of the valley were swept away by this tidal wave of emotionalism. When Pastor Mechling resigned in 1848, the number of his regular communicants had been increased to twenty-eight. During the latter part of his pastorate he introduced a certain amount of English preaching, but not enough to satisfy the demands; and his successor, Pastor J. J. Sutter, remained in the field but a year because the people regarded him as too German. In the early part of 1850 Rev. J. R. Focht took charge of the congregation, and did a good work by the introduction of an English constitution and the holding of meetings that counteracted the revivalism of the valley. Under his ministry the membership of the church was increased to fifty. In more recent years the congregation has lost heavily by the removal of some of its best families, but a remnant remains, true and loyal to the faith of their fathers. The following may be accepted as a fairly accurate list of the pastorates: Rev. Anton Ulrich Lutge, 1788-1791; Rev. John M. Steck and Rev. Johannes Stauch, (supplies) 1791-1796; Rev. J. F. W. Lange, 1797-1811; Rev. J. K. Rebenach and Rev. John M. Steck, (supplies) 1814-1825; Rev. Jonas Mechling, 1825-1848; Rev. J. J. Sutter, 1848-1849; Rev. William Uhl, 1849; Rev. J. R. Focht, 1850-1853; Rev. W. H. Wynn, 1854-1856; Rev. George Gaumer, 1856-1868; Rev. J. S. Fink (supply), 1868; Rev. John Welfley, 1869-1875; Rev. David Earhart, 1876-1882; Supplies, 1882-1885; Rev. R. G. Rosenbaum, 1885-1888; Rev. Samuel Stouffer, 1888-1894; Rev. J. H. Kline, 1894-1895; Rev. J. A. Boord, 1895-1898; Rev. D. W. Michael, 1898-1901; Rev. J. O. Glenn, 1901-1905; Rev. Jesse Dunn, 1905-1908; Rev. D. L. Miller, 1909-1913; Rev. Jesse Dunn (second term), 1913-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH MORRIS CROSS ROADS, PA.

In early years all Lutheran families of this vicinity attended services at Jacobs Church. With the coming of Rev. J. K. Melhorn in 1852, a movement was started looking to the organization of a local congregation. The erection of a house of worship was undertaken first, and the church was dedicated as St. John's, August 27, 1854. It was a plain brick building, 36x50, costing but $1,200, but it has met the needs of the community for more than sixty years. Since Pastor Melhorn was a member of the Ohio Synod at the time, the dedicatory sermon was preached by Doctor Emanuel Greenawald. A congregation of twenty members was organized, June 14, 1856, and a charter obtained in the same year. The first constitution was not adopted until June 11, 1859, when a Church Council was elected, consisting of M. B. Baker, Conrad A. Emery, Joseph Bowers, George Baker, and Joseph Lyons. Pastor Melhorn did faithful work, preaching every two weeks in all kinds of weather, and was able to report a communing membership of 61 at the time of his resignation, June 1, 1865. Another long pastorate was that of Doctor W. O. Wilson, who served them at two different periods, 1873-1885, and 1886-1892. In 1881, during his first pastorate, five acres were purchased from J. A. Lyons for $600, which were laid out as a cemetery. The church charter was then amended so as to enable the church officers to manage this cemetery. In 1886 St. John's was made a part of the Cheat River Mission of the Pittsburgh Synod. As the Cheat River missionary, Doctor Wilson began the work which issued in the organization of St. Paul's Church of Morgantown and Trinity Church of Cheat Haven. After his resignation in 1892 he still supplied St. John's Church as desired.

[5]In June, 1897, Mr. C. E. Dozer of Mount Airy Seminary, Philadelphia, supplied St. John's in connection with the Cheat Haven Mision, which Rev. Doctor Wilson had organized in 1894. Mr. Dozer served for three months. During the time he had charge, a resolution was adopted looking to the union of St. John's and Cheat Haven as one congregation, but this action was afterwards rescinded. This latter action was the cause of the withdrawal of the members of St. John's living in and near Cheat Haven, and led to their uniting with Trinity Evangelical Lutheran Church of that place."

Pastor Ira M. Wallace served St. John's in connection with Morgantown, 1897-1900, during which the church was

5—Ulery's History of the Southern Conference, page 247.

reorganized. After his resignation the congregation was supplied for a time by Pastor Melhorn. Since 1903 the congregation has been under the care of the pastors of Jacobs Church, but the limited number of members remaining has made it difficult to sustain interest. The pastors in their order were: Rev. J. K. Melhorn, 1856-1865; Rev. Henry Acker, 1866-1873; Rev. W. O. Wilson, D.D., 1873-1892; Supplies, 1892-1897; Rev. I. M. Wallace, Ph.D., 1897-1900; Rev. J. K. Melhorn (supply), 1901-1902; Rev. D. D. Miller, 1903-1910; Rev. J. A. Boord, 1910-1913; Rev. D. D. Miller (second term), 1914-1917; Rev C. L. Hunt, 1918-1923; Rev. M. L. Peter, 1923-.

CHRIST EVANGELICAL LUTHERAN CHURCH CHALK HILL, PA.

Soon after Rev. A. H. Waters became superintendent of the Jumonville Orphanage, he was urged by John Menhart of Chalk Hill to hold services in that community. He accepted the invitation and preached in the school house for several years, accepting no support save the offerings of the people. The congregation was regularly organized in 1875. With the exception of occasional supplies the only pastors of this congregation for the first 36 years were Pastor A. H. Waters and Pastor John A. Waters. Three acres of ground were purchased for a cemetery in 1894, and here Pastor John A Waters was buried, October 20, 1922. After the purchase of the burial ground, a small frame church was built at a cost of $1,500. The corner stone was laid, July 14, 1895, and the church dedicated, October 11, 1895. This church must not be confused with Zion Church of Jumonville, which was organized by Pastor Asa H. Waters, April 16, 1881, and served by him and Pastor J. A. Waters until the closing of the orphanage in 1911. Under the devoted care of the first pastors, Christ Church of Chalk Hill became a congregation of 84 members. After the resignation of Pastor John A. Waters the church was served for three years by Pastor J. A. Boord as a part of the large and unwieldy Westmoreland-Fayette Parish. Since 1914 services have been held every two weeks in the afternoon by the pastors of St. Paul's Church, Uniontown. The congregation was incorporated in 1895, and admitted to the Pittsburgh Synod in 1896. The pastorates were the following: Rev. A. H. Waters, 1875-1885; Rev. J. A. Waters, 1885-1911; Rev. J. A. Boord, 1911-1914; Rev. J. A. Yount, 1914-1917; Rev. R. H. Williams, 1917-1920; Rev. H. H. Will, 1920-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH CONNELLSVILLE, PA.

Zachariah Connell, founder of this city, came to this community in 1770, but no Lutheran Church was established here until more than a century later. The reason for this is that the original population was either English or Scotch-Irish, and few Germans made it their home. Now and then a Lutheran family from Somerset County would move into the town, but never in such numbers as to warrant the organization of a church. About the year 1870 a number of Germans came from West Newton to Connellsville, seeking employment in the B. & O. shops. Their pastor in West Newton was Rev. H. J. H. Lemcke, who organized them into a congregation in November, 1871. Among the original members were Jacob Siller, John Hetzel, Sr., Conrad Otto, Henry Meister, Christian Schneider, Jacob Scheibel, and John Wilhelm. The first services were held in Odd Fellows Hall, but this soon proved unsatisfactory, and the old stone church of the Disciples on South alley was bought for $3,000 and fitted up as a place of worship. The date of rededication is not given in the synodical record, but the congregation was admitted to the Pittsburgh Synod in 1872. Pastor Lemcke served the congregation in connection with West Newton, 1871-1877, and Pastor Philip Doerr rendered similar service, 1878-1881, after which St. John's called a pastor of her own. The first pastor under the new arrangement was Rev. W. A. C. Mueller, who served from 1881 to 1884, building up a congregation of 229 members and sustaining a vigorous English Sunday School. During the pastorate of Rev. C. F. Tiemann large numbers of German coal miners came into the coke region, and the congregation increased to 400 members. It was during this time that the English element of the congregation withdrew and formed Trinity Church. The next pastors were Rev. G. A. Firgau, 1889-1892, and Rev. Philip Lamerdin, 1893-1894. The last named is remembered in the community as the pastor of the exodus. He began his work at a time of serious labor trouble, and, in the hope of bettering the condition of his people, led a colony into the woods of Wisconsin. The colonists found little but labor and privation in their new homes, and nearly all returned to the coke region in less than two years. The next pastors were Rev. Ludwig O. Hammer, 1894-1897, and Rev. G. L. Lohman, 1897-1904. Pastor Lohman was a vigorous leader, and soon persuaded the people to rebuild their church. This was done in such a manner that the stone walls of the old church may yet be seen on the east and west sides. A new front was built, with a high tower, and the interior

was changed to conform to Lutheran usage. The corner stone of this new church was laid, September 4, 1901, and the completed building dedicated by Pastor Lohman, August, 1902. The cost of this improvement was about $15,000, a large part of which was raised during the pastorate of Rev. George Dietz. Surmounting the tower is a large electric cross, which can be seen from quite a distance at night. In the early history of the congregation a parsonage was secured in East Crawford Avenue, but this was sold to Jacob Brickmann and the parsonage adjoining the church secured. Services are conducted every Sunday morning in German, and are attended by people from many towns in the northern end of the county. The confirmed membership in 1923 was 498, and the property valued at $14,000. The pastors in consecutive order were: Rev. H. J. H. Lemcke, 1871-1877; Rev. Philip Doerr, 1878-1881; Rev. W. A. C. Mueller, 1881-1884; Rev. C. F. Tiemann, 1884-1889; Rev. G. A. Firgau, 1889-1892; Rev. Philip Lamerdin, 1893-1894; Rev. L. O. Hammer, 1894-1897; Rev. G. L. Lohman, 1897-1904; Rev. George Dietz, 1905-.

TRINITY EVANGELICAL LUTHERAN CHURCH CONNELLSVILLE, PA.

The beginnings of Trinity Church are traceable to the vigorous English Sunday School, connected with St. John's Church during the first ten years of her history. Many Connellsville children, regardless of the church affiliations of their parents, attended this school, and not a few of them in later years became members of the Lutheran Church. During the same period English services were held in St. John's every alternate Sunday evening; these were attended by English Lutherans, who moved to Connellsville from the neighboring counties of Somerset and Westmoreland. This arrangement con-

tinued until 1884, when the more conservative Germans began to object to the prominence given to English work, and this naturally resulted in the withdrawal of the entire English element and the organization of Trinity Church. The leader of these English Lutherans was B. F. Boyts, who invited the people to meet in his Peach street home, where a letter to the president of the Somerset Conference of the Alleghany Synod was written, asking for help in the organization of a church. Pastor J. F. Shearer of Somerset was sent in response to their request, and a congregation was organized by him in a vacant store room on North Pittsburgh street, September 16, 1884, which was named Trinity in honor of the church served by the founder. The first church officers were B. F. Boyts, W. E. Boyts, Henry Brumgard, and Solomon W. Frye. B. F. Boyts was elected treasurer ,and continued to fill that office until the day of his death in 1911, serving with a fidelity that earned for him the confidence and affection of the entire congregation. No bill was ever presented without being promptly paid, even though the treasurer had to advance hundreds of dollars from his own purse. Older members of Trinity have told how Mr. Boyts would take his broom under his arm and go to the store room, where he would sweep and clean the place for worship and then invite the children of the street to attend his Sunday School. This remarkable man had a conviction that all action by the congregation should be unanimous, and this principle was never violated during his 27 years in Trinity. While only nine persons signed the petition for a charter, at least a score of others were interested in the establishment of the congregation from the beginning. The congregation was admitted to the Alleghany Synod, and was not transferred to the Pittsburgh Synod until 1891. Mission aid was generously given by the General Synod Board until self-support was reached, May 27, 1900. The site of the first church building was on East Apple street, where the Pennsylvania freight station now stands. It was bought from J. R. Balsley for $3,700. Here a brick church was erected at a cost of $9,153, but only the chapel was finished. This chapel was dedicated by Pastor L. L. Sieber, March 6, 1887, but a debt of $7,711 remained to vex the congregation for many years. All sorts of devices were employed by the mission to raise money, and the last of the debt was not paid until 1905. The second pastor of the mission was Doctor Upton A. Hankey, who endeared himself greatly to the congregation, but was finally compelled to resign because of ill health. The third pastor was Doctor Ellis B. Burgess, who came to Connellsville on Decoration Day of 1895. His first concern was not the debt but the unfinished church. A fund of $4,085 was quickly raised, and the completed church was dedicated, December 8, 1895. Andrew

Carnegie gave the pastor the privilege of selecting any pipe organ that he considered suitable for the church; and the privilege was used but not abused. With the new equipment the intensive work of building up a congregation was then carefully organized. The chief stress was laid upon the spiritual interests of the children of Trinity; and the cradle roll of the Sunday School sometimes numbered as many as 186, every one of whom was a baptized Lutheran. This work among the children meant a growing Sunday School, which for several years was the largest and best organized in Fayette County. The catechetical classes were uniformly large; and the congregation increased to more than one thousand members in 1919. The increasing membership soon demanded a larger church; and the decision was made to buy a new site and build a large church of native stone. This decision was reached unanimously, for the congregation had an unbroken rule that there must be no negative votes upon any question. A lot on the corner of East Fairview and Carnegie avenues was bought for $12,500; and here a large stone church was built at a cost of $75,000. The corner stone was laid, July 3, 1910, and the church dedicated, September 10, 1911. One of the features of the church is its resurrection chancel, admired by many; another is the massive corner tower, equipped with the H. C. Frick chimes, containing 19,000 pounds of bronze. These chimes are said to be the finest Lutheran chimes in America. The old Apple street property was sold for $10,000, and the debt reduced to $15,000 in 1918. After the resignation of the pastor, January 1, 1920, a parsonage on East Patterson avenue was bought for $6,500, and the two properties in the rear of the church for $5,600, but all this added debt as well as the old debt was paid during the pastorate of Dr. W. H. Hetrick. The financial successes of Trinity during the last five years have revealed her great strength and given promise of greater achievements to come. The pastorates in their order have been as follows: Rev. L. L. Sieber, D. D., 1884-1890; Rev. U. A. Hankey, D. D., 1890-1894; Rev. E. B. Burgess, D. D., 1895-1920; Rev. W. H. Hetrick, D. D., 1920-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH UNIONTOWN, PA.

When Rev. Asa H. Waters moved to Uniontown in 1866, in order to open the Jumonville Orphanage, he knew of only one other Lutheran family in the town—that of Michael D. Baker. These two men agreed that a Lutheran Church should be organized as soon as a proper nucleus could be secured. With this end in view Rev. Waters bought a lot on North Gallatin avenue for $1,500, and held it in trust for a church. A commit-

tee of the Southern Conference, Rev. J. A. Boord and G. W. Brawner, canvassed the town in 1884 and learned that there were at least 17 Lutherans ready to enter an organization. Occasional services were held for them by Rev. Asa H. Waters, and the Pittsburgh Synod agreed to extend missionary aid. In the meantime, Pastor L. L. Sieber of Connellsville, hearing that there were General Synod Lutherans in Uniontown who wanted a church, visited the field and held services. The question of synodical relations was finally settled by the people, who voted by a small majority to form an organization in connection with the General Council. This organization was effected with 41 members, December 18, 1885. The first officers were G. W. Brawner, Henry Lape, J. Harry Johnston, Michael D. Baker, Amos Pickard, Ira Partridge, Quincy Partridge, and John Reichstein. In order that Rev. John A. Waters might give all his time to the development of this field, the missionary appropriation of the synod was raised to $500. Rev. Asa H. Waters then transferred the North Gallatin avenue property to St. Paul's at cost, $1,500, and plans were made to build. The corner stone was laid, July 24, 1887, and the building dedicated by Pastor John A. Waters, April 29, 1888. The cost of this brick church was $7,268, in addition to the cost of the lot. The Sunday School was organized with 20 members, January 3, 1886, Pastor Waters serving as superintendent. One of the things that contributed much to the early success of the mission was its strong choir. The family of Michael D. Baker was large and musical, furnishing a tenor, soprano and alto, and when J. Harry Johnston added his bass the choir was complete. The services of the church were always well rendered. With a steady growth St. Paul's Church reached self-support in thirteen years. The church mortgage was publicly burned, February 28, 1900, and the ashes kept for many years beneath the silver bowl of the font. During the pastorate of Rev. J. A. Yount, a movement in the direction of a larger church was begun. Pastor

Yount bought the brick house adjoining the church for $9,000, and transferred it to the trustees for the same price in 1917. The old church was removed to the rear of the lot, and the basement arranged for Sunday School work, at a total cost of $7,000. The high cost of building materials after the war checked the building ardor of the congregation for a time, but the coming of Pastor H. H. Will in 1920 brought the energy needed to carry out their plans. The corner stone of the church was laid, November 26, 1922, and the building dedicated by Pastor Will, May 18, 1924. It was built of brick and stone, English Gothic in style, at a cost of $85,000, and is regarded as one of the model churches of the Pittsburgh Synod. The pastors were: Rev. J. A. Waters, 1885-1890; Rev. Alfred Ramsey, 1890-1896; Rev. G. J. Gongaware, 1896-1901; Rev. E. A. Trabert, 1901-1906; Rev. I. K. Wismer, 1906-1913; Rev. J. A. Yount, 1913-1917; Rev. R. H. Williams, 1917-1920; Rev. H. H. Will, 1920-.

TRINITY EVANGELICAL LUTHERAN CHURCH CHEAT HAVEN, PA.

A Sunday School was organized in this community by John W. Bowers, May 27, 1894, which ministered so helpfully to the spiritual life of the community that the people decided to build a permanent chapel. This chapel was dedicated by Pastors W. O. Wilson and J. K. Melhorn, September 20, 1896. Student C. E. Dozer served the mission in connection with St. John's Church during the summer of 1897, and Pastor Ira M. Wallace succeeded him, September 19, 1897. At first St. John's recognized the mission as a part of itself, but the rescinding of this action led the Cheat Haven Lutherans to organize a congregation of eleven members, January 2, 1898. John W. Bowers, George W. Baker, John Gibson, and William Emery were the first officers. Joseph Lyons and Judson Morgan were later added to the council. A charter was obtained in 1900. A church bell was donated by J. J. Gibson and P. H. Conley, which was rung for the first time on Christmas of 1900. Doctor W. O. Wilson served the mission without compensation until he retired from active ministry in 1904. At that time the congregation enrolled 32 communing members, and 68 children attended the Sunday School. It is now served by the pastors of Jacobs Parish. The pastors served in the following order: Rev. W. O. Wilson, D.D., 1898-1904; Rev. D. D. Miller, 1904-1910; Rev. J. A. Boord, 1910-1913; Rev. D. D. Miller (second term), 1914-1917; Rev. C. L. Hunt, 1918-1923; Rev. M. L. Peter, 1923-.

CHAPTER XVI

CHURCHES OF INDIANA COUNTY

1798-1924

"Be glad then ye children of Zion, and rejoice in the Lord your God."

ONE of the first white men to set foot on Indiana County soil was Conrad Weiser, a Lutheran from the Tulpehocken Valley, who came to the Forks of the Ohio in 1748 as the representative of Governor Penn. Those who followed him in later years were Scotch-Irish from the Cumberland Valley, whose descendants today constitute the greater part of the population of this county. The treaty of Fort Stanwix in 1768 transferred to the proprietaries of Pennsylvania that part of the county lands lying south of the Cherry Tree-Kittanning line, leaving the northern part in the possession of the Iroquois until 1784. It was but natural that the early settlers should prefer to take up their land as far from the Indian line as possible; and the southern counties therefore obtained the larger part of the first Lutheran immigrants. The first part of the county to be settled was that in the vicinity of Indiana, since the land was free from heavy timber, and covered with a rich growth of prairie grass which made splendid hay for the cattle. The leading Lutheran pioneer of the county was Conrad Reis, who came to the vicinity of Indiana in 1794 or 1795. Other German families joined him in their quest for western land, some of whom settled near him, and others in Germany and Brush Valley townships. The greater part of these Germans came from Berks, Northampton, Lancaster, and Cumberland counties in eastern Pennsylvania. The German settlers of the northern end of the county did not come until later. Up until the year 1827, all Lutheran services in the county were conducted in German; in that year Pastor N. G. Scharretts introduced English into the Indiana, Brush Valley, and Germany Township services, and organized in Blairsville the first purely English Lutheran Church west of the Allegheny Mountains. In the year of the synodical merger the German language was unknown in any of the Lutheran churches of the county. In 1919 all these churches, except the one in Saltsburg and a Swedish congregation, were in the fellowship of the General Synod. The reason for this is found in the fact that all the Indiana County

churches of 1867 were cared for by pastors of the Alleghany Synod, which remained in the General Synod. In 1887 these churches were transferred to the Pittsburgh Synod of the General Synod, in order to give that body sufficient strength to place a salaried missionary superintendent in the field. The Presbyterians and Methodists are the leading Protestant bodies of Indiana County; but the Lutherans have been no small factor in shaping and directing its religious life. In 1919 there were 18 churches with 2,386 members in the county, all but one of which was connected with the Pittsburgh Synod. One of the hardest Lutheran problems of this county has been the care of the rural parishes. There has been such a steady stream flowing from these country churches into the cities and towns that some of the oldest congregations are threatened with extinction. Their loss is the gain chiefly of the great and growing congregation in Indiana.

ZION EVANGELICAL LUTHERAN CHURCH INDIANA, PA.

The decisive victory of General Anthony Wayne over the Indians at the battle of Fallen Timbers, August 20, 1794, made western Pennsylvania a comparatively safe place for settlement, and a number of Pennsylvania Germans of Lutheran faith availed themselves of the privilege. Among those who settled in the neighborhood of Indiana in 1794 or 1795, were Conrad Reis, Adam Row, Andrew Bates, Christian Rugh, Michael Hess, John Fahr, and Gottfried Klingenberger. Preeminent among these pioneers was Conrad Reis, whose hospitable home was the rallying center for all the Lutherans of the community. The travelling preachers, sent out by the eastern synods to explore the field, never failed to renew their spiritual strength before his family altar. From 1798 to 1806 Rev. John Michael

Steck of Greensburg preached in his home four times a year; during pleasant weather these services would be held in the barn. Pastor Steck was a busy man in those days, having no less than a score of preaching stations in addition to the four churches of his central parish, and those who could secure his services once every four months considered themselves fortunate. From 1806 to 1813 he was able to preach at Indiana but once a year. By this time a number of other German families had settled in the county, and more frequent services were demanded. In 1813 they were visited by Rev. Johann Gottfried Lamprecht, a graduate of the Gymnasium of Goettingen, Germany, and his services were so acceptable that they asked him to become their pastor. The first official record of Zion Church was opened by him in 1813, and the regularity of the baptismal records would indicate that he preached for the congregation every four weeks. He preached in the Rupp settlement of Armstrong County, the Addison settlement of Somerset County and the Brush Valley settlement of Indiana County at the same time. He effected the regular organization of Zion Church in 1813, with a membership of not more than twenty-four. Conrad Reis and Christian Rugh were the first elders; Michael Hess and John Fahr were the first deacons. In 1813 Conrad Reis donated three acres of ground to the German Lutheran and Reformed congregations for church and burial purposes for a consideration of $1.50, "so long as the sun and moon shall shine". For some reason this ground was never used for building purposes, but it is still legally the property of the congregation. Pastor Lamprecht came to Indiana as an "independent" preacher, but this did not altogether satisfy the Lutheran people, and he therefore applied to the Ministerium of Pennsylvania for membership. The Ministerium, after an examination, decided "to have nothing to do with him," and after that his name disappears from the records of the Lutheran churches of western Pennsylvania. His last entry in Zion Church Record bears the date, May 15, 1815. From 1815 to 1822 the congregation was without the services of a regular pastor; in 1817 an impostor named Hoover preached for them; in 1818 Pastor John M. Steck visited them; in 1819 and 1820 Pastor Schulze of Johnstown gave them an occasional sermon. The name of Rev. John Adam Mohler of Armstrong County also appears on the record during this period. It was a time of patient waiting on the part of the congregation, but the dawn of a better day was at hand. In 1822 the Ministerium of Pennsylvania commissioned Rev. Gabriel Adam Reichert as "travelling preacher" for western Pennsylvania. In his private diary he says: "With God I left Lancaster, July 14, 1822, visiting the counties of Lancaster, Perry, Huntingdon, Indiana, Venango, and Erie, the

western part of New York, the northern part of Pennsylvania, Tioga, Center, Columbia and Luzerne counties, having preached 51 times, baptized 61, administered the sacrament to 59, travelling 1,320 miles and occupying three months."

The Indiana Church received great benefit from this visitation, and thirty-five persons were present at the communion service which he conducted for them. When he was reappointed for this work by the Ministerium in the following year, he made Indiana his place of residence. He was married to Miss Lydia Tyson of Brush Valley, September 16, 1823, riding on horseback with his bride all the way to Clarion County, in order to be married by Pastor Koch of the German Reformed Church. Pastor Reichert served the congregation from 1822 to 1826, resigning only because the young people asked for more English services than he was able to supply. In 1822 he organized the first Sunday School of Indiana County, auxiliary to the American Sunday School Union. The first sessions were held in the court house, the Presbyterians, United Presbyterians, Methodists, and Lutherans co-operating. In 1830 it was removed to the newly-finished basement of Zion Church. In course of time the other cooperating churches withdrew and formed schools of their own; but the original organization remains as the Sunday School of Zion Church. In 1826 Rev. Nicholas G. Scharretts was licensed and commissioned as "travelling preacher" by the West Pennsylvania Synod. He visited the counties of Indiana, Clearfield, Jefferson, Venango, Crawford, Erie, and Huntingdon; but the Indiana Church was so much pleased with his services that he was urged to become their pastor. He accepted this call in the summer of 1827, and served Indiana, Blairsville, and Brush Valley for more than 9 years, refusing a number of calls from other and more prominent parishes, and closing his pastorate only in death, December 31, 1836. He was a man of rich endowments and fervent piety, and the impressions of his first sermon never abated. He made friends not only among the loyal Germans of the congregation, but also among the English speaking people of the community, drawing many of the latter into the fellowship of his churches. When the West Pennsylvania Synod met in Zion Church in October of 1831, the ordination services were conducted in English for the first time in the history of that body, in order that all the English Lutherans of Indiana could understand them. The public services of Zion were held in the home of Conrad Reis until 1829, when the court house was rented. Banished from this place of worship after a few months of highly successful work, the congregation determined to build a church of their own. A lot was purchased from Adam Altemus, March 22, 1830, for a consideration of $100, and the work

of building begun soon thereafter. The trustees of the congregation at this time were Conrad Reis, Samuel Guest, and James Stewart. On Sunday morning, October 9, 1831, the building was solemnly dedicated by Doctor Samuel S. Schmucker, under the name of "Zion Evangelical Lutheran Church". The West Pennsylvania Synod was in session in the church at the time, and the presence of eighteen visiting pastors added much to the impressiveness of the service. "This church was a brick building, 42 x 40, with basement, vestibule, gallery, cupola and bell, and cost about $3,000." When Pastor Nicholas G. Scharretts died, his bodly was interred at the doorway of this church, where it remained until 1878, when it was exhumed and laid beside that of his wife in Oakland Cemetery. Pastor Scharrett's successor was Rev. Jacob Medtart, who served from March 1, 1838, to March 1, 1843. In 1841 Rev. John H. Bernheim of Elderton asked permission to hold occasional services for the Germans of the congregation. This request was granted, but the visiting pastor organized these Germans into a second congregation on the occasion of his second visit. When Zion Church protested this action to the West Pennsylvania Synod, Rev. Bernheim was deeply offended and united with the Joint Synod of Ohio. This German church maintained a feeble and checkered existence for a number of years, being served by pastors of both the Pittsburgh and Ohio Synods, losing one church by a sheriff's sale and later erecting another, but was finally absorbed by Zion. During the pastorate of Rev. Bishop a parsonage was built on the corner of Church and Clymer streets at a cost of $1,500. The pastorate of Rev. Emery was marked by large accessions to the membership, with the result that the church was enabled to support a pastor of its own for the first time. On New Year's Day of 1865 Rev. Augustus Clemens Ehrenfeld became pastor. Under his ministry the congregation was greatly developed, especially in the grace of liberality. Extensive repairs were made to both church and parsonage at a cost of $6,000. The memory of his godly life and example is cherished in many of the homes in Indiana to this day. He resigned, October 1, 1875, but continued to reside in the town until his death, March 10, 1897. Rev. Charles T. Steck served the church from January 8, 1876, to January 3, 1878; and Rev. Peter G. Bell from October 1, 1878, to October 1, 1882. Scarcely had the pastorate of Rev. Bell fairly begun, when the women of Zion inaugurated a movement for the building of a new church. They held a meeting, August 2, 1879, and appointed a committee of four to wait upon the officers of the church. When the committee appeared before that body, they received little encouragement from any of its members except the pastor. Nothing daunted they organized a Ladies' Aid Society and proceeded to

PASTOR NICHOLAS GAUGLER SCHARRETTS

raise a building fund. Mother Reis headed their solicitation list with a subscription of $100, and others followed her example, so that the Church Council repented of its apathy and led the work of rebuilding. The old church was razed and the parsonage removed to its site; then a brick church was erected on the corner at a cost of $10,000. This church was dedicated, January 9, 1881, Doctor F. W. Conrad preaching the sermon and soliciting every dollar needed to meet the remaining indebtedness. While the work of building progressed, services were held in the Episcopal Church. After the resignation of Pastor Bell the church was supplied for two years by Rev. A. C. Ehrenfeld. The next regular pastor was Rev. Lewis Hay, D. D., who completed the most noteworthy pastorate in the history of the congregation. Called from Leechburg, May 1, 1884, he served the people of Zion until death, August 20, 1915. To Doctor Hay was given a commanding position in the religious life of this community such as few men enjoyed. This position of vantage enabled him to develop Zion Church into one of the strongest congregations of the synod. This work was made easier by the fact that he served here at a time when many members of rural churches were moving into Indiana and making it their permanent home. The parsonage on Sixth street was erected during his pastorate; and improvements to the value of several thousand dollars were made to the church. Pastor Hay's successor was Pastor E. M. Gearhart, who served from April 1, 1916, to March 12, 1922. During his pastorate there was a large increase in the membership of the congregation. A movement was also begun for the erection of a more commodious church, and a large subscription list secured; but there were sharp differences of opinion as to whether a new church should be erected on the Conrad Reis property of the congregation, or the old church enlarged, and the matter was indefinitely postponed.

The successor of Doctor Gearhart was Doctor Joseph Baer Baker, who began his work in the parish, August 16, 1922. As soon as he was settled in the field he took up the building proposition in earnest, and it was decided to raze the old church and erect a large stone church on the same site. An intensive financial campaign yielded more than $100,000, and the contract was let for the construction of a steel-framed, stone-veneered Gothic church at $159,000. When the church was completed, it was found that the total cost was $225,000. The beautiful building was dedicated by Pastor J. B. Baker, June 8, 1924. A consecutive list of the pastorates of Zion follows: Rev. J. G. Lamprecht, 1813-1815; Supplies, 1815-1822; Rev. G. A. Reichert, 1822-1826; Rev. N. G. Scharretts, 1826-1836; Rev. Jacob Med-

tart, 1838-1843; Rev. Henry Bishop, 1843-1849; Rev. C. J. Deininger, 1850-1852; Rev. Peter Sahm, D. D., 1853-1858; Rev. W. S. Emery, 1858-1862; Rev. J. P. Hentz, 1862-1864; Rev. A. C. Ehrenfeld, 1865-1875; Rev. C. T. Steck, 1876-1878; Rev. P. G. Bell, 1878-1882; Rev. A. C. Ehrenfeld (supply), 1882-1884; Rev. Lewis Hay, D. D., 1884-1915; Rev. E. M. Gearhart, D. D., 1916-1922; Rev. J. B. Baker, D. D., 1922-.

EVANGELICAL LUTHERAN CHURCH
BRUSH VALLEY TOWNSHIP, INDIANA COUNTY, PA.

This is one of the two oldest Lutheran congregations of this county. The Brush Valley settlement was made about the same time as that of Indiana. The two settlements were closely related, and Brush Valley pioneers thought it no hardship to journey to the home of Conrad Reis at Indiana four times a year to attend the services of Pastor John M. Steck. When Rev. J. G. Lamprecht came to Indiana as an independent preacher in 1813, he began to hold services in Brush Valley, chiefly at the home of Peter Frey, adjoining the present church property. From 1819 to 1821 they were visited regularly by Wilhelm Schulze of Johnstown, and it is to him that the organization is usually credited, since the first log church was built in 1820 or 1821. This was the first church built by the Lutherans of this county and was generally known as "Frey's Meeting House". The deed for the church ground was dated, January 26, 1822, which would indicate that there was a provisional organization here before the coming of Pastor G. A. Reichert. This pastor visited the settlement for the first time in the summer of 1822, serving as a travelling missionary of the Ministerium of Pennsylvania. When he became pastor at Indiana, Brush Valley was one of his regular appointments. His first class of catechumens of the Brush Valley Church was confirmed, January 11, 1823, and included Miss Lydia Tyson, who became his bride, September 16, 1823. The congregation was fully organized by Pastor Reichert, November 1, 1822, and the first communion service held, January 12, 1823. The following family names appear in the first lists of communicants: Fetterman, Soryer, Strong, Roser, Brown Tyson, Hartz, Bauer, DeArmy, Stephen, Keller, Laumann, Howard, Dunkel, Coy, Nast, Kramer, Weik, Empfield, Mardus, and Loemann. The confirmation of forty-four young people at one time is an evidence of the deep spiritual life of the pioneers, and also teaches how the pioneer pastors rendered their best service. Not so much by preaching as by teaching, they won the hearts of the people and laid the strong foundations

of their churches. At this time Brush Valley Church was the strongest in the great parish of Pastor Reichert, but it must be remembered that the German pioneers travelled many miles in order to receive the sacrament in the language dear to their hearts. Pastor Reichert conducted all services in German, but his immediate successor introduced English, and in less than fifty years all the German had been eliminated. During the pastorate of Rev. Henry Bishop, a frame church, 40x50, was erected in the old grave yard, a short distance east of the present church. The building committee consisted of Samuel Golden, Jacob DeArmy, Nicolas Altemus, Adam George, and Jacob Shultz. It was dedicated by Pastor Bishop in 1845. The third church was dedicated by Pastor M. O. T. Sahm, October 15, 1882. The cost of this church was $1,160, and its construction was superintended by Rev. P. G. Bell of Indiana. During the last fifty years there has been a steady decline in the membership of this congregation, largely because of the removal of many people from the farms to the city. The low salary paid by the parish had also not a little to do with this decline. For a number of years Brush Valley and Strongstown constituted a parish, and there was not enough financial strength in the congregations to keep a minister. Efforts were made by the synodical authorities to establish a church at Wehrum, and later at Josephine, but both efforts failed, and these failures meant the serious isolation of Brush Valley. Finally a congregational meeting was held, January 29, 1922, at which it was decided to seek readmission into Homer City Parish. Their desire was granted, and now there is hope for a stronger congregation in this community. The following pastors have served here: Rev. Wilhelm Schulze, 1819-1821; Rev. G. A. Reichert, 1822-1826; Rev. N. G. Scharretts, 1827-1836; Rev. John Brown (supply), 1837; Rev. Jacob Medtart, 1838-1842; Rev. David Adam, 1842-1844; Rev. Henry Bishop, 1844-1849; Rev. C. J. Deininger, 1850-1852; Rev. Peter Sahm, D.D., 1853-1858; Rev. W. S. Emery, 1858-1861; Rev. Henry Gathers (supply), 1861-1862; Rev. G. M. Settlemyer, 1862-1866; Rev. G. F. Ehrenfeld (supply), 1866-1868; Rev. S. P. Snyder, 1869-1874; Rev. I. B. Crist, 1874-1875; Rev. A. W. McCullough, 1876-1878; Rev. B. W. Tomlinson (supply), 1878; Rev. M. O. T. Sahm (supply), 1880-1882; Rev. W. E. Crebs, 1883-1884; Rev. J. W. Reese, 1885-1889; Rev. J. W. Shaeffer, 1889-1891; Rev. W. G. Slonaker (supply), 1892; Rev. S. V. Dye, 1893-1896; Rev. J. M. Hankey (supply), 1896-1897; Rev. S. A. Shaulis (supply), 1898; Rev. J. M. Snyder, 1899-1905; Rev. C. H. Day, 1908-1909; Rev. P. J. Tau, 1910-1911; Rev. J. A. Howe, 1912-1914; Supplies, 1914-1922; Rev. E. L. Ritchie, 1922-.

ZION EVANGELICAL LUTHERAN CHURCH GERMANY TOWNSHIP, INDIANA COUNTY, PA.

This section of Indiana County was settled by Scotch-Irish and Germans at an early period, with the first named in the majority. For a number of years the Lutheran Germans journeyed to the home of Conrad Reis in Indiana to attend church services. It is to be regretted that the old Church Record has been lost, and that so little can be learned from tradition. It is known that the church was organized by Rev. Gabriel Adam Reichert in the summer of 1822 with a membership of ten families. The first services were held in an old school house. Pastor Reichert served them faithfully from 1822 to 1826, when he resigned because of inability to provide the English services demanded by the Indiana Church. The next pastor was Rev. Nicholas G. Scharretts, who gave them regular services, but failed to increase the strength of the congregation. The people were greatly discouraged by the death of Pastor Scharretts, December 31, 1836, and were satisfied to live on supply preaching for the next twelve years, during which many of the people left the church and joined the Presbyterians. They were rescued by Doctor Peter Sahm, who helped them to secure a lot from Peter Mikesell and build a church. This church was built of brick at a cost of $1,800, because the greater part of the labor was donated. It was dedicated by Doctor Sahm, March 10, 1850. A new parish was formed in 1855, consisting of New Florence, New Derry, and Germany, and an appropriation of $50 was made by the Alleghany Synod toward the support of a pastor. In 1861 New Florence, Germany, Brush Valley and Strongstown were organized as a parish, but this arrangement was given up after a short trial. From 1892 to 1897 New Florence, Germany, and Morrellville constituted the Morrellville Parish of the Alleghany Synod. After the withdrawal of Morrellville in 1897, the New Florence Parish of the Pittsburgh Synod was increased until it included New Florence, Germany, Garfield, and Lockport. The membership of this congregation has never been large, the pastor reporting 55 members in 1919. The following pastors have served here: Rev G. A. Reichert, 1822-1826; Rev. N. G. Scharretts, 1827-1836; Rev. John Brown (supply), 1837; Rev. Jacob Medtart, 1838-1839; Rev. Augustus Babb, D.D. (supply), 1839-1845; Rev. A. B. Bosserman (supply), 1848-1850; Rev. Peter Sahm, D.D. (suply), 1850-1852; Rev. G. M. Pile (supply), 1852; Rev. W. A. Kopp (supply), 1852-1853; Rev. J. J. Suman, 1853-1855; Rev. W. B. Bachtell, 1857; Rev. John Beaver, 1858-1860; Rev. L. J. Bell (supply), 1861; Rev. G. M. Settlemeyer, 1862-1866; Rev. G. F.

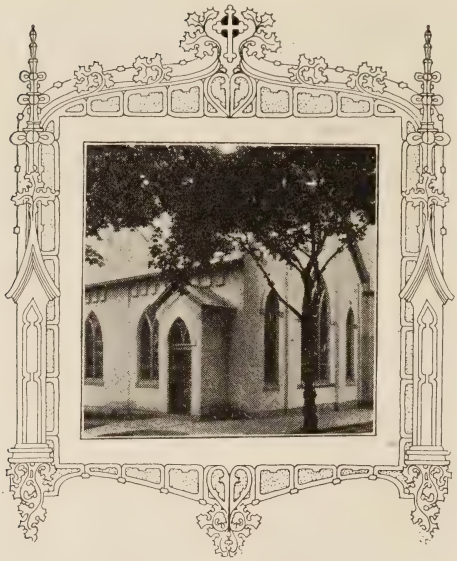
Ehrenfeld (supply), 1866-1868; Rev. S. P. Snyder, 1869-1874; Rev. I. B. Crist, 1874-1875; Rev. B. W. Tomlinson, 1877-1879; Rev. A. C. Ehrenfeld (supply), 1881-1882; Rev. Solomon McHenry, 1882-1884; Rev. F. H. Crissman, 1886-1889; Rev. J. K. Hilty, 1890-1891; Rev. F. S. Shultz, 1893-1897; Rev. P. G. Bell (supply), 1897; Rev. S. A. Shaulis, 1898-1907; Rev. Henry Voegtly, 1908-1910; Rev. W. M. Spangler, 1910-1913; Rev. D. S. Weimer, 1913-1914; Rev. G. W. McSherry, 1915-1918; Student C. E. Held (supply), 1919-1921; Rev. Adam Boerstler, 1923-1925.

HEBRON EVANGELICAL LUTHERAN CHURCH BLAIRSVILLE, PA.

Blairsville is one of the oldest towns of Indiana County. It was laid out in 1819, and named in honor of John Blair, Esqr., President of the Hollidaysburg and Pittsburgh Turnpike Company. During the days of canal and turnpike supremacy, 1825-1834, it was one of the busiest little commercial centers of western Pennsylvania. A number of Lutherans were early attracted to the town, and they were not left long without a church of their faith. Rev. Nicholas G. Scharretts organized them into the first distinctly English Lutheran Church west of the mountains, July 1, 1827. Occasional German services have been held in this church throughout the course of the years for the benefit of a few German families, but the congregation was organized and maintained as an English Church. The following persons constituted the original membership:

Altman, Louisa	Kunkle, Anna Maria	Mikesell, Elizabeth
Crissman, Dorothy	Libengood, Henry, Sr.	Mikesell, Charlotte
Earhart, David and wife	Libengood, Mrs. Henry	Repine, Mary
Fair, John and wife	Loose, Jacob and wife	Repine, Catharine
Harrold, Elizabeth	Mikesell, Mrs. Peter	Rugh, Michael
Hill, Catherine	Mikesell, Peter	Rugh, Mrs. Michael

The first Church Council consisted of Henry Libengood Sr., and John Fair, elders, and Michael Rugh and David Earhart, deacons. The first church was built of logs at a cost of $1,000, but the date of dedication is unknown. Jacob Altman, a Baptist friend of Pastor Scharretts, took a great interest in the building of this church, and became a member of the congregation soon after the day of dedication. Through Mr. Altman's efforts the first church bell was secured. Such was the influence of Pastor Scharretts in this community that the church was not large enough to accommodate the people, and the use of the Presbyterian Church was secured in 1833 for communion services. In 1835, Henry Graff, a faithful elder of the congregation, presented them with two building lots on the corner of



Campbell and Liberty streets. Preparations were made for the erection of a larger church, but just when they were in the midst of their building operations, December 31, 1836, their beloved pastor died. Such gloom was cast over the congregation that a successor was not elected for more than a year, and a number of the members grew faint hearted and withdrew from the church. During these trying months it was Henry Graff who proved himself the strong man, bearing the burdens of the congregation and keeping them employed at the task of completing the church. When it is remembered that this church was built of brick, 44 x 62, it can readily be understood why the weaker members became discouraged. Peter Graff, a younger brother of Henry, was another of the strong men of Hebron in those days. It was the custom of the merchants of that day to treat their customers to strong drink, so that the stores of the town became loafing places for an undesirable class of people. Peter Graff declared that there would be no such treating in his store, and many predicted that he would lose his trade; but the women of the community thought otherwise, and rewarded him with a trade that grew by leaps and bounds. With the help of such bold hearts as his, the good ship of the church safely weathered the storm until the next regular pastor was installed. Rev. Jacob Medtart served the congregation from March 1, 1838, to May 12, 1839, when the Blairsville Church was separated from Indiana Parish. His successor, Doctor Augustus Babb, was one of the most successful pastors of the congregation. Under his ministry the membership was rapidly increased to 250; and then an era of western emigration set in that took no less than fifteen good families from the community, but resulted in organizing Evangelical Lutheran churches in other parts of the country. Some of these emigrants furnished the nucleus of the Lutheran Church of Polo, Illinois. It was in Hebron Church that the special conference was held, May 26, 1842, that resulted in the organization of the Alleghany Synod. From

1827 to 1842 this church was in the fellowship of the West Pennsylvania Synod; from 1842 to 1887 it was in the Allegheny Synod; since 1887 it has been a member of the Pittsburgh Synod. At least four of the young men of Hebron have entered the ministry: Daniel S. Altman, H. L. Chapman, William H. Wynn, and John W. Myers. The son of Pastor Claney is now studying for the ministry at Thiel. During the pastorate of Rev. J. J. Suman, the parsonage was built on the church ground and a new constitution adopted. During the pastorate of Rev. Colver, the church was remodelled at a cost of $5,500, and dedicated January 2, 1887. During the pastorates of Rev. W. J. Bucher and Doctor C. F. Sanders, extensive improvements were made. During the pastorate of Rev. W. B. Claney a two-manual pipe organ was installed at a cost of $2,500, and a Sunday School annex erected at a cost of $24,500. This annex was dedicated by Pastor Claney, June 21, 1925. The congregation reported 360 confirmed members in 1925. The list of pastorates is as follows: Rev. N. G. Scharretts, 1827-1836; Rev. Jacob Medtart, 1838-1839; Rev. Augustus Babb, D.D., 1839-1845; Rev. Peter Sahm, D. D., 1845-1848; Rev. A. B. Bosserman, 1848-1852; Rev. G. M. Pile, 1852; Rev. William Kopp, 1853; Rev. J. J. Suman, 1853-1858; Rev. Cornelius Nitterauer, 1858-1861; Rev. Henry Reck, 1861, Rev. Samuel Aughey, 1861-1863; Rev. J. R. Williams, 1863-1867; Rev. S. P. Snyder, 1867-1869; Rev. Augustus Babb, D. D. (second term), 1870-1875; Rev. C. L. Streamer, 1876-1878; Rev. C. M. Stock, 1878-1880; Rev. Michael Colver, 1881-1889; Rev. F. H. Crissman, 1889-1895; Rev. S. E. Slater, 1896-1898; Rev. C. F. Sanders, Ph. D., 1898-1905; Rev. W. W. Criley, D. D., 1905-1909; Rev. W. J. Bucher, 1909-1913; Rev. W. R. Goff, 1913-1919; Rev. J. M. Lotz, 1919-1920; Rev. W. B. Claney, 1921-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH STRONGSTOWN, PA.

So few of the records of this congregation have been preserved that it is difficult to tell the story of its life. During the time that Pastor Reichert was pastor of Indiana, he held occasional services in the homes of members of the Brush Valley congregation living in this community. Pastor Scharretts rendered similar service, holding services in the homes of James Strong, Jacob Soryer, and George Bowers, and later in an old clapboard school house. A church of pine logs, 20x30, was built by the citizens for all denominations in 1832. John Fink did the principal carpenter work, and Jacob Bennett was the mason who constructed the foundation wall and

the large chimney in the east end. This building stood on two lots, 36 and 37 of the town plan each lot being 200 feet deep and facing 60 feet on the turnpike. The ground was purchased from James Hill, Sr., and James Strong for $10.00, July 13, 1833, Jacob Strong and George Mardus acting as trustees for the purchasers. The first confirmation service was held in the old clapboard school house, December 31, 1833, when the confirmation class and twelve others received the sacrament and were organized into a congregation. The first union Sunday School of the community was organized in the pine log church, May 2, 1851, with Jacob Grow as the superintendent. In 1856 the Lutherans and Presbyterians of the community agreed to unite in the building of a new church. A lot was purchased from Michael Strong, Sr., February 25, 1861, for $10.00, George B. Wike acting as trustee for the Lutherans and Jacob Grow for the Presbyterians. On this lot the two congregations built a small church at a cost of $400. Doctor Peter Sahm was the Lutheran pastor and Rev. John Kirkpatrick the Presbyterian minister when this church was dedicated, December 25, 1857. This church is still in use, having been extensively repaired by the Lutherans in 1901. The pastors of the congregation have been the same as those of Brush Valley, except for the period between 1882 and 1891, when changes in parish relations gave the congregations the following pastors: Rev. Reuben Smith, 1885-1886; Rev. A. W. McCullough, 1887-1890; Rev. J. W. Shaeffer (supply), 1890; Rev. A. W. McCullough, 1891. The problem of this isolated rural church is the same as that of many others. When the greater part of the young people move to the towns and cities, only a faithful few are left to keep up the services of the church. Long vacancies result, and the membership of the congregation gradually dwindles to nothing.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH TRADE CITY, PA.

In 1839, German immigrants, who had previously bought lands from the Holland Land Company and settled in this vicinity, decided to build a union church for the use of Lutherans and Reformed. Twenty-one families were engaged in this work, fifteen of which came from the Fatherland and six from the counties of Blair and Huntingdon. Those from the Fatherland were chiefly of Reformed faith, but, in view of their limited numbers, it was decided to cooperate with the Lutherans in the building of a church. On the question of calling a pastor there seems to have been a difference of opin-

OLD ROUND TOP CHURCH, INDIANA COUNTY, PA.

ion, but this was finally decided by an agreement to call Reformed and Lutheran pastors alternately. John Maul and Ludwig Heitzenroeder each offered a building site for the nominal sum of $2.25, and that of the latter was accepted. Frederick Sprankel, Martin Zirkel, and Johannes Knauff were selected as the building committee, with the first named as treasurer. Much of the labor was done gratuitously by the members of the church. They cut and hewed the timber from their own farms, and hauled it to the church ground; then they placed their services at the command of the building committee for any work that might be required of them. Only $111.50 in cash was needed, but a log church, as neat as any in that part of the county, was built and furnished. The floor was rough boarded, and the seats unpainted. The doors, windows and pulpit were made and set in place by Heinrich Beck for $42.00. The roof was covered with the shingles and heavy clapboards of that time. The completed church was dedicated by Pastor John Althaus of the Reformed Church, August 28, 1841, in the presence of a great throng that gathered from far and near. All the services of the day were conducted in German. Several weeks before the dedication, a constitution was prepared by George Ebel and Herman Feierman and adopted by the congregation. It was a characteristic union constitution of that day, but soon outgrown. This constitution was signed by the following persons, only the men being asked to affix their signatures:

Althaus, Johann
Breitenbach, George
Domm, Philip
Ebel, George
Emmerich, Johannes
Feiermann, John
Feiermann, Herman
Fetterhoff, Joseph
Fetterhoff, John
Freyer, Henry
Hartman, Bartoloma
Heitzenroeder, George
Heitzenroeder, Ludwig
Heitzenroeder, Hartman
Knauff, Michael
Knauff, Johannes
Maul, Johannes
Maul, Nicolaus
Muth, Wilhelm
Schaffer, Jacob
Peffer, George
Schneider, Adam
Scholl, Martin
Spahr, Kilian
Sprankle, Frederick
Sprankle, George
Stueckler, Franz
Sutter, Jacob
Uhlhorn, Ernest
Weining, Henry
Weining, George
Werthmann, Kasper
Wolf, Adam
Yoas, George
Zehner, Johannes
Zirkel, Martin

The first "overseers" of the congregation were Jacob Schaffer, John Maul, Adam Schneider, Johannes Knauff, Kasper Werthmann, and Frederick Sprankle. St. Paul's Church was perhaps the strongest German Church ever established in Indiana County, but lost her strength and life by a slavish adherence to the German language, when her young people were scattering to other denominations. The first pastor was Rev. Johann Althaus, under whose ministry the congregation was highly prosperous. About this time John David Adam was presented to the congregation as a Lutheran minister, but was not favorably received. Three reasons were given for his rejection: first, he was not yet licensed to preach;

second, the church was not strong enough to support two pastors; third, he was an advocate of the distasteful "new measures" of the period. All the German Lutherans and the more English element of the congregation thereupon withdrew from St. Paul's, elected Mr. Adam as their pastor and held services. This young preacher was licensed by the Alleghany Synod in 1842, and his followers then demanded the common use of the church. When this demand was refused a key was made to fit the lock, and the services held. New bolts and bars were then placed upon the door by the Germans, and Rev. Adam was barred out.

To put an end to the strife the Reformed offered to buy the interest of the Lutherans, but the offer was declined. The Lutherans were then offered the use of the church every alternate Sunday on the following conditions: first, that they would pay all that they owed to the church; second, that the original constitution would be adopted by them; third, that they would help to keep the church in good repair; fourth, that a joint-committee (the majority of whom should be Reformed) should care for the building; fifth, that each congregation should elect its own officers; sixth, that each pastor would refrain from disparaging remarks about the other congregation; seventh, that the Reformed should have the exclusive use of the church on their day; eighth, that these conditions should form a supplement to the constitution. After much discussion these conditions were agreed to, and both parties made use of the church. Pastor Adam served the revolting congregation but a short time, for his license was not renewed by the Alleghany Synod in 1843. Rev. Henry David Keyl gave them occasional services in 1843, and Rev. J. G. Donmeyer ministered to them from 1843 to 1847; then a new order dawned, when Rev. A. C. Ehrenfeld became their pastor, serving them in connection with Smicksburg, Whitesville and Plum Creek. The relation between the Reformed and Lutherans in Round Top Church was not always pleasant; but both parties continued to make use of the building at the allotted time. Pastor Ehrenfeld resigned in 1849, and was succeeded by Pastors G. M. Pile, and F. A. Barnitz. In 1854, the Lutherans discontinued holding regular services at Round Top, and united with a few members of the same faith from Jefferson County in forming a new organization at Perrysville. A church was built there, but it was sold on a mechanic's lien. The organization then made another start at Whitesville.

This preaching station was the beginning of Mount Zion Church. The Reformed pastors of St. Paul's, from 1841 to the

time of its disbandment in 1875, were: Rev. Johann Althaus, Rev. Ferdinand Engelbach, Rev. L. D. Leberman, Rev. J. C. Henneman, Rev. B. Boyer, Rev. C. A. Limberg, Rev. Louis Christ, Rev. C. F. Hoffmeier, and Rev. T. R. Dietz. Many strange customs were in vogue in the old log church. The strictest order was preserved by the overseers, and they had a rule that a man who declined to serve as an officer should pay a fine of $3.00. The pastor was permitted to use as much time as he would in preaching, and frequently the sermons were two hours in length. Another rule, that proved to be the rule of destruction, was that no other language should be preferred to the German so long as three objecting members remained. Three objecting members remained long enough to kill the church. One by one the young people slipped away to the services at Whitesville or Sprankle's shop until only a few old folks remained. When these old folks died St. Paul's Church died with them, and the Reformed Church lost a great opportunity in Indiana County. The services were continued at Sprankle's shop until May, 1868, when Rev. C. L. Streamer organized them into Mount Zion Church. The following were the original members:

Fetterhoff, John	Sprankle, Frederick	Sprankle, Sharretts
Fetterhoff, Christina	Sprankle, Emaline	Sprankle, Catherine
Fetterhoff, George	Sprankle, John F.	Sprankle, Susan
Fetterhoff, Mary	Sprankle, W. H. B.	Sprankle, Margaret
Ramey, Daniel	Sprankle, William	Stear, David
Ramey, Eliza Jane	Sprankle, Sarah	Stear, Margaret

At the organization meeting, John Fetterhoff and Frederick Sprankle were elected elders, and Daniel Ramey and David Stear as deacons. Plans were made at once for the erection of a church. The corner stone of this church was laid, August 1, 1868, and the building dedicated by Pastor Streamer, December 13, 1868. Doctor Henry Baker preached the dedicatory sermon. The builders were George Peffer and Daniel Ramey, who took the contract for $1,750. The pastorate of Rev. Streamer extended from June, 1858, to November, 1869, and was greatly blessed. At its close the congregation numbered fifty members. Since the pastorate of Rev. J. T. Gladhill, Smicksburg and Trade City have constituted a well arranged and harmonious parish. The church was thoroughly repaired in 1884, and has served the congregation to the present day. There were 181 confirmed members in the congregation in 1919. The following pastors have ministered to the Lutherans of this community: Rev. Johann Althaus, 1841-1842; Rev. J. D. Adam, 1842-1843; Rev. H. D. Keyl, (supply), 1843; Rev. J. G. Donmeyer, 1843-1847; Rev. A. C. Ehrenfeld, 1847-1849; Rev. G. M. Pile, 1851-1852; Rev. F. A. Barnitz, 1852-1854; Rev. Christian Diehl, 1854-1858; Rev. C.

L. Streamer, 1858-1869; Rev. P. S. Hooper, 1872; Rev. G. A. Lee, 1872-1874; Rev. W. E. Crebs, 1874-1879; Rev. Ephraim Miller, D.D., 1879-1881; Rev. J. T. Gladhill, 1882-1885; Rev. C. L. Streamer (second tem), 1885-1897; Rev. M. S. Kemp, 1897-1902; Rev. Shile Miller, 1902-1904; Rev. A. R. Longanecker, 1905-1906; Rev. J. F. Stabley, 1906-1912; Rev. W. B. Claney, 1913; Rev. R. N. Stumpf, 1914-1918; Rev. R. R. Richard, 1918-1920; Rev. J. M. Axe, 1921-1922; Rev. W. S. Bonnell, 1923-.

SALEM EVANGELICAL LUTHERAN CHURCH SMICKSBURG, PA.

Smicksburg was laid out in 1825 by a German minister named Schmick. Lutheranism was established here at the same time, for the founder of the town was a pastor of the Evangelical Lutheran Ministerium of Pennsylvania. The first Lutheran families of the community travelled all the way to St. John's Church near Plumville to attend services, except on such occasions when they could persuade Pastor Reichert to hold a service in one of their homes. Sometimes union services would be held in company with the members of other churches, when an itinerant preacher happened to pass that way. On July 13, 1854, Pastor Reichert held a service in Smicksburg, at which he baptized William, son of George and Katharina Stier; Angelina and Daniel, children of Joseph and Maria Black; George and Maria, children of Thomas and Rebecka Luckhard; and Rachel, daughter of David and Elizabeth Black. These were probably the first Lutheran ministerial acts performed in the town. On September 7, 1834, Pastor Reichert preached again in Smicksburg, but was compelled to hold the service in English in order that the people could understand. In the spring of 1842 Rev. Jacob Medtart began to hold regular services in Smicksburg, and Salem Church was organized by him, May 28, 1842. Thirteen of the original twenty-one members came from St. John's. These members were:

Black, Mr. and Mrs. Joseph
Condron, Mr. and Mrs. Jacob
Crissman, Mrs. Eliza
Good, Mrs. A. M. M.
Hoover, Samuel
Hoover, John
Hoover, Absalom
Lowe, Mr. and Mrs. Cornelius
Miller, Mr. and Mrs. John, Sr.
Mogle, Mr. and Mrs. Adam
Roush, Henry
Roush, Mrs. Henry
Stear, Mr. and Mrs. John, Sr.
Stear, Mr. and Mrs. George, Sr.

Jacob Condron, Cornelius Lowe, and Joseph Black constituted the first Church Council. Pastor Medtart preached for the new church every four weeks at an annual salary of fifty dollars. One of the most efficient helpers in the work

of the congregation was Cornelius Lowe. He was the heart of the new organization, and it was at his solicitation that Pastor Medtart began to preach in Smicksburg. He organized the first Sunday School in the town, conducted a weekly prayer meeting in which he did most of the praying, was a member of the first Church Council, and proved himself one of the most upright and useful citizens that the town has ever known. The first church erected by the congregation was dedicated by Pastor F. A. Barnitz, February 25, 1853. It was built of frame and plain in all its appointments. The second church was built in 1889, during the second pastorate of Rev. C. L. Streamer. The corner stone was laid, June 12, 1889, and the church dedicated, March 9, 1890. The cost of the first church is unknown; that of the second was $4,650. The congregation also owns a good parsonage located on High Street. The history of this church and community would not be complete without special mention of Pastor Streamer, who gave twenty-three years of his ministerial life to the spiritual interests of these people. Hundreds of people in this vicinity are chiefly indebted to him for their religious convictions. Two of this pastor's sons entered the Lutheran ministry. Three other sons of Salem followed in their footsteps: Silas D. Daugherty, J. A. Lowe, and Charles L. Ehrenfeld. The following is a consecutive list of the pastorates: Rev. Jacob Medtart, 1842; Rev. Henry Bishop, 1843-1847; Rev. A. C. Ehrenfeld, 1847-1849; Rev. G. M. Pile, 1851-1852; Rev. F. A. Barnitz, 1852-1854; Rev. Christian Diehl, 1854-1858; Rev. C. L. Streamer, 1858-1869; Rev. P. S. Hooper, 1872; Rev. G. A. Lee, 1872-1874; Rev. W. E. Crebs, 1874-1879; Rev. Ephraim Miller, D.D., 1879-1881; Rev. J. T. Gladhill, 1882-1885; Rev. C. L. Streamer (second term), 1885-1897; Rev. M. S. Kemp, 1897-1902; Rev. Shile Miller, 1902-1904; Rev. A. R. Longanecker, 1905-1906; Rev J. F. Stabley, 1906-1912; Rev. W. B. Claney, 1913; Rev. R. N. Stumpf, 1914-1918; Rev. R. R. Richard, 1918-1920; Rev. J. M. Axe, 1921-1922; Rev. W. S. Bonnell, 1923-.

LUTHER CHAPEL EVAN. LUTHERAN CHURCH CORAL, PA.

About the year 1828 Rev. Nicholas G. Scharetts began to hold services in Black Lick school house, about one mile below Coral, for the special benefit of a number of members of the Blairsville congregation who lived in that vicinity. These services were held with more or less regularity by Pastor Scharretts and his successors in the parish until

January 15, 1846, when they were organized into a congregation by Doctor Peter Sahm. The number of members entering the new organization was twenty-six. A building committee, consisting of Michael Rugh, John Fair, Adam Mikesell, and Jonas Mikesell, was appointed in 1850; and this committee bought a lot from Daniel Altemus and John Peddicord, March 13, 1850, for five dollars. Upon this lot a brick church, 35x50, was erected at a cost of $2,500, and dedicated about the first day of March, 1852. The church was served by the Blairsville pastors until May 19, 1878, since which it has been a regular part of the Homer City Parish.

BETHEL EVANGELICAL LUTHERAN CHURCH RAYNE TOWNSHIP, INDIANA COUNTY, PA.

A number of German families settled in this vicinity as early as the year 1839. Those of Reformed faith were evidently in the majority, for they were in close touch with the Round Top settlement, and received the ministrations of the Reformed pastors of St. Paul's Church. Pastors Johann Althaus and John Charles Henneman held German services for them in the Bookermyer school house. In 1844 these Reformed people built and dedicated a log church, 22 x 30, with a high ceiling and an old fashioned wine-glass pulpit. The building committee consisted of Samuel Bence, Conrad Pfeifer, and Andrew Fischer. Their first Church Council consisted of Samuel Bence and Conrad Pfeifer. Pastor Henneman was a supply rather than a regular pastor from 1848 to 1851, when he removed to Ohio. After his removal the congregation was so grievously neglected that the entire organization disbanded. They were re-organized as St. Peter's Evangelical Lutheran Church by Doctor Peter Sahm, March 30, 1853. A constitution, in harmony with the doctrinal basis of the synod, was adopted and signed by Fred-

erick Pfeifer, Peter Stahl, Washington Stahl, Andrew Fischer, Peter Clawson, Jacob Everwine, George Bence, and Samuel Bence. The old log church served as their place of worship until 1875, when a frame church was erected at a cost of $1,000. This church was dedicated by Pastor Leonard Wisehaupt on the second day of February, 1876, when the name of the church was changed from St. Peter's to Bethel. The lot on which it stands was not formally transferred to the congregation until May 4, 1898. About the time of the dedication of the second church a second constitution was adopted. A new foundation was placed under the church in the fall of 1911, and the building was veneered with brick. New chancel furniture and pews were secured, and the interior of the church was completely renovated at a total cost of $1,800. A service of rededication was held, February 25, 1912, when Pastor Paul J. Tau was assisted by Pastor Wilmer A. Hartman. Another renovation was given the church in 1924 at a cost of $2,000. Following are the pastors who have served this Lutheran congregation: Rev. Peter Sahm, 1853-1855; Rev. P. S. Nellis, 1858-1859; Rev. Henry Gathers, 1860-1862; Rev. W. S. Emery (supply), 1862; Rev. John Forthman, 1863-1864; Rev. Michael Colver, 1865-1867; Rev. Leonard Wisehaupt, 1869-1878; Rev. W. A. McCullough, 1879-1880; Rev. Amos Sell, 1884-1885; Rev. Reuben Smith, 1886-1890; Rev. John J. Hill (supply), 1890; Rev. J. W. Hutchison, 1890-1892; Rev. John Tomlinson, 1893-1899; Rev. J. M. Axe, 1900-1903; Rev. J. K. Hilty, 1904-1906; Rev. S. A. Shaulis, 1908-1909; Rev. J. M. Stover, 1909-1911; Rev. P. J. Tau, 1911-1915; Rev. H. H. Flick, 1917-1920; Rev. L. W. Slifer, 1921-1925.

EVANGELICAL LUTHERAN CHURCH
COOKPORT, PA.

In 1828 John Learn removed from Armstrong to Indiana County, establishing in the vicinity of Cookport what was later known as the Learn settlement. He and his wife were members of the German Reformed Church, but were compelled to forego the privileges of their church for a number of years in their new home. In 1839 he united with others in the community and secured the services of Rev. Barnes, a German pastor of the Reformed Church, who preached for them in the Presbyterian Church of Taylorsville and later in a school house. He catechized and confirmed the greater part of Father Learn's large family of thirteen children. German communion services were held in 1839 and 1842. After the resignation of Pastor Barnes they had no services for a long

time. Despairing of ever securing the services of a Reformed pastor again, Father Learn visited the Lutheran pastor of Indiana, Doctor Peter Sahm, and asked him that the Cookport people might be favored by a visit from him. This visit was made, October 23, 1853, when Pastor Sahm administered the sacrament of the altar to 29 persons, nearly all of whom had been confirmed in the Reformed faith. The names of the communicants on that occasion was the following:

Buterbaugh, George	Learn, John, Sr.	Learn, Henry
Buterbaugh, Christina	Learn, Elizabeth	Learn, William
Diffenderfer, John	Learn, Andrew	Learn, Adam
Diffenderfer, Catherine	Learn, George	Learn, John, Jr.
Foglesong, Mary	Learn, Jacob	Rodkey, Geo. and Mary
Griffith, Rebecca E.	Learn, Catharine (2)	Wasam, Adam
Hartman, Conrad	Learn, Sarah	Wasam, Margaret
Hartman, Catharine	Learn, Peter	Zeagler, John
Lute, Andrew	Learn, Lucinda	Zeagler, Catherine

Pastor Sahm supplied the congregation as often as his large parish would permit, and conducted his second communion service here, September 9, 1855. A petition was prepared at that time and sent to the Alleghany Synod, asking for a regular pastor. The synod answered the petition by uniting them with two other congregations to form the "Cherry Tree Mission", and commissioning Rev. C. A. Fetzer as the first missionary. This young man began his work in the mission soon after the adjournment of synod. His first task was to reorganize the people into an Evangelical Lutheran Church, and this was done, December 1, 1855, when the constitution of "The Evangelical Lutheran and German Reformed congregations at Learn's Settlement" was adopted. Inasmuch as this was one of the most peculiar constitutions adopted by any of our pioneer churches, it is given here in full:

CONSTITUTION

"We, the members of the Evangelical Lutheran and German Reformed churches, in or near Learn's settlement in Indiana County, have mutually agreed to unite and form a congregation. And further, we do enter into a compact with each other that we will be united together under the following articles, and respectfully observe them:

Article I—All persons, who have been confirmed and were received as members of either the Evangelical Lutheran or German Reformed Churches, and have remained entitled to communion privileges, shall become members of this congregation by having their names subscribed to these articles.

Article II—Any person or persons who possess a suitable character and have obtained religious qualifications and have not formed connection with any other Christian denomination, may become members of this congregation by the Church Council concurring with the officiating minister, who, upon their application for membership, shall confirm them.

Article III—Persons applying for membership in this congregation from other congregations will be received by certificate from the con-

gregations from which they come.

Article IV—The members of this congregation shall elect from the male members two elders and two deacons, who shall hold their respective offices for two years.

Article V—As a discipline in every congregation is essentially necessary, we adopt that discipline and formula of church government recommended by the General Synod of the Evangelical Lutheran Church in the United States of North America.

Article VI—The above name formula of church government and discipline shall govern and regulate us in all our congregational relations and affairs so long as our congregation is supplied with a Lutheran minister.

Article VII—Suitable by-laws may at any time be adopted by giving two weeks notice, provided they do not conflict with this instrument of compact and formula of church government and discipline adopted by this congregation.

Article VIII—This constitution may be altered or amended by a vote of the regular members of this congregation."

The present constitution of the congregation is more purely Lutheran. The pastors after 1855 were all Lutherans, and the consequence was that all accessions to the church were Lutherans. Only two of the Reformed declined to unite formally with the Lutherans. Pastor Fetzer conducted his first services in an old school house and the adjoining grove. Later he preached in a union church that was built by Methodists, Reformed, and Lutherans about the year 1856. During the pastorate of Rev. P. S. Nellis some dissatisfaction arose with the Methodist Protestants over the use of the old union church, and the Lutherans finally decided to build a church of their own. On January 11, 1859, Andrew Learn deeded to the acting trustees of the congregation one acre of ground for church purposes. The timber for a new church was hewn by members of the congregation in the spring of the same year, but owing to the removal of their pastor the church was not completed until five years later. It was a frame church, 40x50, and was dedicated some time in 1864. The donation of labor and materials was so generous that not more than $500 in cash was needed. While this church was in process of building, services were held in the barn of Andrew Learn. In 1885 several hundred dollars were spent in repairing this building. Pastor Reuben Smith, assisted by Pastor Michael Colver, rededicated the church, August 23, 1885. In the spring of 1893 the church was destroyed by fire, and little or no insurance was carried to help them to rebuild. For a period of four years the congregation worshipped in the Methodist Protestant Church, and then transferred their services to a partly finished new church. Under these conditions they worshipped for another six years, and then proceeded to finish the building. The completed church was dedicated by Pastor J. C. McGaughey, November 17, 1902, nearly ten years after

the disastrous fire. All bills were paid as they fell due, however, and the church was dedicated without debt. It cost about $1,500 in addition to much donated labor. The first parsonage of this church was bought in 1871, but this was torn down in 1892, and a good house erected in its stead at a cost of $1,500. For the last fifteen years the congregation has experienced much difficulty in securing regular pastors. For a time the entire parish was supported as a mission, and even then it was hard to secure acceptable ministers. In 1921 Grove Chapel Parish consented to allow their pastor to preach for Cookport and Antioch, but Pastor Slifer gave up the work after two years of service, and other arrangements were then made.

The following is a consecutive list of the pastorates from the time of the Lutheran reorganization: Rev. C. A. Fetzer, 1855-1857; Rev. P. S. Nellis, 1858-1859; Rev. Henry Gathers, 1860-1862; Rev. John Forthman, 1863-1864; Rev. Michael Colver, 1865-1867; Rev. Leonard Wisehaupt, 1869-1878; Rev. M. O. T. Sahm, 1880-1884; Rev. Reuben Smith, 1885-1886; Rev. Samuel Krider, 1889-1895; Rev. J. M. Hankey, 1896-1897; Rev. George Trostle, 1898-1899; Rev. J. C. McGaughey, 1899-1902; Rev. J. A. Flickinger (supply), 1902; Rev. W. G. Slonaker, 1903-1906; Mr. W. K. Williams (supply), 1909-1910; Rev. H. W. Maguire (supply), 1910-1913; Rev. Oscar Woods, 1915-1917; Rev. L. W. Slifer, 1921-1923; Student Fred Stueber (supply), 1924.

GROVE CHAPEL EVAN. LUTHERAN CHURCH RAYNE TOWNSHIP, INDIANA COUNTY, PA.

A number of the earliest settlers of Rayne Township were Germans from the eastern counties of the state, many of whom were Lutherans. As a rule they attended the services of the Indiana Church, being regular communing members of that congregation. About the year 1840 a pastor of the German Reformed began to hold services in the Bookemyer school house near Dutch Hill; and some of these Germans became interested in the congregation established there. The Lutherans in the southern end of the township, however, continued to attend the Indiana Church. As early as 1853 it was the custom of the Indiana Church to hold occasional afternoon services for them in Wolf school house. Among the men most deeply interested in these services were George Wolf, Abraham Little, Jacob Garman, George Lotz, Jacob Faith, Jacob Harman, John Ray, Joseph Dodson, David Wolf, David Boucher, Henry Conrad, and Lewis

Rhodes. According to the statement of Rev. John Tomlinson, they were organized as a congregation by Pastor J. P. Hentz in 1863, whose first Church Council consisted of William Wolf, Jacob Garman, Robert Little. Jacob Faith, George Ray, and C. J. Speedy. This is probably correct, even though the minutes of the synod make no mention of the congregation until 1875. On June 12, 1872, Mrs. Cooper donated to the congregation a large plot of ground for a parsonage, church and cemetery; and for this reason it was sometimes called Cooper's Church, even in the minutes of the Alleghany Synod. A building committee, consisting of William Wolf, Robert Little, Jacob Creps, George Lotz, and Erasmus Cooper, superintended the erection of the church. The corner stone was laid by Pastor A. C. Ehrenfeld, July 17, 1873, and the church dedicated by the same pastor, December 28, 1873. Doctor George Scholl preached the dedicatory sermon. The church was a two-story frame building that cost about $4,000. The congregation was incorporated during the pastorate of Rev. P. G. Bell, to whom much credit was given for the development of the church. Pastor Bell was the last of the Indiana pastors to serve this congregation, for after his resignation, October 1, 1882, a new parish, consisting of Grove Chapel, St. John's, and Bethel, was formed. Rev. Amos Sell was the first pastor of the new parish, serving from October 15, 1884, to October 15, 1885. At the beginning of his pastorate a parsonage was built at a cost of $1,099. During the pastorate of Rev. J. W. Hutchison the parish consisted of Grove Chapel, Bethel, St. John's, and Harmony Grove, and services were held every two weeks in each church. From 1893 to 1921 Grove Chapel and Bethel formed the Grove Chapel Parish, and services were provided every Sunday. The "go to town" movement was not felt in this community as much as in others, and yet it was felt advisable in 1921 to add the Cockport and Antioch churches to the parish. This arrangement continued until August 1, 1923, when Pastor

Slifer gave all his time to Grove Chapel and Bethel. During the pastorate of Rev. Paul J. Tau the interior of the church was renovated at a cost of $1,100, Rev. C. M. Teufel preaching the sermon on the day of rededication. One of the most striking changes connected with this renovation was the location of the pulpit near the door. Visiting pastors of the Lutheran church consider it a mistake. The confirmed membership numbered 142 in 1922, and the Sunday School had an enrollment of 108 scholars. The personnel of the congregation has greatly changed during the last fifteen years; many of the old families of earlier days are no longer represented here; but the congregation continues to fill a large place in the spiritual life of this section of the county. A list of pastors follows: Rev. J. P. Hentz, 1863-1864; Rev. A. C. Ehrenfeld, 1865-1875; Rev. C. T. Steck, 1876-1878; Rev. P. G. Bell, 1878-1882; Rev. Amos Sell, 1884-1885; Rev. Reuben Smith, 1886-1890; Student John J. Hill (supply), 1890; Rev. J. W. Hutchison, 1890-1892; Rev. John Tomlinson, 1893-1899; Rev. J. M. Axe, 1900-1903; Rev. J. K. Hilty, 1904-1906; Rev. S. A. Shaulis, 1908-1909; Rev. J. M. Stover, 1909-1911; Rev. P. J. Tau, 1911-1915; Rev. H. H. Flick Sr., 1917-1920; Rev. L. W. Slifer, 1921-1925.

HARMONY GROVE EVAN. LUTHERAN CHURCH WILLET, PA.

In the fall of 1869 Pastor Jacob H. Wright of Elderton Parish began to hold services for the Lutherans living in the vicinity of Marlin's Mill. He organized them into a congregation, September 4, 1870, with the following members:

Fink, Mr. and Mrs. Joel
Harman, Mrs. Elizabeth
Heasley, Mr. and Mrs. Jacob
Peterman, George, Sr.
Peterman, Mr. and Mrs. Jacob
Ross, Mr. and Mrs. Joseph
Seionsoltz, Mr. and Mrs. Jacob
Snow, Mrs. Eliza
Stivenson, John
Weber, Mr. and Mrs. J. C.
Weber, Harriett and Susan
Groff, Henry

In a few weeks the membership of the new congregation was increased to twenty-seven. Services were held in a school house until November 14, 1880, when their church was dedicated by Pastor Wright. This church was built of frame at a cost of $1,100, and with only ordinary repairs has served the congregation to the present day. It was located at a point where five roads meet, and for this reason was often called Five Points Church. The building committee consisted of John C. Weber, James Brewer, and Joseph Ross, who managed the work so well that the church was dedicated free of debt. This congregation is one of the most prosperous rural churches of Indiana County, and yet it has been built up of people, many

of whom had little previous knowledge of the Evangelical Lutheran Church. The community spirit is strong, and the great majority of the families living in the little valley are regular attendants at its services. A good frame parsonage was erected on ground adjoining the church at a cost of $1,800 during the pastorate of Rev. M. L. Schmucker, but this has been rented since the formation of Sagamore Parish in 1920. The following pastors have served the congregation: Rev. J. H. Wright, 1870-1888; Rev. J. W. Hutchison, 1888-1896; Rev. M. L. Schmucker, 1897-1908; Rev. D. W. Lecrone, 1908-1912; Rev. G. O. Ritter, 1913-1915; Rev. E. F. Dickey, 1917-1920; Rev. J. E. MacDonald, 1920-1925.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH SALTSBURG, PA.

So far as we can learn, the first Lutheran pastor to hold services in this town was Rev. J. N. Burket. While pastor at St. James, 1851-1853, he held occasional services in Saltsburg, but never found sufficient interest to justify an organization. For the next fifteen years no attempt was made to renew these pioneer services, and then in 1868 Rev. Van Buren Christy began to preach to a number of the members of St. James who had moved into the town. These services, at first occasional and then regular, were productive of results, and St. John's Evangelical Lutheran Church of Saltsburg was organized by Pastor Christy, assisted by Pastor Jonathan Sarver, March 20, 1876, when a constitution was adopted and a Church Council elected. When Pastor Christy resigned, April 1, 1876, there was a realignment of parishes, and Rev. John Y. Marks became pastor of a parish, consisting of St. James, St. John's, and Fennelton, in September of the same year. The first step toward securing a church building was taken, February 28, 1880, when a committee on site was appointed; the second step was taken, April 30, 1881, when it was decided to petition the court for a charter. This charter was granted, September 11, 1881. After long consideration the committee on site agreed that Pastor Robert M. Zimmerman should buy the McQuiston property, and deed part of it to the congregation for the proposed church. This was done, and the congregation secured its present location on Main street, 50x100, November 10, 1881, for a consideration of $850. A building committee was then appointed, consisting of Pastor Zimmerman, W. A. Spahr, Amos Uncapher, and M. A. Kunkle. Plans were adopted for a brick building, the corner stone of which was laid by Pastor Zimmerman, August 8, 1882. This pastor

conceived the idea of making all the bricks needed for the construction of the church, but this, in spite of the hard work involved, did not prove a complete success. The work of building was carried on as fast as circumstances would permit, but the building committee was hampered by lack of funds. The church was finally completed and dedicated, December 18, 1883, when the pastor was assisted by Doctor Edmund Belfour, Doctor Henry W. Roth, Rev. W. F. Ulery, and Rev. J. C. Kunzmann. The cost of this churchly structure was $6,500, which proved a heavy load for the small congregation, the last of the debt not being cancelled until June 30, 1915, when the congregation celebrated their freedom with a great service. The membership of St. John's has never been large, but has always included some choice spirits, who were willing to make many sacrifices for the cause. It had a confirmed membership of 108 in 1922. The Luther League was organized 1896, and the Ladies' Aid Society in 1898. Services were held in Slickville by the pastor of St. John's for a short time, but these were abandoned in 1921. One of the sad incidents connected with the history of this congregation was the death of Pastor J. G. Schaid. This pastor had just taken charge of the parish, and his family were still in the South when the accident happened. He stepped in front of a train, August 8, 1909, not one hundred yards from his church, and was instantly killed. While the development of this church has proven difficult, largely because of the transient character of the Lutheran population, there is a manifest place for St. John's in the religious life of the community, and the work should strengthen with the passing of the years. A list of pastors is as follows: Rev. V. B. Christy, 1876; Rev. J. Y. Marks, 1876-1878; Rev. J. D. Roth (supply), 1878-1879; Rev. R. M. Zimmerman, 1879-1884; Rev. D. M. Kemerer, 1884-1887; Rev. W. G. D. Hudson, 1888-1896; Rev. W. E. Bauer, 1897-1902; Rev. W. A. Lambert, 1902-1904; Rev. Herbert Martens, 1906-1908; Rev. J. G. Schaid, 1909; Rev. G. C. Stacy, 1910-1911; Rev. C. E. Schweikert, 1912-1913; Rev. F. W. Ash, 1914-1919; Rev. A. W. Trumpeter, 1919-1923; Rev. J. E. F. Hassinger (supply), 1924-.

EVANGELICAL LUTHERAN CHURCH
HOMER CITY, PA.

This church was organized by Doctor R. A. Fink, February 21, 1871, with twenty-eight members. The greater part of the charter members were from Luther Chapel. They were made a part of the Brush Valley Parish, and taken under the

care of Rev. Simon P. Snyder. Upon his resignation in April, 1874, the church was received into Blairsville Parish, and served by Doctor Augustus Babb until October 1, 1875. Soon after the organization a lot was secured and a frame church erected at a cost of $3,000. This church was dedicated by Pastor Snyder, October 6, 1872. In the spring of 1910 a chancel recess was built in the church, which greatly improved its churchly appearance. Other repairs were made at the same time at a cost of several hundred dollars, and a rededication service was held, July 24, 1910. In the summer of 1923, during the pastorate of Rev. E. L. Ritchie, new pews and chancel furniture were secured at a cost of $2,000, which gave much assistance to the rendition of the historic Lutheran service. During the same year a new parsonage was built at a cost of $6,400, and the old parsonage which stood next to the church was sold. A notable feature of the history of this congregation was the long pastorate of Rev. J. W. Shaeffer. Quiet and unassuming in manner, suffering when he harmed the least of God's people, fervent in his presentation of the gospel, he served the people of this community for twenty-eight years. The following is a complete list of the pastors: Rev. S. P. Snyder, 1871-1874; Rev. Augustus Babb, D.D., 1874-1875; Rev. C. L. Streamer, 1876-1878; Rev. C. T. Steck, 1878-1882; Rev. W. E. Crebbs, 1883-1884; Rev. J. W. Reese, 1885-1889; Rev. J. W. Shaeffer, 1889-1897; Rev. G. L. Courtney, 1898-1900; Rev. J. W. Shaeffer (second term), 1900-1919; Rev. P. J. C. Glatzert, 1920-1921; Rev. E. L. Ritchie, 1922-.

EVANGELICAL LUTHERAN CHURCH
ANTIOCH, PA.

The first Lutheran services were held in this community by Pastor Samuel Krider, pastor of Cookport Parish, who dedicated a small frame church and organized a congregation about the same time. The date of the dedication was November 16, 1890, when Rev. C. L. Streamer and Rev. J. W. Hutchison preached the dedicatory sermons. It was built at an approximate cost of $1,200. The following persons were members of the congregation at the beginning: Mr. and Mrs. Conrad Silvis, Mr. and Mrs. Joseph Fisher, Mr. and Mrs. Henry Abel, Mr. and Mrs. Charles Abel, Mr. and Mrs. Joseph Burket, Mr. and Mrs. George Sheesley, and Mr. and Mrs. Frederick McAfoose. The membership of this congregation has never been large, and numbered 33 in 1922. The pastors have been those of Cookport Parish.

ST. JAMES EVANGELICAL LUTHERAN CHURCH GARFIELD, PA.

Garfield is situated on the north bank of the Conemaugh, opposite Bolivar. The first services, leading to the organization of the congregation, were held in the Dunker Church by Pastor Samuel A. Shaulis of New Florence, February 11, 1900. After the fourth service the use of the church was denied, and the work was temporarily discontinued. A canvass of the community was made by Pastor Shaulis and the Missionary Superintendent of the Pittsburgh Synod, March 22, 1901, in which considerable interest was manifested, so that services were resumed every two weeks in a school house. The congregation was regularly organized, July 28, 1901, with the following members:

Beaufort, Leoport
Beaufort, Rebecca
Beaufort, Charles
Betz, Daniel
Betz, Elizabeth
Cunningham, James
Cunningham, Curtis
Cunningham, Agnes
Fee, Amanda
Fisher, Samuel
Fisher, Nancy
Lichtenfelts, Mosheim
Lichtenfelts, Ada
Lichtenfelts, Kate
Lichtenfelts, Susan
Lichtenfelts, Elizabeth
Lynn, Simeon
Wilson, R. P.

Seven of the original members came from Zion Church of Germany Township. The first Church Council consisted of Samuel Fisher, Mosheim Lichtenfelts, Leoport Beauport, Simeon Lynn, James Cunningham, and R. P. Wilson. After using the school house as a place of worship for about a year, plans were made for the building of a church. The corner stone was laid, July 12, 1901, and the church dedicated, November 2, 1902, Pastor Shaulis being assisted by Doctor C. B. King. The church was built of buff brick at a cost of $4,400. The church site was donated by the Robinson heirs. The congregation has been connected with the New Florence Parish.

CHAPTER XVII

CHURCHES OF JEFFERSON COUNTY

1831-1924

"I will be their God, and they shall be my people".

HEN Jefferson County was erected, March 26, 1804, its territory was little more than a great wilderness, so that it was attached to Indiana County for judicial purposes, and its first commissioners were not chosen until 1824. At that time the number of settlers was small, the greater part of them being employed in the lumber industry. An old history published in 1843 says that a number of German families settled along Red Bank Creek between the years 1830 and 1840; and these were the fathers of the Ringgold, Sprankle's Mills, and Berkhouse congregations. Other early German settlements were made at Punxsutawney, Paradise, Rose Township, Grube's, and Emerickville. The travelling preachers of the Ministerium of Pennsylvania and West Pennsylvania Synod visited these scattered people in their homes and encouraged them to be faithful. The first permanent church organizations effected in this county were the St. James Church of Ringgold and Bethlehem Church of Ohl. The pastor, who rendered this important service, was Rev. Henry David Keyl, who lived at Shippenville, travelled far and wide throughout the German settlements and rendered faithful service. Rev. Gabriel Adam Reichert and other neighboring pastors were welcome visitors at times, but the man to whom the Lutherans of the Red Bank region were chiefly indebted was Rev. John George Young, who completed a long and useful ministry of thirty years in their midst. This pastor lived in a little farm house in the woods, which he himself built about three miles from Red Bank Creek, and from this center made long trips through Jefferson County, administering the sacraments of the Church and organizing the people into congregations. He was not a highly educated man, but his devotion to the Lutheran Church was never questioned, and the congregations of the county gratefully cherish his memory. During the synodical controversy of 1868, the churches of the Red Bank region adhered to the General Council, while those in other sections of the county cast their lot with the General Synod. The only church to suffer seriously from this controversy was Emerickville. Six General Council and five General Synod congregations entered

the merger in 1919. There are now fourteen Lutheran congregations, with 1479 confirmed members, in Jefferson County, eleven of which belong to the Pittsburgh Synod, one to the Allegheny Synod, and two to the Missouri Synod.

ST. JAMES EVANGELICAL LUTHERAN CHURCH RINGGOLD, PA.

Among the early settlers of this section of Jefferson County were a number of Pennsylvania Germans from Westmoreland, Schuylkill, Northampton and Northumberland counties, together with a few who came direct from the Fatherland. These Germans were about equally divided between the Lutheran and the Reformed faith. One family took up land as early as 1818, but the greater part did not settle before the period, 1828-1835. Prominent among the Lutheran pioneers were John Greiner, John Schneider, Isaac Brosius, Sr., Abraham Schaffer, John Scherri, Daniel Scherri, Henry Scherri, Frederick March, Daniel Hinterlightner, Daniel Martz, and Peter Dinger. Naturally their first concern was for the clearing of their lands; but they were by no means unmindful of their spiritual needs, and were always glad to welcome the traveling missionaries sent out by the eastern synods. These first services were usually held in some roomy barn. A congregation was provisionally organized by Rev. Gabriel Adam Reichert in 1831, but his large parish made it impossible to give it more than an occasional visit. The next pastor was Rev. Henry David Keyl, who dedicated a log church in December, 1833. This old log building was standing in Reuben Wonderling's front yard, a short distance east of the present church, as late as 1890. The parish of Father Keyl, like that of Father Reichert, was so large that he was able to give only occasional services to the congregation. When he resigned in 1838 he was succeeded by Rev. John George

Young, who preached for them from 1838 to 1867, and was instrumental in building up a strong German church. At times his parish consisted of six churches and five preaching stations, but such was his devotion that he rarely missed an appointment. The name St. James does not appear on the records of the synod before 1857, but it is certain that the congregation was in existence twenty-six years prior to that time, so that it is given first place among the Evangelical Lutheran churches of Jefferson County. The first burial ground used by the German settlers was located near North Freedom, but this was abandoned about the year 1840, when the present burial ground was secured from Leonard Boddorf. It is much to be regretted that the fathers of this church were so careless about the preserving of their church deeds, so that important historic facts can be determined only by tradition. The successor of Pastor Young was Pastor C. A. Fetzer, who served from 1868 to 1875, introduced English preaching, and dedicated the second church building on ground adjoining the cemetery. On June 7, 1873, Elias Paul and wife conveyed to Walter Snyder, Isaac Brosius, John Sherry, and Abraham Snyder, acting for St. James Church, a plot of 17½ perches adjoining the church land, for the consideration of one dollar. The corner stone of a frame church was laid, August 9, 1873, and the building dedicated, December 14, 1873. Rev. J. J. Meissner preached in German, and Rev. C. A. Fetzer in English at the dedicatory services. Although the weather was forbidding the church was filled to capacity, and sufficient funds were subscribed to meet the entire cost. At the suggestion of Pastor Fetzer, a new constitution was adopted in 1874, in which the name of the congregation is given as "Die Deutsch-Englische Evangelische Lutherische St. Jacobus Gemeinde." The succesSsor of Pastor Fetzer was Rev. Jacob Ash, who came as a student supply, and accepted a call as the regular pastor after his ordination in April, 1876. He served St. James Church until February 1, 1884, when the Ringgold Parish was formed. This new parish, consisting of St. James, Jerusalem, and St. Matthews, extended a call to Pastor J. N. Wetzler, who remained with them until 1889. The formation of this parish necessitated a new parsonage, and a small house in the town of Ringgold was bought for $600, April 1, 1885. Two adjoining lots to the east and west were later added to the parsonage grounds. This parsonage was repaired at a cost of $600 during the pastorate of Rev. C. J. Streich, and later at an expense of $1534, when Rev. C. S. Brewer accepted a call. The frame church of 1873 served the congregation for 26 years, when it was replaced by a better building at a cost of $1500. So much labor and material were donated, however, that the church had an actual value of more than $3000. The church was dedicated by Pastor C. J. Streich,

October 15, 1899, Rev. C. A. Fetzer preaching in German and Rev. G. W. Spiggle in English. In 1921 there was another rearrangement of parishes, in which Jerusalem Church was transferred to Rural Valley Parish, and St. Mark's of Eddyville received in its stead. A consecutive list of pastorates follows: Rev. G. A. Reichert, 1831-1832; Rev. H. D. Keyl, 1832-1838; Rev. J. G. Young, 1838-1867; Rev. C. A. Fetzer, 1868-1875; Rev. Jacob Ash, 1876-1884; Rev. J. N. Wetzler, D.D., 1884-1889; Rev. A. H. Kinnard, 1890-1893; Rev. Herman Ruphoff, 1894-1895; Rev. C. J. Streich, 1896-1901; Rev. A. F. Schaeffer, 1902-1903; Rev. J. M. Axe, 1904-1921; Rev. C. S. Brewer, 1921-1926.

BETHLEHEM EVANGELICAL LUTHERAN CHURCH BEAVER TOWNSHIP, JEFFERSON COUNTY, PA.

Between the years 1830 and 1833 a little group of Germans settled in this community, taking title from the Holland Land Company. Prominent among these Germans was George Berkhaus Sr., whose land was surveyed, July 22, 1833. This survey shows that his land was completely surrounded by that of other German farmers, indicating the compact German community in which Bethlehem Church was born. According to the best tradition this church was provisionally organized by Rev. Henry David Keyl in 1835. During that year George Berkhaus donated the southwest corner of his farm, containing about half an acre, to the Lutherans and Reformed for a church and cemetery. On the lower end of this lot a plain log church was built and dedicated, which was rarely called anything else than Berkhaus Church in the community. Many use the same name in speaking of the Bethlehem Church of the present day. While the first church was built by Lutherans and Reformed, the latter were never strong, and were gradually absorbed by the Lutherans or Methodists. The last Reformed communion service in Bethlehem Church was conducted by Rev. L. D. Leberman in 1854. While the church was provisionally organized in 1835, the first regular constitution was not adopted until April 30, 1852. The present German-English constitution was adopted, January 1, 1893. Pastor Keyl ministered here from 1835 to 1838, when he was succeeded by Rev. John George Young, who completed a ministry of nearly thirty years. He opened their first church record in 1841, and the Tauf Register indicates that there were then about twenty German families in this district. It must be remembered, however, that people sometimes brought their children for several miles in order to have them baptized. The first class of catechumens was confirmed by Pastor Young, May 16, 1841, when the following communed:

Beierle, Susanna
Berkhaus, George, Sr.
Berkhaus, Mrs. Lydia
Berkhaus, George, Jr.
Brosius, Michael
Brosius, Mrs. Elizabeth
Brosius, Margaret
Brosius, Peter
Brosius, Michael, Jr.
Friedrich, Conrath
Friedrich, Mrs. Maria
Heim, David
Heim, Mrs. Salome
Heim, Katharina
Heim, Peter
Heim, George
Heim, Tobias
Heim, Elizabeth
Heim, Anna
Hetrich, Michael
Hetrich, Mrs. Christina
Hetrich, Katharina
Hetrich, Elizabeth
Obdigraf, Edward
Obdigraf, Barbara
Parson, Lovina
Reitz, George
Reitz, Mrs. Margaret
Reitz, Daniel
Reitz, Mrs. Lydia
Reitz, Jacob
Reitz, George, Jr.
Reitz, Molly
Reitz, Barbara
Reitz, Gottfried
Reitz, Isaac
Reitz, Michael
Reitz, Katharina
Sauer, Isaac
Schafer, Isaac
Schafer, Christina
Schafer, Solomon
Schumacher, Anna
Spahr, Elizabeth
Stahlman, Susanna
Thomas, Michael
Thomas, Mrs. Lydia
Thomas, Katharina
Thomas, John
Thomas, Mrs. Christina
Thomas, Louvina
Thomas, Peter
Yager, George
Young, Michael
Young, George
Young, Katharina
Young, Elizabeth

The log church served the congregation until October 2, 1852, when a frame church, 35-40, was dedicated by Pastor J. G. Young. At that time all services were conducted in German, and the congregational singing was led by Samuel Johns, David Heim, and Adam Schafer. It is said that Pastor Young conducted singing schools in the community in order to improve the congregational singing, and that they were very popular with the young people. The church organ was not used until about the year 1878, with Miss Frances Spahr as the first organist. At the beginning of the pastorate of Rev. Jacob Ash, the English language was given equal rights in the church with the German, and thirty-five years later, all services were conducted in English. When the second church was worn out, there was quite a discussion in the congregation as to where the next one would be built, but this was finally decided by rebuilding on the old site. This third church was also built of frame and cost about $5000. It was dedicated by Pastor William H. Kline, September 20, 1908, Rev. John L. Fischer preaching the sermon. An addition to the burial ground was also secured. The congregation has given one of her young men to the ministry, Rev. George J. Diener. The following pastors have served this church: Rev. H. D. Keyl, 1835-1838; Rev. J. G. Young, 1838-1867; Rev. C. A. Fetzer, 1868-1875; Rev. Michael Schweigert (supply), 1875; Rev. Jacob Ash, 1876-1889; Rev. J. H. Ritter, 1889-1895; Rev. J. L. Fischer, 1896-1903; Rev. Henry Voegtley, 1904-1908; Rev. W. H. Kline, 1908-1909; Rev. William Weicksel, 1910-1916; Rev. J. A. Boord, 1918-1921; Supplies, 1921-1923; Rev. D. D. Miller, 1923-.

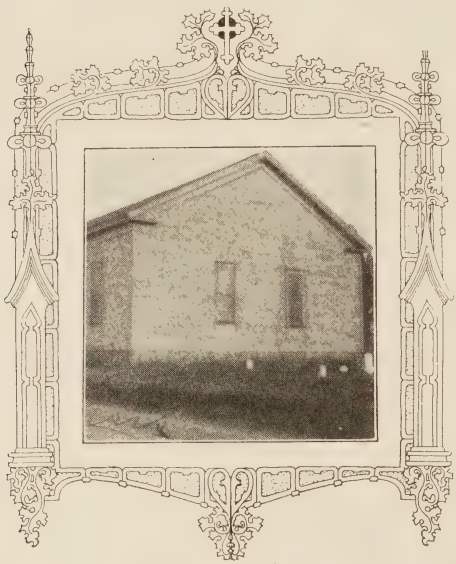
ST. JOHN'S EVANGELICAL LUTHERAN CHURCH ROSE TOWNSHIP, JEFFERSON COUNTY, PA.

This is the third oldest Lutheran Church in Jefferson County, the fourth if the defunct Sprankle's Mill organization is included, having been organized by Student John George Young

in 1838. Joel Spyker and Peter Thrush were the prime movers in the organization, which consisted at first of the following members:

Chesley, Mattie	Johns, Samuel	Spyker, Mary
Grove, Armenia	Johns, Magdalena	Thrush, Peter
Heim, Hannah	Kaylor, Joseph	Thrush, Elizabeth
Holt, Thomas	Merriman, Charles	Wolfgang, Jacob
Johnston, Mary	Spyker, Joel	Wolfgang, Sarah

Thomas Holt was the first elder and Joel Spyker the first deacon. Soon after organization was effected, a log church was built, which served as a place of worship until 1865, when the present frame church was dedicated. Rev. Joseph Welker was pastor at the time of this dedication. While this pastor gave the congregation valuable service for a number of years, during the closing years of his pastorate he was sorely afflicted with mental trouble that led to many distressing experiences. The first recorded communion service was conducted by Rev. John B. Breckenridge, a missionary of the Alleghany Synod, July 1, 1849. From that time to the present, St. John's Church has been a part of Brookville Parish. The church has shared the experience of many rural churches in recent years, losing the young people to the cities and the old people to the grave. Although a congregation of fifty-six members in 1870, it has been steadily weakened by death and removals until it now numbers but twenty communicants. Two of the sons of St. John's, Thomas A. and Samuel T. Himes, have entered the Lutheran ministry. The following pastors have served here: Rev. J. G. Young, 1838-1848; Rev. J. B. Breckenridge, 1849; Rev. Philip Sheeder, 1850-1852; Rev. J. H. Wright, 1853-1856; Rev. Jacob Singer, 1858-1859; Rev. Joseph Welker, 1862-1866; Rev. G. F. Ehrenfeld, 1867-1868; Rev. I. J. Delo, 1869-1872; Rev. J. M. Wonders, 1873-1878; Rev. S. S. Miller, 1878-1879; Rev. Lewis Hay, 1880-1881; Rev. Wilson Selner, 1881-1882; Rev. D. W. Leitzell, 1882-1886; Rev. J. E. Zerger, 1886-1887; Rev. J. J. Kerr, 1889-1894; Rev. F. H. Crissman, 1895-1896;



Rev. G. W. Styer, 1896-1900; Rev. W. L. Leisher, 1900-1902; Rev. William Hesse, D.D., 1902-1907; Rev. W. W. Frey, 1907-1913; Rev. D. S. Weimer, 1914-1916; Rev. J. E. Lowe Jr., 1916-1920; Rev. W. H. Brown, 1920-1922; Rev. R. F. Stolz, 1922-1924; Rev. L. J. Kaufman, 1925-.

GRACE EVANGELICAL LUTHERAN CHURCH EMERICKVILLE, PA.

The beginnings of Grace Church are traceable to 1846, when Rev. J. G. Young of Red Bank began to hold occasional services for the German settlers of this part of Jefferson County. Among the leaders of these Germans were Jacob Kroh and John Emerick, the village itself being named after the latter, and the first church after the former. Mr. Emerick came to this community from Berks County about the year 1845, and always exerted a strong influence upon the German population. Sometimes this preaching appointment of Pastor Young was called "Krohs", and sometimes "Emericks", but the old log church that was built about 1846, at the corner of the state road and the street that leads back to the cemetery, was usually called "Kroh's Church" by the older Germans. The congregation was organized as a union church, Reformed and Lutheran, but no Reformed pastor, so far as we can learn, ever ministered to its people. The old burial ground was selected by Jacob Kroh, John Emerick, John P. Smith, George Bliss and others, and deeded by Joseph and Mary Zimmerman to the trustees of the "Lutheran German Reformed Church of Pine Creek Township, known as Emericks", August 28, 1858, for a consideration of two dollars. The adjoining ground, on which the present church stands, was deeded to the trustees of the congregation by the same parties, March 5, 1870, for a consideration of six dollars. The old log church was too small to accommodate the people, who came for many miles to hear the gospel and receive the sacraments in the German tongue, although its pews were nothing more than benches made of slabs, and they were compelled to build another. It was then that the decision was made to locate the church closer to the burial ground. The corner stone of a frame church was laid by Pastor George F. Ehrenfeld, October 1, 1868, and the building dedicated by Pastor Isaiah J. Delo, July 2, 1871. The congregation then numbered seventy-four members, and gave promise of developing into greater strength. The church was caught in the throes of the synodical controversy and almost destroyed. When the General Synod party supported the pastor the General Council party refused, and the result was the sale of the property by the sheriff. Mr. George Bliss, the leader of the General Synod party, held a claim against the property for $1133.96, and bid

$200 in order to secure it. Although a highly esteemed citizen, he refused the use of the church to the General Council people as long as it was in his possession. Before the sale General Synod trustees placed a lock on the door, which the General Council people broke in order to hold services. This exposed them to a serious charge, but the matter was settled before it reached court. On August 18, 1885, Mr. Bliss deeded the property to John Emerick for $575. From 1868 to 1879 General Synod trustees controlled the church, but in November, 1880, Pastor J. H. Kline organized a General Council congregation of 50 members under the name "Grace Evangelical Lutheran Church", and the General Synod congregation disintegrated. The services of Pastor Young were all in German, but English was introduced in 1849, and the German ceased about 1868. For a time Grace Church was prosperous, but a large number of members withdrew in 1883 to form the Chestnut Grove congregation, and the rest were greatly discouraged. Pastor Emanuel Cressman reorganized them with 22 members in 1888, and their number has remained about the same ever since. The following pastors have served them: Rev. J. G. Young (German), 1846-1860; Rev. J. B. Breckenridge, 1849; Rev. Philip Sheeder, 1849-1852; Rev. J. H. Wright, 1853-1856; Rev. C. A. Fetzer, 1857; Rev. Jacob Singer, 1858-1859; Rev. Joseph Welker, 1862-1866; Rev. G. F. Ehrenfeld, 1867-1868; Rev. I. J. Delo, 1869-1872; Rev. J. M. Wonders, 1873-1878; Rev. S. S. Miller, 1878-1879; Rev. Isaac Brenneman (G. C. Pastor), 1875-1877; Student F. W. Kohler, 1880; Rev. J. H. Kline, 1880-1885; Rev. Jacob Ash, 1886; Rev. Emanuel Cressman, 1888-1892; Rev. Jacob Ash (second term), 1893-1894; Rev. P. W. Metzenthin, 1894-1898; Rev. Edward Haecker, 1898-1899; Rev. George Johannes, 1899-1901; Rev. J. W. Myers, 1903-1908; Rev. C. E. Rudy, 1909-1910; Rev. P. I. Morentz, 1911-1912; Rev. G. J. Diener, 1912-1916; Supplies, 1916-1919; Rev. J. N. Wetzler, D.D., 1919-1921; Rev. R. L. Leatherman, 1922-.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH GRUBE'S SETTLEMENT, JEFFERSON COUNTY, PA.

This church lies in a progressive rural community about four miles northeast of Punxsutawney. The settlement derives its name from the family of John Grube, who located here in 1833. Mount Zion Church was organized by Rev. J. B. Breckenridge in a school house in 1849. The twelve original members were Pennsylvania Germans, and their characteristic virtues furnish the moral backbone of the community to the present day. Their Sunday School was organized by Rev. J. H. Wright in

1853. For a long time services were held in the school house, a church not being erected until the beginning of the pastorate of Rev. Wilson Selner. The corner stone was laid, August 6, 1881, and the building dedicated by Pastor Selner, July 11, 1882. The cost of this frame church was $1,954.59. It was connected with the Alleghany Synod, 1849-1859, and 1867-1886; and with the Pittsburgh Synod, 1859-1867, and 1886 to the present. For many years it was part of Brookville Parish; since 1895 it has been connected with Punxsutawney Parish. In 1873 there were 30 members; in 1924 Pastor Frank reported 184. A list of pastors follows: Rev. J. B. Breckenridge, 1849; Rev. Philip Sheeder, 1849-1852; Rev. J. H. Wright, 1853-1856; Rev. C. A. Fetzer (supply), 1857; Rev. Jacob Singer, 1858-1859; Rev. Joseph Welker, 1862-1866; Rev. Samuel Stouffer, 1867-1869; Supplies, 1869-1873; Rev. E. Manges, 1873-1878; Rev. J. T. Gladhill, 1878-1882; Rev. Wilson Selner, 1882-1886; Rev. D. W. Leitzell, 1886-1893; Rev. S. E. Smith, 1895-1899; Rev. J. R. Sample, 1899-1903; Rev. R. W. Mottern, 1903-1904; Rev. S. T. Himes, 1904-1909; Rev. W. C. Spayde, 1910-1915; Rev. J. M. Weber, 1915-1920; Rev. C. O. Frank, 1920-1924; Rev. H. F. Miller, 1925-.

GRACE EVANGELICAL LUTHERAN CHURCH BROOKVILLE, PA.

So far as can be learned, the first Lutheran pastor to preach in Brookville was Rev. N. G. Scharretts, who served as a travelling preacher of the West Pennsylvania in 1826. Similar missionary service was rendered by Pastors Gustav Schulz and Henry David Keyl in 1829. The last named was commissioned to work in Jefferson County, but the fact that he gave most of his time to the settlements of Clarion County would indicate that he found but

few Lutherans in this section. In 1844 Student John Rugan came to Brookville in company with John Boucher, and preached his first sermon on the second floor of the old jail. Three years later he made such a strong plea for these Brookville Lutherans to the Alleghany Synod that missionaries were provided for them. Student A. C. Wedekind served in 1848, Rev. John B. Breckenridge in 1849, and Rev. Philip Sheeder, 1849-1852. The last named made Brookville his headquarters, and organized "Zion Evangelical Lutheran Church", September 4, 1850, with the following members:

Boucher, John	Clark, Maria	Steck, Jacob S.
Boucher, Elizabeth	Coder, Daniel and wife	Steck, Christina
Burkett, Catherine	McKinley, Hannah	Smith, Catherine
Burkett, Jacob	Shackleford, Caroline	Yeomans, Mary A.

The first officers were John Boucher and Daniel Coder. A building site was secured, and the contract let for the erection of a church for $1,000. When the contractor failed, it was relet for $1,450. The building was dedicated by Pastor Sheeder, August 1, 1852, but the debt led to the resignation of the pastor, November 1, 1852. A donation of $119.50 from the Alleghany Synod was considered a great encouragement. The next pastor was Rev. Jacob H. Wright, who was told on his way by stage that the church was about to be sold by the sheriff. This proved false, and Pastor Wright served a large mission field, 1853-1856. His parish consisted of Brookville, Emerickville, St. John's, and Grube's, with Philippi, Bootjack, and Fairview as preaching points. In all these eight places there were 105 Lutherans, and they could not pay the $350 pledged to the pastor. His successor in the parish was Rev. Jacob Singer, 1858-1859, by whom the congregations were led into the Pittsburgh Synod. Their church was renovated in 1891 at a cost of $4,000, and rededicated by Pastor J. J. Kerr, January 31, 1892. Additional improvements were made during the pastorate of Rev. William Hesse, 1902-1907, which included the purchase of the frame parsonage. A new constitution was adopted, March 21, 1906, when the present name was assumed. The outstanding feature of the pastorate of Rev. William H. Brown, 1920-1922, was the raising and remodelling of the church to conform to Lutheran ideals. This work was begun with the idea that the cost would be nominal, but change succeeded change until the cost mounted to $13,585. The Common Service Book and the churchly forms of the church were then introduced, and the congregation began to grow in spiritual force in the community. The church was rededicated by Pastor Brown, April 9, 1922. While Grace Church has never had a large membership, it is evident that the day of larger things is at hand. The pastors were: Rev. Philip Sheeder, 1850-1852; Rev. J. H. Wright, 1853-1856; Rev. C. A. Fetzer

(supply), 1857; Rev. Jacob Singer, 1858-1859; Rev. Joseph Welker, 1862-1866; Rev. G. F. Ehrenfeld, 1867-1868; Rev. I. J. Delo, 1869-1872; Rev. J. M. Wonders, 1873-1878; Rev. S. S. Miller, 1878-1879; Rev. Lewis Hay, 1880-1881; Rev. Wilson Selner, 1881-1882; Rev. D. W. Leitzell, 1882-1886; Rev. J. E. Zerger, 1886-1887; Rev. J. J. Kerr, 1889-1894; Rev. F. H. Crissman, 1895-1896; Rev. G. W. Styer, 1896-1900; Rev. W. L. Leisher, 1900-1902; Rev. William Hesse, 1902-1907; Rev. W. W. Frey, 1907-1913; Rev. D. S. Weimer, 1914-1916; Rev. J. E. Lowe Jr., 1916-1920; Rev. W. H. Brown, 1920-1922; Rev. R. F. Stolz, 1922-1924; Rev. L. J. Kaufman, 1925-.

TRINITY EVANGELICAL LUTHERAN CHURCH REYNOLDSVILLE, PA.

When Rev. Isaac Brenneman became pastor of the Northeastern Mission of the Pittsburgh Synod, with headquarters at Ridgway, he extended his labors over a large territory. Coming to Reynoldsville, he organized the Evangelical Lutheran Church of the Holy Trinity with 20 members, September 26, 1874. The first services were held in a house beyond Big Soldier Run, but later were transferred to a rented hall. A lot was donated by Thomas Reynolds, on which the corner stone of a church was laid by Pastor Brenneman, September, 17, 1875, but hard times and the great fire halted the work, so that no services were held for five years. In the meantime the pile of lumber accumulated at the site gradually disappeared; and the lot, never formally deeded, reverted to the owner. The church was reorganized by Pastor J. H. Kline in February, 1881, with 30 members, but by this time the building of the railroad had shifted the growth of the town, and it was found advisable to secure another site. Three members bought a lot on Jackson street for $300, and donated it to the church. On this lot a frame church was built at a cost of $2,300, which was dedicated by Pastor Jacob Ash, September 13, 1885. During the pastorate of Rev. J. H. Kline the parish consisted of Reynoldsville, Emerickville, Chestnut Grove, and Dubois, but in 1885 Dubois withdrew. During the pastorate of Rev. J. W. Myers, 1903-1908, the congregation increased to 120 members, but constant changes of pastors has interfered seriously with its proper development. For several years only summer supplies were available. The pastorates in their order were: Rev. Isaac Brenneman, 1874-1875; Vacant, 1875-1881; Rev. J. H. Kline, 1881-1885; Rev. Jacob Ash (supply), 1885-1886; Rev. Emanuel Cressman, 1887-1892; Rev. Jacob Ash (supply), 1893-1894; Rev. P. W. Metzenthin, 1895-

1898; Rev. E. Haecker, 1898-1899; Rev. George Johannes, 1899-1901; Rev. J. W. Myers, 1903-1908; Rev. C. E. Rudy, 1909-1910; Rev. P. I. Morentz, 1911-1912; Rev. G. J. Diener, 1912-1916; Supplies, 1916-1919; Rev. J. N. Wetzler, D.D., 1919-1921; Supplies, 1921-1922; Rev. R. L. Leatherman, 1922-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH HORMTOWN, PA.

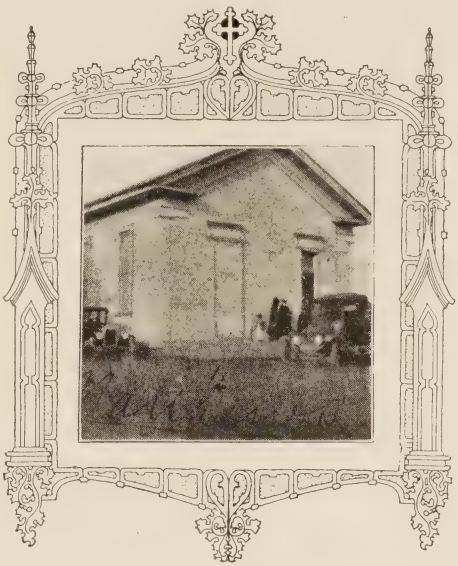
For many years the Lutherans of this community attended services in Emerickville. While Rev. J. G. Young frequently preached in German in private homes, he made no effort to organize a congregation. The first regular services were conducted by Rev. Joseph Welker, 1862-1866, when he preached once a month in the school house. In the summer season services would be held in the adjoining woods. All his services were conducted in English. The synodical controversy in the Emerickville Church interfered with these services, and no attempt was made to establish a congregation until 1883, when Rev. J. H. Kline organized the Chestnut Grove Lutheran Church with 25 members. Among the first members were the Smiths, Snyders, Hetricks, Krohs, Schuckers, Starrs, Sherwoods, Deemers, Berkhouses and Becks. Henry Kroh donated a fine chestnut grove of three-fourths of an acre, in which a frame church was built for $2,000. The corner stone was laid, June 17, 1883, and the church dedicated by Pastor Kline, October 28, 1883. Here the congregation worshipped for twenty-nine years, and then decided to relocate. A lot in Hormtown was donated by Jonathan Smith, on which the old frame church was rebuilt. It was rededicated as St. Paul's Evangelical Lutheran Church by Pastor Paul I. Morentz, June 2, 1912. A number of members objected to this relocation and withdrew from the church; but nearly all returned in later years. The pastors of the congregation have been those of Reynoldsville Parish.

ST. MATTHEW'S EVAN. LUTHERAN CHURCH KNOXDALE, PA.

The founders of St. Matthew's were former members of old St. John's. Pastor I. J. Delo began to hold services for them in a school house in 1871, and these finally led to the erection of a church. This church was built at a cost of $2,200, and was dedicated by Pastor J. M. Wonders, January 31, 1875. The congregation was organized in the church on the day before dedication with the following members:

Alshouse, John	Knisely, Solomon	Shaffer, Jacob
Alshouse, Anna	Knisely, Eliza Jane	Shaffer, Catherine
Barnett, Daniel	Mohney, Adam	Sherry, John
Barnett, Rachel	Mohney, Caroline	Sherry, Catherine
Bucher, John and Mary	Shaffer, John	Sherry, B. T.
Fultz, John and Elizabeth	Shaffer, Charlotte	Silvering, Mary

Within a short time the congregation was increased to 40 members, but its isolated position has always made it difficult to serve. From 1876 to 1882 it was connected with the Alleghany Synod; since 1882 it has been a member of the Pittsburgh Synod. This congregation is composed of excellent people, has a good Sunday School, and has sent four young men into the ministry. These ministers are C. W. Barnett, Elder J. Himes, John B. Kniseley, and S. A. Earl Mohney. The following pastors have served here: Rev. J. M. Wonders, 1875-1876; Rev. John L. Miller, 1876-1878; Rev. J. T. Gladhill, 1878-1882; Rev. W. E. Crebs, 1882-1883; Rev. J. F. Dietterich, 1884-1885; Rev. D. W. Leitzell, 1887-1896; Rev. I. P. Neff, 1898-1902; Rev. John Tomlinson, 1902; Rev. William Hesse, 1903-1907; Rev. W. W. Frey, 1907-1913; Rev. D. S. Weimer, 1914-1916; Rev. J. E. Lowe Jr., 1916-1920; Rev. W. H. Brown, 1920-1922; Rev. R. F. Stolz, 1922-1924; Rev. L. J. Kaufman, 1925-.



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH COOL SPRING, PA.

One of the oldest churches of the county was organized in Abraham Hoch's barn near Sprankle's Mills by Pastor J. G. Young in 1838. During the same year a log church was built by Reformed and Lutherans, which was dedicated as St. John's. When the log church was outgrown, a frame church was built on the ridge about two miles from Sprankle's Mills. This church was dedicated in 1849. Many of the Lutheran pioneers of this section of the county received the sacrament at the hands of Pastor Young in both of these churches, and

Lutheran pastors held services in the latter as late as 1871. In 1871 the Reformed and Presbyterians united in building St. Matthew's Church in Worthville, in which the Lutherans of old St. John's held services from 1871 to 1884. This congregation was reported to the Pittsburgh Synod as St. Matthew's Church by Rev. C. A. Fetzer, 1873-1874; Rev. Jacob Ash, 1875-1885; and Rev. J. N. Wetzler, 1883-1884. Pastor Wetzler reported 84 members in 1883 and 16 in 1884, which means that the majority of the congregation withdrew to organize the Cool Spring Church. A lot of 163 perches was bought from Thomas A. McKinstry and David Buck for $35.10, on which a frame church was built for $2,800. Tradition says that this church was dedicated in January, 1885. St. Paul's Church was organized by Pastor Jacob Ash in 1884 with the following members:

Bechtal, Lucy
Coleman, John
Coleman, Clara
Coleman, Margaret
Frederick, Solomon
Frederick, Rebecca
Frederick, Barbara
Hetrick, Christina
Hetrick, Catherine
Himes, John
Himes, William I.
Himes, Delilah
Himes, Susanna
Himes, Mary C.
Himes, Mary J.
Raybuck, Adam
Raybuck, Lydia
Reitz, Godfrey
Reitz, Isaac
Reitz, Catherine
Reitz, Lydia
Reitz, Lydia (2)
Reitz, John
Reitz, Peter D.
Reitz, Samuel
Reitz, Susanna
Reitz, Frank
Reitz, ————
Shaffer, George W.
Shaffer, Susanna
Shaffer, Maria
Smith, Charles
Smith, Barbara
Spare, Philip
Spare, Christina
Spare, Hannah
Stahlman, George
Stahlman, Narcissus
Thomas, Godfrey
Wolfgang, Jacob B.
Wolfgang, Simon
Wolfgang, Barbara

The congregation has never been large, but is composed of substantial people. From 1884 to 1890 it was part of Red Bank Parish; since 1890 it has been connected with Ringgold Parish, receiving services every two weeks. The pastors were: Rev. Jacob Ash, 1884-1889; Rev. J. H. Ritter, 1889-1890; Rev. A. H. Kinnard, 1890-1893; Rev. Herman Ruphoff, 1894; Rev. C. J. Streich, 1896-1901; Rev. A. F. Schaeffer, 1901-1903; Rev. J. M. Axe, 1904-1921; Rev. C. S. Brewer, 1921-1926.

FIRST ENGLISH EVAN. LUTHERAN CHURCH PUNXSUTAWNEY, PA.

Among the earliest pioneers of this community were a number of Germans, who were organized into a union Reformed and Lutheran Church by Rev. John Althaus in 1838. Out of this congregation the Martin Luther German Lutheran Church was organized by Rev. C. C. Brandt, October 7, 1853. In the original constitution of this church was a clause requiring all pastors to belong to a district synod of the General Synod, but it was not enforced. While this German Church enjoyed a fair degree of prosperity, there was a strong demand for the organization of an English Lutheran Church long before one was pro-

vided. When the coal fields of this section were opened, 1880-1885, there was a large increase in the population of the town, and the newcomers were responsible for the organization of First Church. C. Luther Lowe came here from Smicksburg in 1887, and agreed with Oliver Crissman, while a convalescent from typhoid fever, that a General Synod congregation would be organized. Smicksburg and Trade City Lutherans formed the nucleus of the church which was organized, December 9, 1888, with 43 members. The first place of meeting was Bair Hall, which was offered them at the nominal weekly rental of two dollars, with light and heat furnished. The Cumberland Presbyterians also showed them many kindnesses. The charter members of the congregation were the following:

Bayer, Catherine
Boucher, J. C.
Boucher, R. L.
Boucher, Millie
Boucher, James
Boucher, William
Boucher, W. W.
Condron, James M.
Condron, Aggie M.
Crissman, Oliver
Crissman, Mary
Diltz, Sarah
Ehrhard, A. T.
Ehrhard, Dora
Franz, Albert
Gates, Mary
Goheen, Anna
Good, D. D.
Good, Nanna
Greaves, Ellen
Kensinger, L. S.
Kensinger, Martha
Kerr, Vol
Lowe, D. A.
Lowe, Ida
Lowe, C. Luther
Lowe, Josie W.
Nanz, William C.
Quigley, W. H.
Robinson, A. C.
Robinson, S. T.
Robinson, Laura
Robinson, Harry L.
Robinson, Rebecca
Robinson, W. E.
Robinson, Mina
Snyder, David and wife
Streamer, W. A. H.
Wagner, J.
Wagner, Clarissa
Walters, Dr. J. A.
Weiss, Anna M.

Since 24 of these members came from Smicksburg Parish, they were intimately acquainted from the beginning, and a fine social spirit prevailed. The first church officers were C. Luther Lowe, J. C. Boucher, D. D. Good, A. T. Erhard, W. A. H. Streamer, and Oliver Crissman. The constitution was adopted, December 30, 1888, and a Sunday School of 32 scholars organized on the same day. The old house on Pine street, in which the two Smicksburg men had conceived the organization of the church, was bought for $3,200 in 1890, but part of the lot was sold for $1,550. The corner stone of the church was laid, June 1, 1893, and the building used for the first time, February 24,

1894, but the dedication did not take place until June 23, 1895. It was built of brick, with a spire, at a total cost of $11,000. Improvements were made in 1913 at a cost of $6,500, and a pipe organ was installed in 1922 at a cost of $1,800. The debt was cancelled before 1920, and the West Mahoning street parsonage was then bought and renovated at a cost of $6,000. The church was incorporated, February 5, 1891, and has been a self-sustaining parish since 1896. The pastors were: Rev. B. E. Shaner, 1889-1891; Rev. Peter Ewald, 1891-1894; Rev. S. E. Smith, 1894-1898; Rev. J. R. Sample, 1899-1903; Rev. R. W. Mottern, 1903-1904 ;Rev. S. T. Himes, 1904-1909; Rev. W. C. Spayde, 1910-1915; Rev. J. M. Weber, 1915-1920; Rev. C. O. Frank, 1920-1924; Rev. H. F. Miller, 1925-.

CHAPTER XVIII

CHURCHES OF MERCER AND LAWRENCE COUNTIES

1805-1924

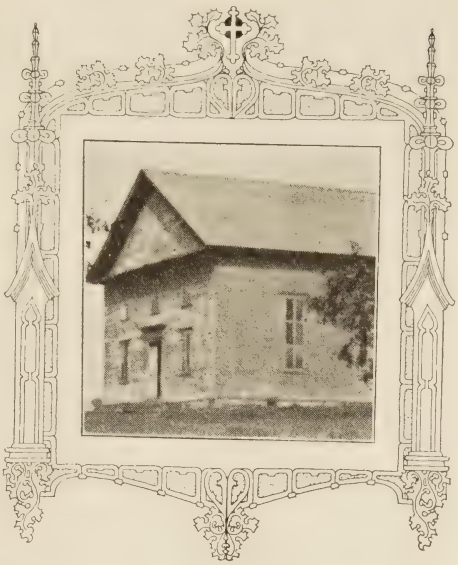
"The Lord is my defense; and my God is the rock of my refuge"

MERCER COUNTY was taken from Allegheny, March 12, 1800, but not organized for judicial purposes until 1803.. Lawrence County was formed from the southern part of Mercer and the northern part of Beaver, March 20, 1849. While Mercer and Lawrence County lands were secured to the state by the treaties of 1784 and 1785, the western Indians refused to recognize their validity; and the victory of General Wayne in 1794 was needed to establish the claim. In 1792 the Pennsylvania Legislature passed a law that all lands west of the Ohio and Allegheny rivers, not reserved for other purposes, should be sold to settlers at twenty dollars per hundred acres, provided they would improve and cultivate them; but not until after the victory of Wayne were many ready to run the risk of settlement. For this reason the earliest settlements were not effected until 1795. The pioneers of these two counties were chiefly Scotch-Irish, with here and there a small group of Germans. The last named were so widely scattered that it was exceedingly difficult for the pioneer Lutheran and Reformed pastors to gather them into congregations. This fact also helps to explain some of the failures of later years. In 1796 the Kecks, Klingensmiths, and Loutzenhisers from Westmoreland County settled in West Salem Township, making possible the founding of Good Hope Church in 1805. To the old log church erected by these pioneers came all the Germans of this part of the county to worship. Governed by ties of faith and language they counted it no hardship to travel ten or twelve miles to hear the word of God and receive the sacrament. A second congregation was started in the Wolf Creek region near Grove City at an early day, Michael Kuchler assisting Pastor Henry Huet as his catechist. This teacher was given a license to preach by the Synod of Ohio, June 4, 1828, and became the outstanding figure in the history of the Lutheran Church of Mercer County. He helped to organize St. John's Church of Delaware Township in 1837, which is now recognized as the strongest rural Protestant church of this region. While he

rarely reported more than six churches to his synod, he always had at least as many more preaching stations. The scarcity of pastors made it impossible to give the Germans of this county proper spiritual care; and the result was the abandoning of no less than six promising congregations. Germans from Maryland settled near Pulaski, but the St. Daniel's Church which they organized perished from neglect. One of the more prominent Germans of the county was John Krill, who settled near Mercer in 1806. Krill's school house was a preaching appointment of Lutheran ministers for a number of years. Pastor Henry Ziegler removed this church from the country into the town of Mercer in 1846, but the congregation disbanded in 1878. In the northeastern section of the county was another little band of Germans, who with their children maintained a congregation in New Lebanon for many years, but were finally compelled to yield to the pressure of isolation and disband. In no other section of the Pittsburgh Synod have so many failures been recorded. In 1919 there were 12 Lutheran church in Mercer County with 1,412 members, four of which belonged to the Ohio Synod and one to Missouri. In the same year the statistics for Lawrence County showed 11 churches with 1,583 members, two of which belonged to the Finnish Suomi Synod and one to the Augustana Synod.

GOOD HOPE EVANGELICAL LUTHERAN CHURCH WEST SALEM TOWNSHIP, MERCER COUNTY, PA.

Among the earliest pioneers of Mercer County were Jacob Keck, Jacob Loutzenhiser, Daniel, Peter, and John Klingensmith, Pennsylvania Germans from Old Westmoreland, who settled in West Salem Township in 1796. A few years later they were joined by Philip Schabandi, Jacob Erdmann, and Friedrich Eberhard, forming a settlement of German-speaking people, in the midst of which this mother church was born. The German Record of Good Hope Church begins with the year 1805, when Pastor John Michael Steck of Greensburg visited his former parishioners and baptized the four children of Peter and Katharina Klingensmith. The fact that the oldest of these four children was born, October 17, 1799, would indicate that this was the first time the parents had access to the means of grace since making their home in the wilderness. The fifth and sixth children of this family were baptized by Rev. Andreas Simon, August 14, 1808; the seventh and eighth by Rev. Peter Rupert in 1814; and the ninth by Rev. Carl Wilhelm Colsen in 1815. The last recorded visit of Rev. John M. Steck was made in 1812,



when he baptized the child of Abraham and Magdalena Keck, who also were former members of his Westmoreland Parish. The old record also makes mention of a missionary visit from Rev. Johannes Stauch, and the name Good Hope, as well as a direct statement in his diary, leads us to believe that this church was organized by Pastor Stauch in 1807. All these Lutheran pastors were but missionary visitors, who had the spiritual welfare of the scattered settlers in their hearts, and were ready to do what they could to help them in the establishment of their church. Their first regular pastor was Rev. Heinrich Huet, a sturdy young German from Columbiana County, Ohio, who counted it no hardship to travel a score of miles on horse back in order to render ministerial service. His name fills a large place in the old German Church Record, and shows that he was the pastor of the congregation from January 19, 1815, to April 7, 1827. All these early services were conducted in German and were not likely more frequent than once every eight weeks. By his faithfulness the people were encouraged to secure church ground and build a house of worship. Peter Klingensmith and Jacob Keck offered to donate a generous acreage; and on this ground a substantial log church was built in 1816. This church was built of such choice timber that it served the congregation for fifty-three years. It was probably dedicated by Pastor Huet, but no record of dedication can be found. The deed for the property was not executed until September 16, 1826, when the donors conveyed 4 acres and 152 perches of ground to Frederick Eberhardt and Abraham Keck, "Trustees of the German meeting house in West Salem Township", for a nominal consideration. The successor of Pastor Huet was Rev. Michael Kuchler, a young member of his parish, whose name has been written large in the annals of Mercer County. The records show that his first pastorate in Good Hope extended from June 15, 1828, to June 2, 1839, when he resigned to accept a call to Erie. On October 5, 1828, shortly

after he had taken charge of the congregation, he was visited by Bishop J. G. C. Schweizerbarth, who administered the sacrament to the following communicants:

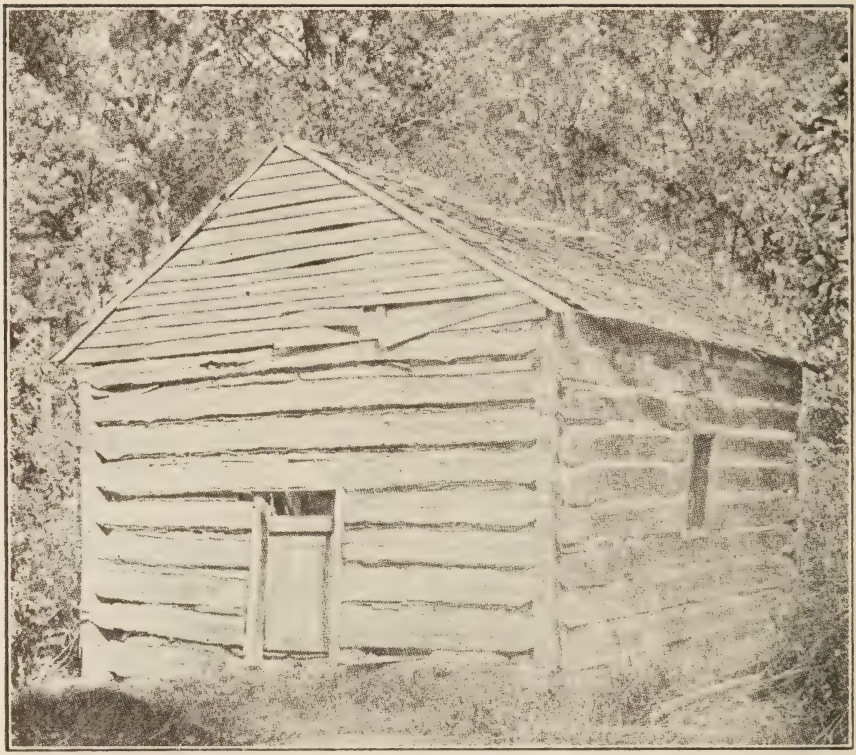
Bauer, Maria Barbara	Eberhardt, Friedrich	Keck, Rebecca
Bernhard, Elizabetha	Eberhardt, Katharina	Keck, Elizabetha
Bittenbinder, Conrad	Erdmann, Hannah	Keck, Magdalena
Bittenbinder, Sarah	Hamm, Jacob	Loutzenhiser, Maria
Blank, Georg Adam	Hamm, Maria	Leininger, Katharine
Blank, Aaron	Kamerer, Samuel	Schwarz, Michael
Blank, Magdalena	Keck, Jacob	Schwarz,Katharina
Busman, Jacob	Keck, Abraham	Williams, Margaretha

At this time a reorganization of Good Hope was effected by the two ministers, when the following members of the Church Council were elected: George Adam Blank and Conrad Bittenbinder, Lutherans; and Jacob Kamerer and Jacob Hamm, Reformed. It will be noted that Lutherans and Reformed communed together in this service; but this was not an unusual thing for that day. The first Reformed pastor of Mercer County did not enter the field until 1826, and prior to that time all ministerial acts for the settlement were performed by Lutheran pastors. The only exception to this rule was made by the occasional visit of a Reformed pastor, Rev. Johann Peter Mahnenschmidt, beginning with May 27, 1818. Pastor Kuchler's successor was Rev. Friedrich Christian Becker, whose ministerial acts date from June 28, 1840, to May 22, 1847. During the latter part of his pastorate he seems to have shared his work with Rev. Theodore Hengist, whose ministerial acts date from May 31, 1846, to September 3, 1860. This overlapping may be accounted for by the fact that the two men served adjoining parishes during that time. Rev. Michael Kuchler returned to Good Hope for his second pastorate immediately after the resignation of Pastor Hengist, and served until April 1, 1874. During this time many changes occurred in the parish, chief of which was the organization of Holy Trinity Church in Greenville. This organization gave an impetus to English preaching that was felt in all the German congregations of the county, and the German gradually gave way before the English in Good Hope. In 1865 Good Hope and St. John's applied for admission to the Pittsburgh Synod. Good Hope Church was required to adopt a new constitution, which was done, June 10, 1869. This constitution was further revised in 1890. Another outstanding event of the second pastorate of Rev. Michael Kuchler was the building of the second church. The corner stone was laid by the pastor, May 2, 1869, but not dedicated until some time later. At that time the congregation numbered seventy-five members, and used German in the greater part of her public services. After the resignation of Pastor Kuchler, Rev. Herman Gilbert was asked to supply the pulpit until the congregations of Mercer County Parish could agree in calling a successor. This arrangement continued until

May 1, 1876, when Rev. J. A. J. Zahn took Good Hope Church under his care in connection with Lake Shore Parish, and served it until the fall of 1878. When Rev. Jeremiah Fishburn became pastor of Holy Trinity Church, Greenville, January 1, 1879, Good Hope was admitted to his parish, and served until March 11, 1883. During the years 1883 and 1884, Doctor H. W. Roth was supply pastor; and then parish relations were restored with St. John's, Zion, and Salem. With the exception of two years this relation has remained unbroken until the present. The following is a consecutive list of the pastors: Rev. John M. Steck, Rev. Johannes Stauch, Rev. Andreas Simon, Rev. Peter Rupert, Rev. C. W. Colsen (supplies), 1805-1815; Rev. Heinrich Huet, 1815-1827; Rev. J. G. C. Schweizerbarth (supply), 1828; Rev. Michael Kuchler, 1828-1839; Rev. F. C. Becker, 1840-1847; Rev. Theodore Hengist, 1847-1860; Rev. Michael Kuchler (second term), 1860-1874; Rev. Herman Gilbert (supply), 1874-1876; Rev. J. A. J. Zahn, 1876-1878; Rev. Jeremiah Fishburn, 1879-1883; Rev. H. W. Roth, D.D. (supply), 1883-1884; Rev. C. A. Fetzer, 1884-1887; Rev. W. M. Rehrig, Ph.D., 1887-1894; Rev. W. G. Dressler, 1895-1897; Rev. S. B. Stupp, 1897-1901; Rev. Peter Riffer, 1902-1910; Rev. Wilson Yeisley, 1910-1919; Rev. C. E. Schweikert, 1920-.

JERUSALEM EVANGELICAL LUTHERAN CHURCH PRINCETON, PA.

This is the oldest Lutheran Church of Lawrence County, and was founded by Bishop J. G. C. Schweizerbarth in 1824. The church record was opened, February 22, 1824, when the child of Michael and Elizabeth Fox was baptized. It is said that the attention of the founder was directed to this community by the removal of one of his Zelienople families during the previous year. The church was generally called "Herbsts" in the early records of the Ohio Synod, for the reason that the ground was donated by George and Barbara Herbst, the deed bearing the date, December 27, 1834. This old church ground is located some distance from a cross-roads, leading from the Butler-New Castle road to Rose Point, and is now entirely surrounded by the farm from which it was taken. As late as 1898 the old log church built on this ground was still in a fair state of preservation, having been constructed of unusually fine timber. About that time some vandal tore down the building to get some of the best logs. The first communion service of the congregation was held by Pastor Schweizerbarth, October 26, 1826, when seventeen persons communed. The next service of a similar nature was held by Pastor



OLD HERBST CHURCH, LAWRENCE COUNTY, PA.

Michael Kuchler, July 26, 1829, when there were forty-five communicants. These two communions include the following names:

Braun, Sarah
Braun, Katharina
Braun, Elizabetha
Braun, Fronia
Fuchs, Peter
Fuchs, Michael
Fuchs, Magdalena
Fuchs, Elizabetha
Fuchs, Salem
Fuchs, Anna
Fuchs, Katharina
Fischer, Katharina
Hedendorn, David
Hedendorn, Heinrich
Hedendorn, Daniel
Hedendorn, Elizabetha
Hedendorn, Maria
Herbst, Georg
Herbst, Barbara
Herbst, Salem
Herbst, Susanna
Herbst, Daniel
Horn, Jacob
Horn, Anna
Jung, Georg
Jung, Philip
Jung, Hanna
Jung, Katharina
Kaufmann, Christian
Kenede, Susanna
Kuchler, Katharina
May, Johannes
Sadler, Michael, Sr.
May, Johannes
Sadler, Michael, Jr.
Sadler, Katharina
Sadler, Susanna
Schneider, Joseph
Schneider, Margaretha
Schmid, Jacob
Shrum, Abraham
Shrum, Susanna
Standle, Elizabetha
Stickel, Maria
Uber, Anna Maria
Uber, Maria
Yitzt, Georg
Yitzt, Elizabetha

It is said of Pastor Michael Kuchler that the first sermon of his long and useful ministry was preached at Herbst's, November 26, 1826, two years before he was licensed by the Synod of Ohio. This community was prevailingly Scotch-Irish, with only here and there a German farmer, so that the congregation was never large. For the first thirty-six years German alone was used in the services, and, when this policy had almost destroyed the congregation, it was reorganized by Rev. Asa H. Waters as an English church of thirty members, on Good Friday of 1862. Inasmuch as the old log church was not in the best of repair, the greater part of the services were held in a neighboring school house. After the resignation of Pastor Waters in 1866, and during the pastorate of Rev. Lewis Hippee, ground for the erection of a new church was secured at the present location, about one mile east of Princeton. The corner stone was laid, September 29, 1868, and the church dedicated, April 10, 1870. From 1862 to 1876 it was connected with Prospect Parish; from 1877 to 1893 it was part of Wurtemburg Parish; from 1894 to 1910 it was in Middle Lancaster Parish; from 1912 to 1919 it was supplied by Rev. Peter Riffer and other pastors of New Castle; since 1920 it has been regularly served by the pastors of Bethany Church, New Castle. The following is an approximately correct list of the pastorates: Rev. J. G. C. Schweizerbarth, 1824-1826; Rev. Michael Kuchler, 1826-1834; Rev. Jacob Hoelsche, 1834-1837; Rev. J. G. C. Schweizerbarth (second term), 1838-1843; Rev. Robert Kleiman, 1844; Rev. John Esensee, 1844-1849; Rev. Gottlieb Kranz, 1849-1850; Supplies, 1850-1856; Rev. William Strobel, 1857-1859; Vacant, 1859-1862; Rev. A. H. Waters, 1862-1866; Rev. Lewis Hippee, 1866-1873; Rev. S. A. Swingle, 1874-1876; Rev. Peter Riffer, 1877-1890; Rev. G. J. Diener, 1891-1893; Rev. H. K. Shanor, 1894-1906; Rev. C. L. V. Dozer, 1907-1910; Supplies, 1910-1919; Rev. W. R. Sammel, 1920-1922; Rev. W. A. Zundel, 1922-1924; Rev. C. O. Frank, 1924-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH DELAWARE TOWNSHIP, MERCER COUNTY, PA.

St. John's was organized as a union church, January 1, 1837, by Pastor Philip Zeiser of the Reformed, acting in harmony with Pastor Michael Kuchler of the Lutherans. The Lutheran members of the Church Council, elected at that time, were George Hittel, Jacob Kaufman, Peter Gebel, and Daniel Steiger. On May 14, 1837, the first communion service was held in a log church, erected by the members at the low cash cost of sixty dollars. Everything needed to build this place of worship was donated. Practically all of the 33 persons who participated in this first communion were former members of Good Hope Church Their names were as follows:

Acker, Benjamin
Acker, Maria
Beck, Dorothea
Billig, Johannes
Geobel, Peter
George, Esther
Hittel, Friedrich
Hittel, Selma
Hittel, Katharina
Katerman, Karl
Kaufmann, Katharina
Kaufmann, Jacob
Mayer, Adam
Mayer, Casper
Mayer, Barbara
Mayer, Sarah
Matter, Selma
Miller, Ebbe
Minold, Andreas
Minold, Susanna
Rab, Peter
Reichert, Anna
Reichert, Magdalena
Schaner, Johannes
Schaner, Sara
Schaner, Waltina
Schaner, Magdalena
Schumacher, Thomas
Steiger, Daniel
Steiger, Solomon
Steiger, Brissila
Steiger, Lovenia
Wagaman, Katharina

There are records of baptisms in the old German Church Book, bearing as early a date as April 17, 1835, but these may have been entered at a later day. On March 23, 1838, John Haas and his wife Sarah deeded to Isaac Siegfried and Daniel Steiger, in trust for St. John's Church, an acre of ground at the corner of the Mercer and Greenville roads, for a consideration of ten dollars. This ground was given for the exclusive use of St. John's Church, as a place of worship, school and burial ground, and, it was further stipulated in the deed that the church, "must never be incorporated". Because of this gift of ground, St. John's has been known as the "Haas Church" to the present day. The old log church erected by the original members did not long meet the

needs of the congregation, and a substantial frame church was dedicated in 1846. This church was located in the forks, across the road from the old log church, and was modelled after the pattern of the old Westmoreland churches, with a gallery on three sides and a high pulpit in the center above the altar. It was so well constructed that it served the congregation for seventy-five years. When the time came to replace it, it was the policy of the church leaders to use the best materials obtainable, and the result of their efforts was a beautiful building of tapestry brick and stone, representing an outlay of $50,000. Although the sum of money invested established a record in the Pittsburgh Synod for rural churches, every dollar of the cost was subscribed before the close of the dedication services. The corner stone of this church was laid, September 5, 1920, and the church dedicated by Pastor Renoll of the Reformed and Pastor Schweikert of the Lutherans, October 30, 1921. A week of special services preceded the day of dedication, and made it a red letter day in the history of the congregation. At the time of this dedication the Lutheran part of the congregation numbered 320 members. St. John's Church stands out as one of the few Lutheran churches of western Pennsylvania that have been able to continue the union principles of their German founders. The first Lutheran pastor of this congregation was Rev. Michael Kuchler, who completed two terms of service here, covering a period of eighteen years. A little over two years after he had organized the church, he resigned in order to accept a call to Erie. Three pastors of the Ohio Synod served the congregation between his first and second pastorate: Rev. F. C. Becker, Rev. Theodore Hengist and Rev. Gottlieb Kranz. On May 30, 1858, Pastor Kuchler returned from Erie and once more took charge of St. John's, serving until some time in 1874. During this second pastorate the congregation transferred its membership to the Pittsburgh Synod. The following pastors have served the congregation: Rev. Michael Kuchler, 1837-1839; Rev. F. C. Becker, 1840-1847; Rev. Theodore Hengist, 1847-1851; Rev. Gottlieb Kranz, 1852-1857; Rev. Michael Kuchler (second term), 1858-1874; Supplies, 1874-1880; Rev. C. A. Fetzer, 1880-1887; Rev. W. M. Rehrig, Ph.D., 1887-1894; Rev. Nathanael Scheffer, 1895-1896; Rev. W. G. Dressler, 1896-1897; Rev. S. B. Stupp, 1897-1901; Rev. Peter Riffer, 1902-1910; Rev. Wilson Yeisley, 1910-1919; Rev. C. E. Schweikert, 1920-.

ZION'S EVANGELICAL LUTHERAN CHURCH WAYNE TOWNSHIP, LAWRENCE COUNTY, PA.

What was later known as the Wuertemberg Church was provisionally organized in the home of John Jacob Liebendorfer

by Bishop J. G. C. Schweizerbarth in 1837. Services were held by this busy pastor in the Liebendorfer school house about six times a year from 1837 to 1842, when he was succeeded by Rev. John Esensee. The parish of this pastor consisted of Middle Lancaster, Prospect German, Jerusalem, and Wuertemberg, all services being conducted in German. The congregation was even then known as Bethlehem Church, although a church building was not erected until much later. On May 8, 1849, Pastor Esensee removed to Indiana, and was succeeded by Rev. Herman Mantz, a pastor of the Pittsburgh Synod, who served from 1849 to 1852. In the last named year, Doctor W. A. Passavant visited the congregation, which then worshipped in the old school house, and urged the twenty members to build a suitable church. Michael Liebendorfer agreed to donate a good site and fifty dollars; others made equally liberal pledges; but for some reason the church was not built. Rev. H. C. Kaehler took charge of the congregation in 1853, and served them for two years. In 1855 Pastor Schweizerbarth returned for a second pastorate, and a constitution prepared by him was adopted, October 25, 1855. The old German Church Book, in which this constitution was recorded, was begun, August 12, 1842, and the first recorded communion service was held, October 16, 1842, when twenty-six persons received the sacrament. During the years, 1842-1844, the following family names are found among the communicants: Elliott, Elsesser, Fischer, Freitag, Gall, Geiger, Glaser, Grieb, Hubeisen, Jung, Liebendorfer, Mesard, Rapp, Roch, Schell, and Strittmatter. The Wehmann, Weingarten and Lenz families came later. Pastor Schweizerbarth's second pastorate lasted for only a few months in 1855, and Pastor C. F. W. Brecht gave them occasional supplies in 1856. From August 1, 1857, to July 26, 1863, they were served every two weeks by the German pastors of New Castle. In 1865 they were reported vacant, and Rev. Herman Gilbert took them under his care, serving from 1865 to 1867, and dedicating their new

church. The ground for this church was bought from Hugh Smiley for $50, and the location was frequently called "Smiley's Hill." The church was built of frame, 30x40, and was dedicated by Pastor Gilbert, November 25, 1866. It is said that the first English sermon preached to this congregation was the dedication sermon of Doctor Henry W. Roth, and this introduction of the English language, coupled with the fact that the congregation was admitted into the Pittsburgh Synod in 1867, started a dissension in the church that proved disastrous. A law suit developed from the controversy, which was finally decided in favor of the synod party in 1874, but before that time came the congregation had been hopelessly divided. The German element, under the leadership of John F. Geiger, decided to organize a new church, and regular services were begun in Mt. Hope school house in 1867. The English element continued to hold services in Bethlehem Church, but were so few in numbers that they disbanded in 1878, and sold their property to the German Church of Ellwood City in 1894. In the meantime, the German or anti-synod party effected a reorganization under the name "Zion's German Evangelical Congregation", November 21, 1874, and proceeded to secure a new church. In their constitution they declared that the congregation might select any preacher who suited them, Lutheran, Reformed, or Evangelical, and that he would not be required to belong to any synod. The earlier subscribers to this new constitution were the following:

Alborn, Heinrich	Leonhardt, Karl F.	Schwarz, Ludwig
Fuchs, Georg	Leonhardt, Heinrich	Schwarz, Ludwig, Jr.
Fuchs, Heinrich	Rohr, Andreas	Wehmann, F.
Geiger, John Frederick	Rutter, Heinrich	Wehmann, Ernst
Gregor, Karl	Rutter, Georg	Wehmann, Karl
Jung, Jacob	Schweinsberg, John F.	Wehmann, John
Ketterer, Philip	Schweinsberg, Johann	Wehmann, William
Kiesling, Jacob	Schweinsberg, Wilhelm	Weingartner, ————

The first church officers were: John Frederick Geiger, F. Wehmann, Jacob Jung, and Ernst Wehmann. It was a purely German organization, no English preaching being permitted except by a majority vote of the Church Council. On October 31, 1874, John Frederick Geiger agreed to donate an acre of ground for church and burial purposes, provided a church would be built at once, that it should be a German Evangelical Church, and that it should not belong to any synod. The corner stone was laid, August 22, 1875, and the church dedicated by Pastor F. G. E. Knauth, October 31, 1875. It was a small frame building, 24x34, with three windows on either side, but served the congregation for many years. After a period of twenty years, a strong demand again arose among the younger people for English preaching; and the last German sermon was preached in Zion by Rev. Henry Voegele in 1895. The protest against all synodical affiliations also lost its force in the course of time. A new constitu-

tion was adopted, November 15, 1914, in which the congregation assumed the name, "Zion's Evangelical Lutheran Church of Wayne Township, Lawrence County, Pennsylvania", and the church was formally admitted to the Pittsburgh Synod, June 11, 1917. The pastors of the original Bethlehem Church were: Rev. J. G. C. Schweizerbarth, 1837-1842; Rev. John Esensee, 1842-1849; Rev. Herman Mantz, 1849-1852; Rev. H. C. Kaehler, 1853-1855; Rev. J. G. C. Schweizerbarth (supply), 1855; Rev. C. F. W. Brecht (supply), 1856; Rev. William Strobel, 1857-1859; Rev. Frederick Zimmerman, 1859-1861; Rev. J. H. C. Schierenbeck, 1862-1863; Rev. Herman Gilbert, 1865-1867; Rev. Carl Jaeckel, 1867-1873; Supplies, 1873-1877; Rev. Peter Riffer, 1877-1878. The pastors of the reorganized Zion Church were: Rev. E. F. Winter, 1868; Rev. J. G. Butz (supply), 1871; Rev. J. Herr (supply), 1873; Rev. G. F. E. Knauth, 1874-1875; Rev. George Ott, 1875-1878; Rev. H. Cordes, 1879; Rev. K. Walz, 1880; Rev. Ivan Dietrich, 1881-1884; Rev. C. J. Bohnen, 1885; Rev. J. J. Meissner, 1886-1887; Rev. Peter Riffer, 1888-1890; Rev. P. J. C. Glatzert, 1890-1891; Rev. Henry Voegele, 1892-1895; Rev. Peter Riffer (second term), 1896-1902; Rev. A. P. Lentz, 1902-1914; Rev. Ludwig Beisecker, 1914-1923; Rev. G. F. Hegele, 1923-1924; Rev. Ludwig Beisecker (second term), 1924-1926.

SALEM EVANGELICAL LUTHERAN CHURCH OTTER CREEK TOWNSHIP, MERCER CO., PA.

Otter Creek Township lands were not among those taken up by the first settlers of Mercer County. As late as 1845 there was still much uncleared land in this section. The greater part of the early settlers were Germans of Lutheran and Reformed faith. The largest landowner among the pioneers was Andrew Bush, who came from Trumbull County, Ohio, about the year 1840, and purchased a large part of the valley lying southeast of Pleasantville. Mr. Bush was a Lutheran, who donated the ground on which a log church was built by Reformed and Lutherans. This church was dedicated under the name of Emmanuel. Tho two congregations were organized by Pastors Zeiser and Kranz in 1842. Sometimes the church was called Donation, because it was located on what were known as "Donation Lands", but the most familiar local name was Bush Church. From 1842 to 1855 the congregations worshipped together in the old log church, and then a frame church was erected in its stead. Later there was a friendly separation, the Reformed building a large brick church nearby, and the Lutherans remaining in the frame

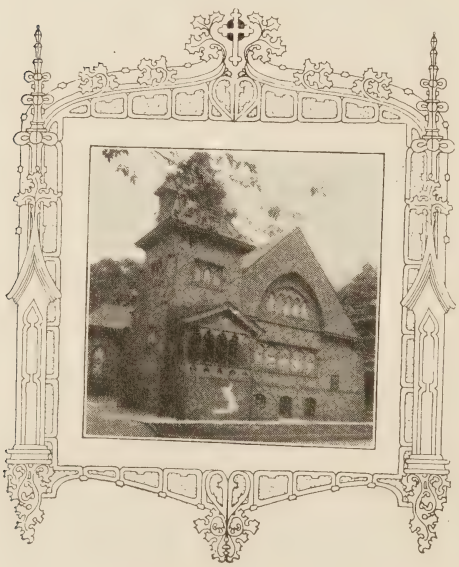
church. During the first 39 years Emmanuel Church was under the care of the Joint Synod of Ohio, but many of the people were not satisfied with the position of the pastors on the questions of pulpit fellowship and secret orders. When Doctor Henry W. Roth was invited to preach for them, the officers of the church locked the church doors against him, and he was compelled to preach in the open air. This event led to such bitter feelings that sixty members of the congregation withdrew from Emmanuel, held a meeting in the school house at Kitch's Corners, and were organized as Salem Evangelical Lutheran Church by Rev. C. A. Fetzer and Doctor Henry W. Roth, April 16, 1881. The first members of the Church Council were Henry Mowrey, Adam Hoffacker, and Philip Gartz. The following family names are found on the first communion record: Billig, Pauly, Mowrey, Monaweck, Hoffacker, Gartz, and Fisher. On May 13, 1881, one and a half acres of land were bought from S. J. Coon, and it was decided to build a Lutheran Church, in which the Reformed would be granted the privilege of worship. A small frame church was built at a cost of $1,000, and dedicated by Pastor C. A. Fetzer, November 19, 1881. After the separation Lutheran services were held in Emmanuel Church by Ohio Synod pastors for a number of years, but the congregation gradually dwindled in membership until it disbanded. The frame church building was removed by the Ohio Synod to Grove City, and the pipe organ was taken to Youngstown, Ohio. A few of the members of Emmanuel then united with Salem, but the greater part went to St. John's or united with Jerusalem Reformed Church. This unhappy division of forces was a serious blow to the interests of Lutheranism in the community, from which it has not recovered to the present day. While the church has been fortunate in being connected with the Mercer County Parish, and having an excellent class of pastors, the congregation has never been large. Starting with sixty members in 1881, it was increased to 120 during the pastorate of Rev. C. A. Fetzer, but a decline then set in, and only 38 were reported in 1922. Under Pastor Fetzer, half of the services were held in German and half in English. Pastor Peter Riffer was accustomed to make his sermon part German and part English, but, before he closed his pastorate in 1910, the last of the German services had been held in Salem. The following pastors have ministered here since the division: Rev. C. A. Fetzer, 1881-1887; Rev. W. M. Rehrig, Ph.D., 1887-1894; Rev. W. G. Dressler, 1895-1897; Rev. S. B. Stupp, 1897-1901; Rev. Peter Riffer, 1902-1910; Rev. Wilson Yeisley, 1910-1919; Rev. C. E. Schweikert, 1920-1923; Supplies, 1923-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH NEW CASTLE, PA.

One of the oldest towns of northwestern Pennsylvania is New Castle, early settlers being attracted by the promising water power of the Shenango and Neshannock. The early settlers of 1800, however, were either English or Scotch-Irish, the first German immigrants from Wuertemberg not coming here until about the year 1845. A missionary was sent to them in the person of Pastor Casper Braun, who organized a congregation of 27 members, August 28, 1848. The first members were:

Aeg, Mr. and Mrs. F.
Becker, C.
Becker, Karl
Becker, Wilhelmina
Hochmaier, J.
Knoblach, P.
Knoblach, Mrs. J.
Mueller, Mr. and Mrs. A.
Reiber, Mr. and Mrs. H.
Reiber, Andreas
Reiber, Johannes
Reiber, Mrs. Elizabetha
Reiber, Konrad
Reiber, Mrs. Anna Maria
Reiber, H., Jr.
Sauer, L.
Schuh, P.
Schuh, Mrs. W.
Seifert, Friedrich
Seifert, Elizabetha
Stapf, Friedrich
Strittmatter, Joseph
Strittmatter, Anna M.
Welsch, Elizabetha

Their first constitution was not adopted until January 28, 1849, when a Sunday School of 100 pupils was organized. The first Church Council consisted of Joseph Strittmatter, Friedrich Seifert, elders; and F. Aeg and Friedrich Stapf, deacons. The establishment of the congregation was attended by serious difficulties, since many of these Germans were hostile to the Church. Pastor Braun became discouraged and removed to Texas in 1849. The next regular pastor was Rev. H. C. Kaehler, 1851-1856, under whose leadership a fine corner lot was secured as a building site. The corner stone of a small church was laid by Pastor Kaehler in October, 1851, but there is no record of its dedication. It was built of brick at a cost of $2,000, but this proved such a large sum to the poor Germans that it was threatened by sheriff's sale. Acting under the advice of Doctor Passavant, the congregation was incorporated under the title "First German Evangelical Lutheran Church and Congregation, New Castle, Pa.", August 13, 1852. The help of the Pittsburgh



Synod saved the life of the congregation, and they were able to pay a large part of their debt within a few years. After the debt was paid the work of the church was pressed with such vigor that many new members were added. The large parish of Pastor Kaehler then consisted of seven churches, so that he could not give the necessary attention to the New Castle church. When he resigned in 1856, a self-supporting parish was organized, consisting of New Castle, Jerusalem and Wuertemberg. The first pastor of the new parish was Rev. William Strobel, who served from 1857 to 1859. The New Castle church paid $300 of the pastor's salary. The successors of Pastor Strobel were Pastor Frederick Zimmerman, 1859-1862, and Pastor J. H. C. Schierenbeck, 1862-1867, who preached only at New Castle and Wuertemberg. The next pastor was Rev. Carl Jaeckel, 1867-1875, under whom a good parsonage on Crawford avenue was bought for $2,000. The large lot of one and a half acres was planted with many fine fruit trees. This was the first of four parsonages owned by St. Paul's. The first was sold to John Braun; the second, located at 249 Grant avenue, was sold to Fred Kuech for $2,500; the third, located at 805 Emerson avenue, was bought for $4,750 in 1917; the fourth, located at 301 N. Jefferson street, was secured at a cost of $17,000 in 1924. The last named adjoins the church ground, and was one of the best moves in the history of the congregation. Another good move was the purchase of the adjoining lot on North Jefferson street, 46x160, at a cost of $13,000 in 1925. New Castle formed a parish with Corry, 1870-1871, but this proved very unsatisfactory. Pastor Jaeckel resigned in 1875, and his immediate successors were: Rev. John Fritz, 1875-1880; Rev. Gustav Schulz, 1880-1884; Rev. C. J. Bohnen, 1885-1889; and Rev. P. J. C. Glatzert, 1890-1897. During the last named pastorate there was a large increase in the population of the city, largely because of the establishment of steel mills; and a new constitution was adopted, October 11, 1891, in order to meet the new conditions. The organization of St. John's Church in 1895 taught them that larger provisions would be needed for the English in their services. Many of the younger people went either to St. John's or to other congregations. Plans were also made for the erection of a larger church, but a great mistake was made when they sold the front part of their lot in order to raise the necessary funds. This was corrected in 1924, when they repurchased the property for $17,000.

The new church was dedicated by Pastor R. R. F. Boethelt, April 9, 1899, when addresses were made in both German and English. It was built of brick on the rear of their lot at a cost of $4,500. After entering this church the use of English was steadily increased. Beginning with the year 1886, there was a

large influx of Siebenburger Saxon immigrants, the majority of whom found a spiritual home in St. Paul's. This also meant a greater necessity for the German in the public services. During the pastorate of Rev. W. C. Miller, 1915-1920, many improvements were made, among which were the installation of a large Hillgren-Lane pipe organ. The last of the church debt was discharged on Christmas of 1922, when Pastor Hegele in a public service consigned the mortgage to flames. At that time the congregation numbered 500 confirmed members and had a Sunday School of more than 300 children. A feature of the church life of St. Paul's is the Sunday morning children's service, during which the entire school, led by a junior choir, renders the full service of the Lutheran Church. Pastor Hegele also conducted schools in Hillville and Lowellville in order to conserve the interests of the parish. The pastors of St. Paul's were: Rev. Casper Braun, 1848-1849; Rev. Gottlieb Bassler and Rev. Herman Mantz (supplies), 1849-1851; Rev. H. C. Kaehler, 1851-1856; Rev. William Strobel, 1857-1859; Rev. Frederick Zimmerman, 1859-1862; Rev. J. H. C. Schierenbeck, 1862-1867; Rev. Carl Jaeckel, 1867-1875; Rev. John Fritz, 1875-1880; Rev. Gustav Schulz, 1880-1884; Rev. C. J. Bohnen, 1885-1889; Rev. P. J. C. Glatzert, 1890-1897; Rev. R. R. F. Boethelt, 1897-1907; Rev. C. Frederick Frank, 1907-1915; Rev. W. C. Miller, 1915-1920; Rev. G. F. Hegele, 1920-1925; Rev. A. M. Stump, 1925-.

THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY GREENVILLE, PA.

Among the first settlers of Mercer County was Jacob Loutzenhiser, who came to the Shenango Valley from Westmoreland County in 1796, and bought the ground on which Greenville is situated in 1808. The early church relations of the Loutzenhisers were with the Kecks and Klingensmiths of Good Hope. One of the pioneer pastors of Good Hope was Rev. Michael Kuchler, who gave practically his entire ministerial life to the service of the Germans of this county. On May 20, 1860, he held the first Lutheran service in Greenville, at which thirty-two received the communion. Father Kuchler continued to preach here for the next three years, but no church organization was effected. When Pastor W. F. Ulery came to Greenville in 1863 as the missionary of the Pittsburgh Synod, Pastor Kuchler gave him the largest possible encouragement. His first service was held in the West Greenville academy, December 25, 1864. A congregation of forty members was organized, April 15, 1865, with the following officers: Conrad Bittenbanner and Joseph Weber, elders; Daniel Phillips and Charles Bortz, deacons. Ger-

man and English services were alternated during the next winter, and the first communion was administered conjointly by Pastors Ulery and Kuchler. When the academy was closed against them in May, services were held in Henlein hall and then in the Baptist Church. Twelve heads of families then banded together to build a church. Pastor Ulery was made the collector and Doctor G. D. Kughler the treasurer. A well located lot along the park had been bought by the two pastors during the previous year. With limited funds but almost unlimited faith, the corner stone of a brick church was laid, September 25, 1866, when German and English addresses were made. When the greatness of this undertaking was fully understood by the members, some grew faint hearted and deserted, but the saints persevered. At the end of the year, when the unfinished building had been furnished with rough plank seats and a huge stove installed in one corner, services began in their first permanent home. On May 4, 1867, the mission was reorganized under the present name. The first officers of the reorganized church were: Joseph Weber, John Durst, Daniel Phillips, Isaac Amy, G. Altenderfer, T. E. Heilman, Martin Benninghoff, and Charles Bortz. Pastor Michael Kuchler was excused because of the infirmities of age, and was released, May 19, 1867. The church was dedicated by President Bassler of the Pittsburgh Synod, October 13, 1867, when the sermon was preached by Doctor Samuel Laird. The cost of the building was $14,350, and two of the members, Charles Bortz and Daniel Phillips, mortgaged their personal property in order to provide the funds. When this had been accomplished the congregation began to grow, numbering 167 communicants in 1870. The full service of the Lutheran Church was used for the first time on Christmas of 1869. Pastor Ulery accepted a professorship in Thiel College, September 1, 1870, but supplied the pulpit for another year. The annual salary was $300, in addition to the missionary appropriation by the synod. After Thiel was removed to Greenville, the professors were

ready to supply the congregation with preaching. Doctor Henry Warren Roth deserves special credit for services rendered on many a dark day. The next regular pastor was Rev. Jeremiah Fishburn, 1879-1883, who also served Good Hope. A parsonage was bought during the second year of his pastorate, but sold within nine months because of the supposed inability of the congregation to manage the church debt and pay for the parsonage at the same time. The successor of Pastor Fishburn was Doctor J. A. Kunkelman, who began his pastorate, September 1, 1883. His educational methods were unique, but practical, and many new members were received. A Ladies Sewing Society was organized in 1883, which federated with the Working Association, and developed after several changes of name into the present Ladies Aid Society. The constitution of the church, after five years of study by a special committee, was revised in 1887. The congregation maintained a monthly German service in the church until May 1, 1889, when it was decided to abandon them unless there was a strong demand for their continuance. Such a demand never came. When Doctor Kunkelman resigned, April 1, 1894, he reported 230 members in the church and 176 in the Sunday School. The next pastor was Rev. W. M. Rehrig, Ph.D., who served under trying conditions from October 1, 1894, to January 1, 1898. The pastorate of Rev. Frank Clarence Oberly followed, October 19, 1898, to March 1, 1913, which stands as the longest in the history of the church. Under his genial and patient ministry the old rock of spiritual inertia was broken and the most effective work accomplished. The financial system was reorganized, the weekly envelope system introduced, the young people encouraged, the highest sense of church obligation created, so that a new and living spirit pervaded the entire congregation. Mrs. James Heilman and Mrs. Sophia Lohr were elected congregational deaconesses, January 24, 1900, and did much to further the work of mercy and charity. When Andrew Carnegie offered to give $1,000 toward the purchase of a pipe organ, on condition that the church be free of debt, the organ was secured and the church freed from debt at the same time. A recess addition was built to the church as an organ chamber, and the organ was dedicated, April 8, 1904. In 1906 the charter of 1867 was revised to conform to the provisions of the laws of Pennsylvania; and the members of the Church Council, under the amended charter, were limited to the pastor and deacons. The Womans Home and Foreign Missionary Society of Trinity Church was organized in 1906, and rapidly developed into a strong auxiliary. Near the close of this pastorate a new church movement was started by Pastor Oberly, but his resignation checked it until a later day. Pastor Oberly's successor was Pastor Walter Langhans, who served from August 1, 1913, to

February 15, 1919. The new pastor followed closely the methods of his predecessor, and the splendid organization continued to produce results. The publication of "The Messenger" was continued and the building project encouraged. Plans for the erection of a church to cost $35,000 were made, and these plans were approved by the great majority of the congregation. Then came the World War, and all thought of building was laid aside. The Ladies' Aid Society, however, announced that they had not quit work, and that they would pledge $5,000 toward the proposed church. When Pastor Langhans declined a call to St. John's Church of Pittsburgh in May, 1917, he did so with the understanding that the congregation would build. The old church was refrescoed at a cost of $550, but the urgency of the building program was never silenced. In September, 1917, the adjoining Losell property, including three lots and two houses, was purchased in order to enlarge the building site. This was the situation when Pastor Henderson N. Miller began his pastorate, August 1, 1919. Three more lots adjoining the purchase of 1917 were then secured, giving ample room for the building of a great church side by side with a modern parish house. The question was then raised as to whether it would be the better policy to build the church or the parish house first; and the deliberate judgment of the congregation finally gave first place to the latter. Accordingly the parish house was built and equipped with all the conveniences of an up to date Sunday School. It was built of stone in harmony with a plan that will eventually place a church of corresponding architecture by its side. The entire cost of this building was $60,000. It was dedicated by Pastor Miller, May 28, 1922, when it was filled by a great school, numbering more than 500 and evidencing the possibilities of Sunday School work in this parish. When the debt was paid in 1925, plans were laid for the completion of the church. The order of the pastorates has been as follows: Rev. W. F. Ulery, 1865-1871; Rev. Michael Kuchler (associate), 1865-1867; Supplies, 1871-1879; Rev. Jeremiah Fishburn, 1879-1883; Rev. J. A. Kunkelman, D.D., 1883-1894; Rev. W. M. Rehrig, Ph.D., 1894-1898; Rev. F. C. Oberly, 1898-1913; Rev. W. S. Langhans, 1913-1919; Rev. H. N. Miller, Ph.D., 1919-.

ZION EVANGELICAL LUTHERAN CHURCH PYMATUNING TOWNSHIP, MERCER CO., PA.

Pastors of Good Hope had preaching stations in this vicinity as early as 1836, but no attempt was made to organize a church until 1853, when thirty Lutherans and Reformed of Good Hope built a church at Rickert's Corners. Because of the

location it is frequently called Rickert's Church. Because of the opposition of the mother church no separate organization was effected until 1854. The first Lutheran pastor was Rev. Theodore Hengist, who preached in German from 1854 to to 1860. German services were continued in this church for at least thirty years. The first constitution was thoroughly unionistic, one treasurer serving for both sides. The two congregations worshipped in the same church until 1900, when the Reformed built a church in Transfer. The earliest communion lists bear the following family names: Baer, Billig, Coleman, Diffenderfer, Durst, Gartz, Hittle, Kemerer, Moyer, Pauly, Reinhard, Roof, Steingrabe, Stoyer, and Wagner. From 1866 to 1880 Zion and Emmanuel formed a parish, and were served by Ohio Synod pastors. A parsonage was built in Fredonia, but this was sold in 1881. A call was extended to Rev. C. A. Fetzer of the Pittsburgh Synod in 1880, since when all the pastors have been members of that body. The complete list of pastors is as follows: Rev. Theodore Hengist, 1854-1860; Rev. Michael Kuchler, 1860-1866; Ohio Synod pastors, 1866-1880; Rev. C. A. Fetzer, 1880-1887; Rev. W. M. Rehrig, Ph.D., 1887-1894; Rev. W. G. Dressler, 1895-1897; Rev. S. B. Stupp, 1897-1901; Rev. Peter Riffer, 1902-1910; Rev. Wilson Yeisley, 1910-1919; Rev. C. E. Schweikert, 1920-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH NEW CASTLE, PA.

Many attempts were made to establish an English Lutheran Church in New Castle before a permanent organization was effected. As early as 1850 services were held here by Rev. Hammer of the Shenango Mission, and his failure to establish a church was usually charged to the want of a suitable place of worship. Doctor W. A. Passavant gave the field

his personal attention in 1852, and a little group of ten Lutherans rented a hall and fitted it up for worship, but the mission died for lack of a regular pastor. In 1856 a Mr. Wells of Mahoningtown offered to donate a large lot in that adjoining town for a church, and Doctor Passavant looked upon this offer as the key to New Castle; but Mr. Wells died in the following year, and New Castle was left unoccupied. From 1857 to 1870 no effort was made to do anything here; then Rev. Henry Reck made an ineffectual effort to establish a mission and serve it in connection with Beaver Falls. From 1870 to 1895 the only English Lutheran services for New Castle were those of St. Paul's German Church. Lutherans not satisfied with a bilingual congregation entered other churches. Then came Pastor Nathanael Scheffer and success. He was then pastor of St. John's Church of Mercer County, and had free time to give to mission work. On Tuesday, April 16, 1895, he visited New Castle in company with Pastor William M. Rehrig, and sought out the scattered Lutherans. Finding a few he came back and sought more, and was finally emboldened to announce that a service would be held in the Y. M. C. A. Hall, Sunday morning, June 23. Eleven persons attended that service, and Pastor Scheffer was compelled to act as preacher, organist and chorister, but, like a true missionary, was glad for the eleven and announced regular services every two weeks. The offering at the first service amounted to eighty-five cents, but it was a beginning, and H. K. Gregory was asked to take it and serve as the treasurer. A choir was organized, which rendered the Chief Service for the first time, September 15, 1895. A constitution was adopted, October 13, 1895, when St. John's Evangelical Lutheran Church was organized with 26 members. The first deacons were: H. K. Gregory, Michael Heckart, Z. C. Amon, George S. Oesterling, A. O. Speer, and Henry Albert. The original members were the following:

Albert, Mr. and Mrs. Henry	Genkinger, Paul W.	Mitchell, Mrs. Elizabeth
Albert, Mrs. G. J.	Gregory, H. K.	Oesterling, George S.
Amon, Mr. and Mrs. Z. C.	Heckart, Michael	Oesterling, Laura
Aukerman, A. R.	Heckart, Mrs. Elizabeth	Rodenbaugh, Joseph
Croft, J. G.	Kerber, Mrs. Philip	Rodenbaugh, Harriett
Eckert, Mrs. Mary	Kissinger, Mrs. Emma	Seamon, James
Genkinger, Louis G.	Lindeman, Louis	Speer, Mrs. A. O.
Genkinger, Harriett	Lindeman, Mrs. Ella	Spencer, Mrs. J. W.

The congregation was admitted to the Pittsburgh Synod in 1896 as the "First Evangelical Lutheran Church", but the name was given incorrectly. The correct name is given in the legal charter of June 8, 1897. Pastor Scheffer preached his closing sermon here, May 24, 1896, after giving a gratuitous service for which St. John's should hold him in everlasting remembrance. His successor was Rev. Joshua H. Miller,

Ph.D., who served from June 17, 1896, to May 13, 1906, returning, October 1, 1906, to serve until January 6, 1918. The most impressive feature of this long pastorate was the steady progress of the church. There were no great "booms" connected with it, neither were there any reactions. He found a small mission, but left a strong congregation of 309 members. For the first seven years the place of meeting was the Y. M. C. A. Hall. A splendid church site, corner of Falls and North Mills streets, was bought from Samuel Critchlow, January 31, 1899, for a consideration of $4,500. When the Episcopalians sought to build a new church they were willing to trade their old church to the Lutherans for their lot and a bonus of $3,000. This deal was made, May 15, 1901. While it meant a loss that the next generation would be compelled to make good, it nevertheless gave to St. John's a churchly place of worship, in which the congregation could gather the strength with which to do greater things. This church was rededicated by Pastor Miller, April 27, 1902, when he was assisted by Doctor Edmund Belfour, Rev. George U. Pruess, and Rev. R. R. F. Boethelt. The successor of Pastor Miller was Pastor H. J. Behrens, whose pastorate extended from September 15, 1918, to December 1, 1921. During this time the congregation was greatly strengthened in all departments of work, and the parsonage at 320 Winter avenue was bought for $6,000. The Rev. F. E. Stough began his work in the parish, March 1, 1922, and a new site on N. Jefferson street was bought for $25,000 in 1924. The order of the pastorates was as follows: Rev. Nathanael Scheffer, 1895-1896; Rev. J. H. Miller, Ph.D., 1896-1918; Rev. H. J. Behrens, 1918-1921; Rev. F. E. Stough, 1922-.

TRINITY ENGLISH EVAN. LUTHERAN CHURCH ELLWOOD CITY, PA.

After a preliminary canvass, the first English Lutheran services of this city were held by Rev. Robert R. Durst, Sunday evening, February 4, 1894. For the next ten months, Pastor Durst conducted services regularly every two weeks. The congregation was organized, May 28, 1894, with the following members:

Arkwright, Mrs. Emma	Davis, Mrs. M. A.	Main, Mrs. Alexander
Carl, Mrs. Scott	Fox, Amanda	McBride, Mrs. J. C.
Dahl, Albert	Keller, Joseph	Poland, Mary
Dahl, Mrs. Albert	Keller, Mrs. Joseph	Weaver, Luther
Davis, Gertrude	Lundgren, Mrs. Herman	Weaver, Mrs. Luther
Davis, Maud	Mack, Mrs. Catherine	Wehman, Mrs. E. F.

The first Church Council was composed of Luther Weaver, Albert Dahl, Herman Lundgren, and Joseph Keller. The serv-

ice of Pastor Durst was given gratuitously, the rent and other incidental expenses being met from the current offerings. In November, 1894, Rev. Peter Riffer accepted a call and served until 1901. The congregation worshipped for a number of years in the building now known as the German Lutheran Church. At a congregational meeting, March 28, 1897, a committee reported that the lot on the corner of Spring avenue and Fifth street could be bought from Mr. Hartman for $500, the owner agreeing to donate $50, and the offer was accepted. Some time later the adjoining lot was also secured. The church was incorporated, May 3, 1897. The corner stone of a new church was laid by Pastor Riffer, October 28, 1900, but lack of funds interfered with the completion of the building, so that it was not dedicated until July 2, 1902, during the pastorate of Rev. A. P. Lentz. The cost of this frame building was $2,600. Pastor Lentz spent twelve years in this parish, April 1, 1902, to April 12, 1914, bringing the mission to self-support in 1909, and building up a strong congregation of 158 members. During his pastorate a frame parsonage was erected on the lot adjoining the church at a cost of $2,600. He also accepted a call from the independent Siebenburger Church of Ellwood City, and served them every alternate Sunday afternoon with great acceptance. His successor was Pastor Ludwig Beisecker, who began his pastorate, September 15, 1914. Because of the need of more room, an addition was built to the east side of the church, 16x32, at a cost of $1,600. A service of rededication was conducted by Pastor Beisecker, July 16, 1916, when the address was made by Rev. G. L. Rankin. During the course of the years the value of the church ground increased so rapidly, that it was decided to select another site and build a new church. On April 1, 1920, the Lanigan property, corner of Crescent avenue and Sixth street, was bought for $15,000, and the trustees were authorized to place both properties on the market. These were sold in 1925, and a new brick church and parsonage erected on the corner of Second and Spring streets at a cost of $80,000. The order of the pastorates was as follows: Rev. R. R. Durst, 1894; Rev. Peter Riffer, 1894-1901; Rev. A. P. Lentz, 1902-1914; Rev. Ludwig Beisecker, 1914-1926.

EVANGELICAL CHURCH OF THE AUGSBURG CONFESSION, SIEBENBURGER SAXON

ELLWOOD CITY, PA.

In as much as this is the oldest Siebenburger Saxon Church in America, a few words as to their national history will be in order. They owe their beginnings as a people to the wisdom of

a Hungarian King, who welcomed a group of them to the southeastern border of his dominion, 1131-1162, for the ostensible purpose of teaching his own people greater skill in the arts of agriculture. The leaders of this first group of emigrants to Hungary were Herman Von Nurenberg and Michael Staedter. In their new home, they were subject to many attacks from marauders, so that they built seven great castles for defense. It has been generally taught that it was from these seven castles they derived their cherished name of Siebenburgers. This however has been questioned. Their hard experiences on this eastern border of Hungary had the effect of deepening their spiritual life, so that they accepted the doctrines of the Reformation at a very early date, and clung to them when other parts of Hungary had been swept back into the Roman Church by the Counter Reformation. Their great Reformer was Johannes Honterus. Since the period of the Reformation they have suffered much at the hands of both the Greek and Roman Churches, but held fast to their faith in spite of all hardships. In as much as there was always a close bond between faith and language in all these experiences, they have developed a natural love for the German language that is not easily broken. In 1885 three men of Reichesdorf decided to seek their fortunes in America. A number of others followed, settling in Salem, Alliance, Cleveland, and Youngstown, Ohio, and in Monaca, New Castle, Farrell, Erie, and Ellwood City, Pennsylvania, forming the advance guard of no less than 30,000 Siebenburger Saxons, every one of whom was a baptized Lutheran. In as much as practically all these immigrants expected to return to Transylvania after a few years, they made little or no attempt to organize themselves into congregations, and the consequence was that many of them lapsed into serious moral faults, deeply deplored by their leaders. In some towns the people turned to the German Lutheran or German Evangelical pastors for the means of grace, but for the greater part they were satisfied to organize Siebenburger Saxon

Unions, and spend their time in the Union Halls. Had their strong nationalistic spirit not dictated a speedy return to their Fatherland, their church experiences would doubtless have been different. At the close of the World War, the idea of a return home was given up by the great majority of the people, and more attention was paid to the claims of the Church. Some of the earliest immigrants came to Ellwood City, where they easily secured work as laborers in the mills, although they had been farmers in their home land. Leaders of the Ellwood City Siebenburgers soon realized that the organization of a Lutheran Church would do more to preserve their sacred customs and traditions than a secular union, and a congregation was established in 1902. The church building of the disbanding Bethlehem Church at Wuertemberg was secured at a low price and removed to Ellwood City. This building was remodelled and beautified in harmony with Saxon ideals in 1917, the chancel being furnished with gifts of individual members. At the beginning, they were served by Pastor Michael Orendt, but his leadership was not successful. They then turned to Rev. Henry Voegele, a retired German pastor of the Pitsburgh Synod, who gave them occasional services. A different policy was established in 1904, when Rev. A. P. Lentz of Trinity Church was asked to serve them in connection with the Ellwood City Parish, and preach for them every alternate Sunday afternoon. Pastor Lentz accepted their call, and ministered to them for ten years. He reorganized the congregation, January 1, 1905, and the following persons became members:

Berk, Joseph
Berk, Maria
Binder, Michael
Binder, Susanna
Botchner, Sara
Dreschler, Johann
Fleischer, Martin
Gross, Michael and Kath.
Greifnieder, George
Hahn, Johann
Hauerer, Johann
Hauerer, Johann
Herberth, Andreas
Herberth, Anna
Homm, George
Huber, Michael
Huber, Johann
Huber, Susanna
Hutter, Michael
Jacobi, Stef. and Sara
Koch, Heinrich
Lang, Andreas
Lutsch, Julius
Mattes, Peter
Mattes, Michael
North, Johanna
North, Christina
Mueller, Michael
Mueller, Andreas
Mueller, Katharina
Mueller, Martin
Mueller, George
Mueller, Regina
Paal, Michael and Julia
Paal, John and Sara
Reiner, Martin
Reiner, Anna
Riemer, Andreas
Sallman, Johann
Schell, Maria
Schell, Michael
Schmidt, Mathias
Schotch, Johann
Schotch, Katharina
Schobel, Martin
Schuller, Johann
Schuller, Wilhelm
Schuller, Martin
Schuller, Sara and Anna
Schuster, Michael (2)
Schuster, Stefan
Schuster, Johann
Schuster, Johannes (2)
Schuster, Anna
Schuster, Elizabeth
Seifert, George
Stadel, Michael
Theiss, Fritz
Theiss, Katharina
Trinnes, Michael
Wagner, Michael
Wester, Michael
Wonner, Johann

Unsuccessful efforts were made to organize a Sunday School, and the greater part of the children were sent regularly to that of Trinity Church. German catechetical instruction was given every Saturday morning for two hours, September to June, and then three days a week from June 1 to July 15. Pastor Lentz was succeeded by Pastor Ludwig Beisecker, who served

until August 1, 1924, when the congregation was made a separate parish under the care of Pastor Johann Zultner. About 200 members were enrolled at this time. The pastors served in the following order: Rev. Michael Orendt, 1902-1903; Rev. Henry Voegele, 1903-1904; Rev. A. P. Lentz, 1904-1914; Rev. Ludwig Beisecker, 1914-1924; Rev. Johann Zultner, 1924-.

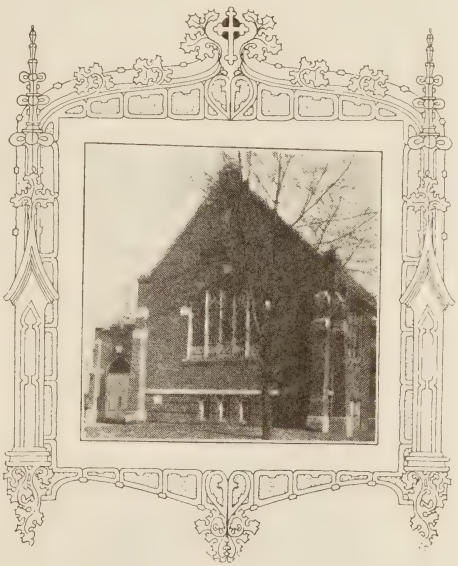
GRACE EVANGELICAL LUTHERAN CHURCH FARRELL, PA.

A preliminary canvass of this community was made by Pastors Myers and Oberly in 1901; and the congregation was organized by Rev. G. S. Seaman, January 1, 1902. The first officers were A. Glasser, A. Bobenrieth, A. F. Mitler, C. W. Stewart, Mr. Conrad, and John Kline. South Sharon was then in a primitive stage, and the lack of good walks made it difficult to secure regular church attendance in rainy weather, but a temporary chapel was built during the winter and a church bell secured from Pastor I. O. Baker of Erie. The first regular pastor, Rev. J. A. Frischkorn, began his work, October 12, 1902. The first lot and temporary chapel were sold in 1903, and a good corner lot secured. Learning that a church in Pittsburgh was offered for sale, a committee made an examination and recommended that it be bought and rebuilt at Farrell. This was done at a total cost of $2,400, but much of the labor was donated. The corner stone was laid, August 23, 1903, and the church dedicated by Pastor Frischkorn, October 18, 1903. The congregation was then an English mission of the Pittsburgh Synod, receiving an annual appropriation of $500. Assistance was continued until May 1, 1921, when the church assumed self-support with an enrollment of 228 members. For the first ten years English alone was used in the services; then Pastor Peter Riffer began to hold afternoon services in German for the benefit of the Siebenburger Saxons of the community. These services were so much appreciated that scores of the Saxons united with Grace Church. As their numbers increased more German services were required, until the morning service was given to the Saxons and the evening service to the English. When this was done a number of members left the church in protest. Two Sunday Schools were organized, one meeting in the church and the other in the basement at the same hour. Two Luther Leagues and two Ladies' Aid Societies were also organized for the benefit of the two parties. The language question came to a crisis in 1923, when the synod answered the several petitions presented by directing that the

Saxons should organize themselves into a separate congregation. The number of members left in Grace Church after the separation was 165, a number of whom were Saxons. The pastorates in their order were: Rev. J. A. Frischkorn, 1902-1904; Rev. H. F. Obenauf, 1905-1908; Rev. G. J. Diener, 1910-1911; Rev. Peter Riffer (supply), 1912-1913; Rev. J. J. Neudoerffer, 1913-1916; Rev. H. F. Gruhn, 1916-1924; Rev. A. H. Hoerbe, 1924-1925; Rev. P. E. Porath, 1925-.

HOLY TRINITY EVANGELICAL LUTHERAN CHURCH SHARON, PA.

This city was canvassed by Student Willard D. Allbeck in 1921, and services were held in the Chamber of Commerce building. Such was the hopefulness of the field that a church was organized by Doctor J. E. Bittle, September 4, 1921. A constitution was adopted, and the first officers were: David Johnson, Charles Johnson, V. E. Hines, H. E. Pebley, Mr. Rhodes, and B. A. Rodgers. Much difficulty was experienced in securing a missionary for the field, and much of the spirit of the initial movement was lost. When Rev. William H. Brown reached the field as the first regular pastor, September 1, 1922, he could find but thirteen members. His first work was to organize a Sunday School of 17 members in his own house, which was later transferred to the regular place of meeting. A building lot on South Oakland avenue, near East State street, was bought for $3,500 in the following December, and plans were secured for a modest church. The corner stone was laid, June 8, 1924, and the church dedicated by Pastor Brown, October 19, 1924. The entire cost of the plant was about $15,000. The building of this church gave the needed encouragement to the congregation, and the faithful thirteen soon found themselves in the midst of a growing work.



BETHANY ENGLISH EVAN. LUTHERAN CHURCH NEW CASTLE, PA.

At the request of several General Synod Lutherans of this city, Rev. Levi P. Young made a canvass in the summer of 1904, and found a number of families interested in the establishment of a congregation. The first service was held, August 7, 1904, and the Sunday School was organized, September 4, 1904, with Edward Ray serving as the first superintendent. Bethany Church was organized by Rev. Samuel T. Nicholas in Odd Fellows Hall, South New Castle, December 4, 1904, with the following charter members:

Anderson, Lewis and wife
Blocher, Paul and wife
Burchfield, Dr. W. C.
Burchfield, Mrs. W. C.
Barber, Mrs. Margaret
Crawshaw, J. C.
Cooper, Charles and wife
Dressel, Wm. and wife
Heasley, Mrs. B. U.
Heasley, Jessie
Heasley, Andrew
Heasley, W. S.
Lindeman, L. and wife
Overmoyer, J. C. and wife
Schaeffer, S. M.
Schaeffer, Mrs. S. M.
Selig, Mrs. Margaret
Sonntag, J. P. and wife
Thomas, Mrs.
Thompson, Mrs. Mary
Tripp, Mrs. Matthew
Wilson, Charles
Wolfersberger, Samuel
Wolfersberger, Mrs. S.

Services were held in the Welsh Church on Mill street during the summer of 1905. After the resignation of Pastor Young, July 1, 1906, it was decided to relocate the mission on the hill. The lot on the corner of East Washington and Lutton streets was bought for $1,800, April 7, 1908. The corner stone was laid, August 9, 1908, and the church dedicated by Pastor C. G. Leatherman, November 1, 1908. It was a small brick building, 35x50, with the simplest of furnishings, and cost $4,300. In 1910 pews were secured from the First Church of Sharpsburg at nominal cost, and these added much to the comfort of the congregation. During the pastorate of Rev. H. E. Harman, 1912-1916, a fine parsonage was erected at a cost of $2,800, the greater part of the work being done by the pastor and members of the congregation. During the pastorate of Rev. W. R. Sammel, October 1, 1919, the parish reached the position of self-support. Practically all the debt was paid in 1922, when

the church enrolled 205 members. Since the beginning of 1920, Jerusalem Church of Princeton has been connected with the parish, receiving services every alternate Sunday afternoon. The pastors of Bethany were: Rev. L. P. Young, 1904-1906; Rev. C. G. Leatherman, 1906-1911; Rev. H. E. Harman, 1912-1916; Rev. R. L. Smith, 1917-1919; Rev. W. R. Sammel, 1919-1922; Rev. W. A. Zundel, 1922-1924; Rev. C. O. Frank, 1924-.

EVANGELICAL LUTHERAN SIEBENBURGER SAXON ST. JOHN'S CHURCH FARRELL, PA.

In the spring of 1923 a petition of 178 Siebenburger Saxons of Farrell was sent to the Pittsburgh Synod, asking for the services of a Saxon pastor. Inasmuch as the majority of the petitioners were members of Grace Church, and a number of their countrymen had determined to remain in that church, the question was hard to answer. The Pittsburgh Synod finally settled the matter by sending a committee to Farrell with power to adjust the difficulty. This committee consisted of Rev. F. E. Stough, Rev. G. W. Critchlow, and Doctor Ernst A. Tappert, and effected the preliminary organization of St. John's Church, July 2, 1923. Rev. John Deutschlander was their first pastor, entering the field, July 8, 1923. Two building lots were bought in 1924, and plans were made for the erection of a church. The parish has been self-sustaining from the beginning, with an enrollment of 174 members.

DISBANDED CHURCHES

MT. ZION EVANGELICAL LUTHERAN CHURCH FRENCH CREEK TOWNSHIP, MERCER COUNTY, PA.

This church, usually known as New Lebanon, was organized as a union church by Rev. Philip Zeiser of the Reformed Classis in 1830. It was reorganized as a Lutheran congregation by Rev. Henry Ziegler, November 29, 1847, with 27 members. The following family names were represented in this organization: Blatt, Evans, Furst, Fetterolf, Grove, Lindsay, McCandrey, Moak, Overmoyer, Schaeffer, and Schrecengost. This church was made the center of one of the early misison fields of the Pittsburgh Synod, and was highly prosperous for a number of years. From 1867 to 1877 it was served by pastors of the General Council, after which it was

connected with the Venango Parish of the General Synod. Their frame church was dedicated by Pastor John A. Nuner, January 27, 1856. The organization perished because of its isolated poistion and the consequent difficulty of providing them with regular pastors.

SALEM EVANGELICAL LUTHERAN CHURCH FAY, LAWRENCE COUNTY, PA.

The first Lutherans to settle in this community were from Mifflin County. They were organized by Rev. S. D. Witt with 13 members, August 19, 1850. A number of English families also settled in the community and these also became members of Salem Church. Ground for a church and cemetery were donated by Jamison Watson, and a frame church was dedicated, January 14, 1855. The parsonage was built in 1867 at a cost of $1,700. For many years this was one of the most prosperous of rural churches, and then came an Amish immigration, which bought all the available farming land and gradually expelled the original families. Salem Church perished with the expulsion. Before disbandment, the church and parsonage were deeded to the Pittsburgh Synod. Both properties were sold later; but some of the furniture was given to the Sharon Mission, and the church bell to Bethany Church at New Castle.

CHAPTER XIX

CHURCHES OF WASHINGTON COUNTY

1791-1924

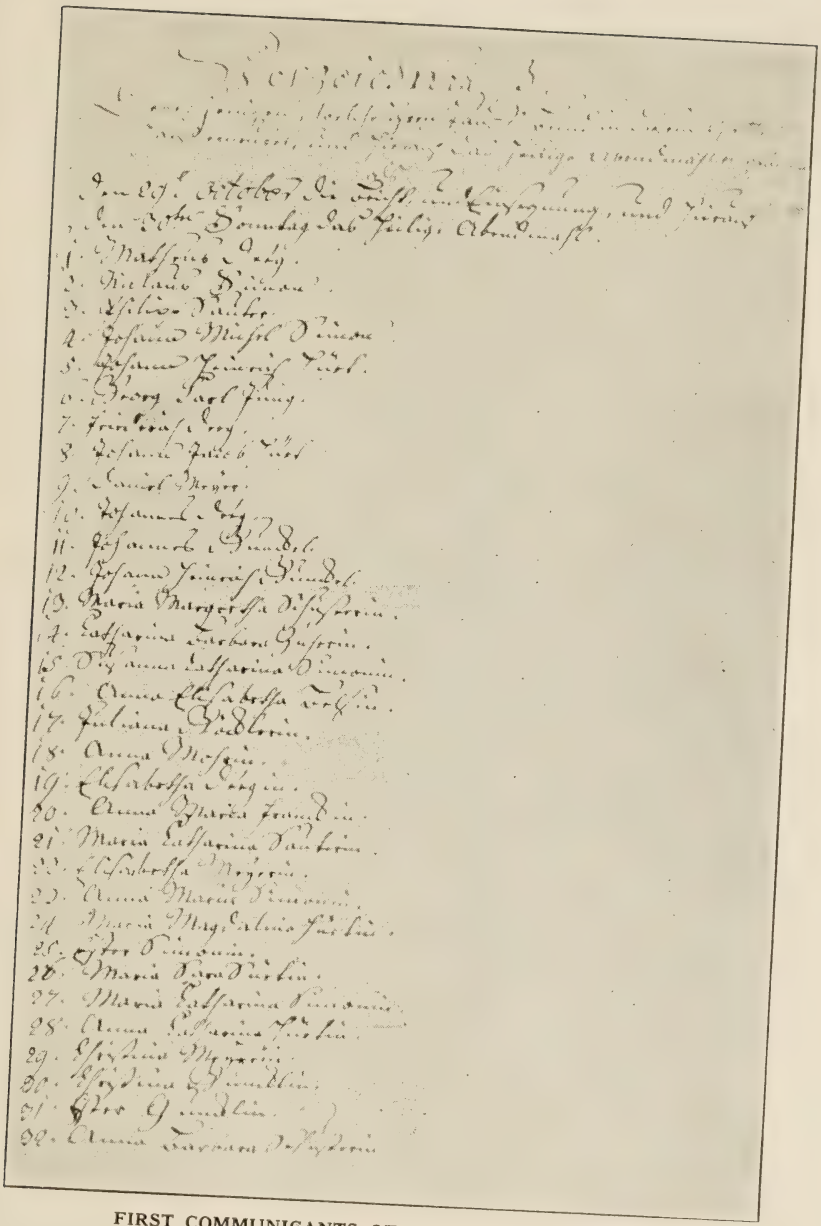
"In due season we shall reap if we faint not".

WASHINGTON COUNTY was erected, March 28, 1781, since when its territory has been much reduced by the erection of the counties of Greene and Allegheny. It was settled chiefly by Scotch-Irish, of whom Judge Wilkeson says: "A more intelligent, virtuous and resolute class of men never settled any country than the first settlers of western Pennsylvania; and the women who shared their sacrifices and sufferings were no less worthy." The first classical school of western Pennsylvania was established at Canonsburg by Doctor McMillan about the year 1773. The first sessions were held in a log cabin, but the attendance of students increased so rapidly that a stone building was erected in 1790. This was the beginning of Jefferson College, which later merged in Washington and Jefferson at Washington. In the midst of this Presbyterian settlement, between the years 1767 and 1790, a number of Pennsylvania Germans established themselves. These were the fathers of the Evangelical Lutheran Church of the county. Chief among these settlements was that of West Bethlehem Township, which was closely connected with the Jacobs settlement of Fayette County. Other groups of Germans settled at Ten Mile, Pigeon Creek, Stecher's, and Washington. All these were early organized into union churches of Reformed and Lutherans. While a number of Reformed pastors served in these settlements, the service was usually rendered by pastors of the Lutheran Church; and for this reason the congregations eventually became entirely Lutheran. Among the early Reformed pastors was the Rev. Johann Wilhelm Weber, the honored founder of the first Protestant Church of Pittsburgh. In one of these pioneer German churches, Mount Zion of Ginger Hill, was held a conference of Lutheran pastors in 1812, which eventuated in the organization of the Evangelical Lutheran Joint Synod of Ohio in 1818. All these churches, weak in numbers from the beginning, had to struggle for their existence against great odds. Only a few survived. The strength of the leading churches in Washington County is now classified as follows: Roman Catholic, 24,162; Presbyterian, 13,126; Methodist, 9,207; United Presbyterian, 7,479; Baptist,

4,769; Disciples, 3,861; Lutherans, 1,909. The Lutherans are divided as follows: Pittsburgh Synod, 7 churches with 1,295 members; Slovak Zion Synod, 1 church with 529 members; Joint Synod of Ohio, 2 churches with 85 members.

BETHLEHEM EVANGELICAL LUTHERAN CHURCH W. BETHLEHEM TWP., WASHINGTON COUNTY, PA.

Bethlehem is one of the venerable churches of the Pittsburgh Synod, having a continuous record from 1791. It is situated in the open country, about seven miles southeast of Washington. When the first Lutherans settled here cannot be definitely determined, but there is good reason to believe that Michael and John Adam Simon, two of the men most prominent in the founding of the church, took up lands here by tomahawk right before the year of purchase from the Indians. The first page of the baptismal register, opened by Rev. Johannes Stauch, May 1, 1791, shows that this pastor baptized five children of John Adam Simon and seven children of Michael Simon on that day. The natural inference is that the children of these stalwart Lutherans were not baptized earlier, only because they lived in a wilderness where there were no Lutheran pastors to baptize them. The children of John Adam Simon were born in the years 1767, 1768, 1770, 1771 and 1772; those of Michael Simon were born in 1774, 1775, 1777, 1779, 1781, 1783 and 1786. Throughout the rest of the record there are only two instances of the baptism of children born before 1790. The first evidence of a Lutheran organization in this community bears the date, March 29, 1788, when Michael Simon and wife conveyed to the trustees of the congregation, for a consideration of five shillings, two and one-quarter acres of ground for church, school and burial purposes. The first building erected here was a log school house of two rooms, one of which was intended as a residence for the schoolmaster. It had a clapboard roof, windows of greased paper, but no floor save the bare earth. It was the first school house of the township, and served also as a place of worship. So far as the old grave stones tell the story, the burial ground was first used in 1788, but it is by no means certain that there are no older graves. It was in the old log school house that Pastor Johannes Stauch began his ministry here, giving the sacrament to thirty-two communicants on October 30, 1791. The second place of worship was also a log building, which was dedicated by Pastors Johann Wilhelm Weber and Casper Semler of the Reformed, and Pastor Johannes Stauch of the Lutheran Church, November 5, 1797, under the name Bethlehem. This important event was engrossed by a skilled pensman in the old German Record. This log church



FIRST COMMUNICANTS OF BETHLEHEM CHURCH

was used from 1797 to 1846, and its site is now marked by a large flat stone, lying about 75 feet from the road and midway between the north and south borders of the present cemetery. Tradition says that this church was heated by a huge fire place and lighted by grease lamps. A long pole, with a silk pocket on the end, was used to gather the offerings. The first recorded installation of a Church Council took place, January 1, 1795, the members being Michael Simon, Philip Huet, Andrew Simon, Peter Huet, Henry Hersch, and Michael Hentzel. The old German Record shows that more than 900 children were baptized by the pastors of the Bethlehem Church from 1791 to 1862. The names of the fathers of these children baptized before the year 1800, are herewith appended:

Aller, Conrad
Bauser, Abraham
Beltz, Michael
Beltz, Casper
Boany, Stofel
Bricker, Ludwig
Clemens, Nicklaus
Deg, Martin
Deg, Matthias
Deg, Jacob
Deg, Johannes
Deg. Friedrich
DeHoff, Johann
Dentzer, Georg
Dentzer, Johannes
Dorfler, Georg
Dossman, Daniel
Dossman, Johann Martin
Dossman, Heinrich
Dressler, Georg
Eberhard, Johann Heinrich
Ege, David
Ege, Georg
Emig, Philip
Engel, Johannes
Forster, Kasper
Freund, Christophel
Freund, Philip
Freund, Balser
Freund, Tobias
Frank, Georg
Gantz, Andreas
Gartner, Adam
Gartner, Daniel
Geckler, Christian
Geier, Johannes
Gungel, Heinrich
Gungel, Jacob
Haller, Conrad
Hartman, Jacob
Hentzel, Michael
Hersch, Johannes
Hersch, Heinrich
Hersch, Georg
Hersch, Philip
Hofmann, Heinrich
Holl, Andreas
Holtzel, Philip
Horn, Johannes
Huet, Peter
Huet, Heinrich
Knuestrich, Johannes
Knuestrich, Heinrich
Krumrein, Georg
Machemann, Heinrich
Machner, Ludwig
Machner, Georg
Malon, John
Mayer, Johannes
Mayer, Johann Georg
Mohr, Andreas
Pfeister, Jacob
Pfeister, Johannes
Pfeister, Daniel
Reithenauer, Johannes
Rid, Solomon
Rider, Casper
Riegel, Abraham
Sauter, Philip
Schaub, Johannes
Schlosser, Christophel
Schmidt, Johannes
Schneider, Johann Georg
Schuster, Daniel
Simon, John Adam
Simon, Michael
Simon, Andreas
Simon, Jacob
Simon, Nicolaus
Simon, Adam
Sonnedecker, Christophel
Stickel, Philip
Stoll, Johannes
Tomsen, Tomas
Vallentin, Karl
Walder, Georg
Weiss, Andreas
Williams, Joseph
Windro, Patrus
Wohnsittler, Petrus
Yung, Philip
Yung, Johannes
Yung, Georg
Zercher, David
Zercher, Johann Georg
Zoller, Johann Michel

The spelling of the fathers, especially at the transition stage, leaves much to be desired, the same family names being spelled several different ways in the same record. Prominent family names of Washington County, now spelled quite differently, can still be recognized in the above list. When Pastor Stauch removed to Ohio in 1806, he was governed largely in his plans by several members of Bethlehem, who emigrated to Ohio in 1804 and 1805. This also accounts for the strong tie that bound Pastor Stauch to Bethlehem Church, constraining him to return to the community every eight weeks for two years after he had removed to Ohio. It is one of the most remarkable cases of pastoral fidelity in Lutheran history. His successor in Bethlehem was Rev. G. Heinrich Weygandt, a nineteen year old boy from Ginger Hill Church, who was licensed by the Ministerium

of Pennsylvania in 1809. This faithful pastor served them from 1809 to 1829, when he too removed to Ohio. During these twenty years Pastor Weygandt did not always serve the same congregations, but the records of the Ohio Synod show that in 1826 he was pastor of Bethlehem, Pigeon Creek, Washington, and Ginger Hill of Washington County, Jacobs of Fayette County, and Werner's or North Zion of Allegheny County. In addition to these he had several preaching stations. His successor was Pastor John Brown, who served from 1829 to 1836, after which the parish was divided, Pastor Abraham Weills taking charge of the Washington County congregations. This pastor was strongly inclined to English services for the young people, and his coming marked a transition period in Bethlehem. The language question was definitely solved in this parish within forty-five years after the coming of the first pastor. The first English entry in the old Church Record bears the date, September 2, 1832, and the last German entry that of July 2, 1837. Rev. Weills was pastor here when W. A. Passavant was a student in Jefferson College, and the young man was welcomed as the superintendent of the Sunday School. It is said that he walked or rode horseback from Canonsburg to Bethlehem Church every week for more than a year, in order to render this service. After Mr. Passavant graduated from Jefferson, the school was placed under the care of Michael Moninger, a member of the Disciple Church. Other early superintendents of this community school were William Weills, Demas Hildebrand, I. W. Sweihart, and Solomon Mowl. It did not become a Lutheran school until 1862. One of the members of Bethlehem, Frederick Carstens of Scenery Hill, accompanied Pastor Abraham Weills to Pittsburgh in 1845, and assisted in the organization of the Pittsburgh Synod. By this time the old log church had outgrown its usefulness, and a new brick church, 32x40, was dedicated by Pastor Weills and Doctor W. A. Passavant, September 17, 1848. It stood near the public road in the northeast corner of the cemetery. The congregation was incorporated, August 24, 1859, but this charter was later amended to conform to certain provisions of the law. An acre of ground was bought from Michael Hildebrand, February 4, 1861, which, after being used as a hitching ground for forty-five years, became the site of the present church. A brick parsonage was built at Scenery Hill in 1867 at a cost of $3,000. On March 31, 1886, sufficient ground was bought from Thomas Ross for $400 to complete the burial ground as enclosed by the road. In the year 1906 a new era dawned in the history of the congregation. Members of Bethlehem disposed of their coal at good prices, and the sentiment soon developed that the church should share their prosperity. The corner stone of a new church was laid by Pastor William S. Ulrich, September 30, 1906, and

COMMUNION SERVICE OF BETHLEHEM CHURCH, 1795

the completed building dedicated, July 14, 1907. It was an ideal summer day, and an immense throng gathered to witness the dedicatory service. Many came in the early morning, equipped with large and well filled lunch baskets, prepared to spend the entire day in the House of the Lord. The chief sermon was delivered by Doctor Elmer F. Krauss. The church was built of brick and stone at a cost of $15,000, and is generally regarded as one of the most churchly rural churches of the synod. In recent years the congregation has raised a considerable sum of money as an endowment for the church and cemetery, and this fund will be increased in the near future. Bethlehem has made a fine benevolent record during the last ten years, and holds an enviable place among the churches of the synod. The present confirmed membership is 163. The pastors have served in the following order: Rev. Johannes Stauch, 1791-1808; Rev. G. H. Weygandt, 1809-1829; Rev. John Brown, 1829-1836; Rev. Abraham Weills, 1836-1862; Rev. J. Q. Waters, 1862-1865; Rev. W. O. Wilson, D.D., 1865-1868; Rev. Z. H. Gable, 1868-1873; Rev. J. D. Roth, 1873-1878; Rev. J. W. Myers, 1878-1882; Rev. G. L. Rankin, 1883-1885; Rev. Alfred Ramsey, 1885-1890; Rev. Wilson Yeisley, 1891-1899; Rev. W. S. Ulrich, 1900-1907; Rev. A. H. Keck, 1908-1909; Rev. J. H. Young, 1910-1912; Rev. W. E. Arnholt, 1912-1916; Rev. H. F. Obenauf, 1917-1921; Rev. I. N. Dundore, 1922-.

FIRST EVANGELICAL LUTHERAN CHURCH WASHINGTON, PA.

The history of this church is contemporaneous with that of the community. Washington was laid out by David Hoge in 1781, and there were Lutherans living in the vicinity then. These Lutherans were Pennsylvania Germans from the counties of York and Cumberland, who came here with the Scotch-Irish at the time of the first settlement of the county.

[1]"Several years ago, an old German letter was found among the papers of Charity Meek, which was written by Fred Bockins of Fayette County to John Krumrine of upper Ten Mile in October of 1782, stating that the minister would be in the settlements the first week in December, and that he should send word to Peter Huett on upper Shidler's Run and Adam Koechler at Bassettown (Washington)." Who this minister may have been can only be conjectured, but the letter makes clear the fact that there were Pennsylvania Germans living in this vicinity at that early day. Rev. Johannes Stauch was pastor of Bethlehem Church from 1791 to 1808, and there is good reason to believe that his

1—See History of First Church, Washington, by J. M. F. Hana.

missionary zeal would lead him to preach for the Washington Germans during the same period. Tradition says that these Germans held religious meetings at the home of Jacob Weuler as early as 1798, and it would be no mere assumption to say that the Weuler home was one of Pastor Stauch's ten preaching stations. Pastor Stauch was succeeded in Bethlehem by Pastor G. Heinrich Weygandt, who served from 1809 to 1829, but the old records indicate that his term of service in the Washington Church was from 1816 to 1829. During the period from 1806 to 1816, Rev. Demas Hertzler and Rev. John Peter Mahnenschmidt of the Reformed Church served the congregation. Under the guidance of Pastor Mahnenschmidt, two building lots on the corner of West Walnut and North Franklin streets, 120x240, were bought from Peter Snyder and his wife Catherine, May 5, 1812, for a consideration of fifty dollars and an annual ground rent of two dollars. This ground rent was declared to be "forever due" to John and William Hoge and their heirs from all lot purchasers, but the people ceased payments after 1870. The two lots were conveyed to Jacob Weirich, Lewis Hewitt, David Sedicker, and Christian Hornish, acting trustees of the "German Lutheran and Presbyterian Congregation." While no definite date can be set for the organization of this church, this deed makes it certain that it must have been before May 5, 1812. The trustees contracted with James Chambers for the building of a church in 1812, at a cost of $170, but funds were so scarce that the building was not completed until 1816. The following description of this church was furnished by Earle R. Forrest: "The entrance was in the center of the building, fronting on Spruce Alley. Just inside the door, and to the left, was a stairway which led to a balcony, which extended along the west and north sides and half of the east side of the building. The pulpit was one of the old-time elevated style, resembling a half wine-glass, with circular stairs leading up to it. * * * The seats were simply oak benches and faced the pulpit, which was about nine or ten

feet high. In olden times the building was lighted with tallow dips, the only means of light in those days. In the semi-circular rail of the pulpit were a number of holes, in which the candles were placed to furnish light for the minister. Candles were placed in other parts of the church to give light to the congregation; but at best we would have considered it poorly lighted."

Some speak of this first house of worship as a log church, but a careful examination showed that it was built of brick, laid between studding, with weatherboards as a finish. A log building was erected on this lot by the congregation in 1818, but it was used as a school house. This log school house was converted into a home for the sexton in 1831, and still later torn down to make room for a synagogue. Pastor John Brown succeeded Pastor Weygandt in 1829, serving until 1834. In the last named year Rev. Charles Swissler of the Reformed Church became pastor, but the records do not indicate the length of his pastorate. From 1839 to 1843 Rev. P. H. R. Mueller was pastor; and it was during this time, June 6, 1842, that the congregation was incorporated under the name, "German Evangelical Lutheran and Reformed Church of the Borough of Washington." The following names are attached to the petition for the charter:

Alters, D.
Beilhartz, Elias
Brobst, Daniel F.
Dernant, Franz Heinrich
Foster, Frederick A. Sr.
Gueenler, Georg
Harter, Philip
Kaffeberger, William
Kochner, Benjamin
Kochner, Henry
Kochner, John Ch.
Lauterbach, Henry
Matz, Jacob
Messner, Adam
Metzler, John
Morat, A.
Mueller, H. P. R.
Neib, Lewis
Nunamacher, I. D.
Pulchan, William
Raum, John
Reymond, Peter
Roettig, Philip
Rowald, S. H.
Schmidt, Philip
Schmidt, M.
Schwartz, Martin
Selle, A.
Small, Daniel
Toewer, B.
Walter, Thomas
Wegener, Henry
Wehmeyer, Charles
Wehmeyer, A.
Worting, A.

This charter of 1842 was in harmony with the general principles of union churches of that day. It provided for the election of nine elders and trustees by a majority vote of the united congregations, whose duty was "to employ a preacher and provide for his salary." This was supposed to be an amicable arrangement between the two congregations, but it was often productive of friction. In as much as the Lutheran element was stronger than the Reformed, the latter was eventually absorbed. After the year 1860 there is no mention of Reformed members. Pastor Mueller's successor was Pastor Abraham Weills, who ministered to the congregation from 1843 to 1855, and again from 1859 to 1863. During the interim between these two pastorates, Rev. John Haerdtle served the congregation for a few months, but he was not here long enough to unite with the Pittsburgh Synod. From 1864 to 1866 the parish was vacant, after which it was made a mission and placed under the care of Pastor

Michael Schweigert. The old church building was then repaired at a cost of $1,100, and arrangements were made for the introduction of English services. From 1870 to 1883 the church was divided into two bands, the German part being served by Pastor G. C. Friedrich during the entire period, while Pastors Z. H. Gable, W. A. Passavant, J. D. Roth, and J. W. Myers supplied the English congregation on Sunday afternoons. It is not pleasant to trace the history of the congregation through this transition period, when its highest interests were caught between the upper and nether millstones of the language question, but out of the grinding process came a chastened band, devoutly loyal to the faith of their fathers and determined to teach it to their children. Doctor G. A. Wenzel took charge of the reunited congregation, January 1, 1883, and remained until August 27, 1895. During this remarkable pastorate he preached in both German and English, usually three times on Sunday, and solved the language question so effectively that his successors were never asked to preach in German. Scarcely had he finished the first year of his pastorate, when the people began to speak of a new church. Doctor Wenzel was in sympathy with this movement, but insisted that the legal foundations should first be made secure. Accordingly, July 10, 1884, the congregation petitioned the court for a change of name to that of the "First Evangelical Lutheran Church of Washington, Pa," a distinct Lutheran basis, and membership in the Pittsburgh Synod of the Evangelical Lutheran Church. This petition was signed by G. A. Wenzel, Charles Driehorst Sr., F. C. Berthel, J. V. Blond, L. P. Driehorst, and John Lows; and the amended charter was granted, August 18, 1884. While this change was being made, the congregation sold the southern end of their ground, 80x120, to John Dye for $995, retaining the remainder as a cemetery. On November 22, 1884, a lot on the corner of Franklin and Beau streets was bought for $800, where a new church was dedicated by Pastor Wenzel, January 25, 1885. This church was built of brick and stone, 36x40, with a tall wooden steeple, at a cost of $4154. The parish was given missionary aid from 1883 to 1891, after which the pastor declined further assistance. During the pastorate of Rev. C. H. Hemsath a brick parsonage was erected on the rear of the church lot, facing on Beau street. After the dedication of the new church in 1885, the congregation grew steadily in numbers until it became necessary to provide a larger place of worship. The first step to this end was taken, August 12, 1919, when the church and parsonage were sold for $12,500. The last service in this church was conducted by Pastor Frank Jensen, October 26, 1919, after which services were held in the court house. A new building site on Chestnut street was bought for $21,500, but the fact that this was not satisfactory to many of the members

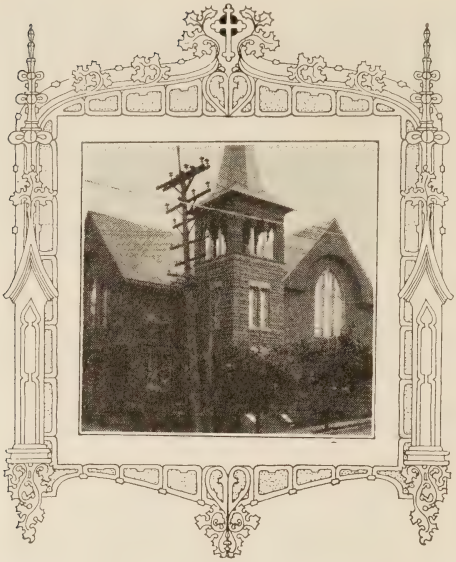
delayed building operations. Under the strong leadership of Pastor Frank C. Oberly a generous building fund was subscribed and partly paid, but the death of this pastor, March 22, 1922, brought such a sense of loss to the congregation that all thought of building was temporarily laid aside. Pastor Harry B. Ernest took charge of the parish, October 1, 1922, and the congregation in 1923 decided to sell the Chestnut street lot and to build a good church on the cemetery ground. An order for the vacation of the cemetery had been secured from the court, September 9, 1921, and that prepared the way for the action of 1923. The new brown stone church erected and furnished at a cost of $160,000, was dedicated by Pastor H. B. Ernest in 1926. The order of the pastorates, so far as the records give them, was as follows: Rev. Johannes Stauch, 1798-1806; Reformed pastors, 1806-1816; Rev. G. H. Weygandt, 1816-1829; Rev. John Brown, 1829-1834; Reformed pastors, 1834-1838; Rev. H. P. R. Mueller, 1839-1843; Rev. Abraham Weills, 1843-1855; Vacant, 1855-1858; Rev. John Haerdtle, 1858-1859; Rev. Abraham Weills (second term), 1859-1863; Supplies, 1863-1866; Rev. Michael Schweigert, 1866-1869; Rev. G. C. Friedrich (German), 1870-1883; English supplies, 1870-1883; Rev. G. A. Wenzel, D.D., 1883-1895; Rev. C. B. Lintwed, 1896-1899; Rev. C. H. Hemsath, 1900-1905; Rev. P. Z. Strodach, 1905-1907; Rev. R. M. Smith, D.D., 1907-1916; Rev. F. E. Jensen, 1917-1920; Rev. F. C. Oberly, 1920-1922; Rev. H. B. Ernest, 1922-.

GRACE ENGLISH EVAN. LUTHERAN CHURCH MONONGAHELA, PA.

Monongahela has been a center of Lutheran labors for many years, but the establishment of the present congregation belongs to comparatively recent history. Pastor J. H. Brown of the Washington-Fayette Parish lived here for three years, but made no attempt to organize a congregation. Pastor George Hussy organized a congregation here in 1841, but it soon disbanded. On February 7, 1869, the following persons united to form the "First English Evangelical Lutheran Church of Monongahela City":

Altman, Catherine	Bayha, G. S.	Leighler, Elizabeth
Altman, Mary	Birt, Henry	Staib, Lewis
Augendobler, Elizabeth	Grigg, Philip and Caroline	Staib, Martha Jane
Augendobler, Adam	Leighler, Jacob	Zeh, John

This organization was effected in an old Methodist Church, located on the corner of Third and Chess streets, which had been bought by Lewis Staib for $4,000 and presented to the Lutherans. It is not clear who organized the congregation. The first pastor was Rev. D. L. Ryder, but he did not take charge until after the organization. The second pastor was Rev. H. H. Hall,



who made the following statement concerning his pastorate: "I was there five years, and succeeded very well. During that time the Sunday School was much larger and the membership of the church was trebled. But, unfortunately, Mr. Lewis Staib, the mainstay of the church, failed financially. He was a man of noble character and remarkable liberality. He owned the church building, and a house and lot in town which he intended for a parsonage; and of course, when he became involved, all was lost. Had we been able to get some help from the Church Board, we could have gone on, but funds were extremely low and I had to abandon the field. I am sure that if it had not been for the interruption we would have a good strong congregation in Monongahela City now."

It was the failure of Mr. Staib to give the congregation a deed for the church property at the time of the donation that caused the trouble. When he recovered from his financial loss, he bought the Primitive Methodist Church, and presented the congregation with a deed, June 26, 1884, so that a measure of its former prosperity was recovered under the leadership of Pastor J. W. Breitenbach. This pastor served from March 1, 1883, to August 1, 1887, building up a congregation of seventy-four members, but no successor could be secured, and the congregation was compelled to disband. After a vacancy of fifteen years, during which a remnant remained faithful, the congregation was reorganized as Grace English Evangelical Lutheran Church, August 14, 1902, with thirty-two members. The first regular pastor of the reorganized congregation was Rev. H. E. Berkey, 1902-1908, who laid foundations for a permanent work. A better location was bought for $2,800 in 1904, and the proceeds of the sale of the old church were applied on the new purchase. The first story of a new chapel was used for the first time, March 5, 1905, and the second story was dedicated by Pastor Berkey, May 31, 1908. The first story of this chapel was built of cement

blocks, and the second story of shingled frame, at a total cost of $6,700. The successor of Pastor Berkey was Doctor M. M. Allbeck, 1908-1919, during whose pastorate the mission became self-supporting, the parsonage was bought for $4,000, and the chapel enlarged into a roomy church, 56x60, at an added cost of $10,200. The enlarged church was dedicated by Doctor Allbeck, December 16, 1914, when he was assisted by Doctors George W. Englar and C. B. King. Grace Church in 1923 had a property valued at $37,000, a Sunday School of 235 scholars, and an enrollment of 310 confirmed members. The pastorates, from the time of the first organization, have been the following: Rev. D. L. Ryder, 1869-1872; Rev. H. H. Hall, 1872-1877; Supplies, 1877-1883; Rev. J. W. Breitenbach, 1883-1887; Dormant, 1887-1902; Student L. P. Young (Supply), 1902; Rev. H. E. Berkey, 1902-1908; Rev. M. M. Allbeck, D.D., 1908-1919; Rev. Paul M. Kinports, 1919-1924; Rev. D. K. Fetterly, 1925-.

CHRIST ENGLISH EVAN. LUTHERAN CHURCH CHARLEROI, PA.

The first attempt to organize a congregation in this town was made in 1901, when a two-day canvass revealed a number of Lutherans ready for an organization. The first public service was conducted by Student F. R. Wagner, June 2, 1901, and a congregation of 31 members was organized by Rev. S. J. McDowell, September 22, 1901. The Sunday School was organized two months earlier. One of the most pleasing features of the work of this mission at the beginning was the large number of interested men, no less than ten of them being included in the first Church Council. The first resident pastor was Rev. Harvey M. Leech, who served from December 1, 1901, to June 24, 1906. Three fine corner lots were bought in 1902, but the mission was rather slow about undertaking the work of building. During the pastorate of Rev. Chalmers E. Frontz, 1907-1911, a beautiful stone church was erected at a cost of $29,000. This building was dedicated by Pastor Frontz, May 30, 1909, when Doctor A. J. Turkle preached the sermon. The frame parsonage, adjoining the church, was also secured during the pastorate of Rev. Frontz at a cost of $3,800. At the time of dedication the value of the property was estimated at $42,000, but a great debt of $32,800 proved a heavy burden for many years. This debt was gradually reduced to $21,425 in 1924, and then Doctor C. B. King began a campaign for its cancellation. The following pastors have served here: Rev. H. M. Leech, 1901-1906; Rev. C. E. Frontz, 1907-1911; Rev. C. P. Bastian, 1912-1919; Rev. J. Walter Bressler, 1919-1923; Rev. C. B. King, D.D., 1924-.

GERMAN EVANGELICAL LUTHERAN CHURCH McDONALD, PA.

This congregation was organized by Pastor Michael Schweigert as a part of the Panhandle Mission of the Pittsburgh Synod in 1873. Services were held at first in the Bulger school house. Rev. Joseph Rechsteiner, pastor of the congregation from 1878 to 1879, reported that large numbers of German miners were moving into the community, and that the prospects of the mission were very bright. The next pastor was Rev. Solomon Munsch, 1880-1891, who built up a congregation of sixty members. When the school board denied the use of the Bulger school house to a congregation, a neat frame church was built near McDonald. This church was dedicated by Pastor Munsch, June 20, 1884, when he was assisted by Rev. J. K. Melhorn and Doctor Edmund Belfour. During the pastorate of Rev. George Dietz the church was connected with the Jeannette Parish; since the beginning of the pastorate of Rev. John H. Tarnedde, it has been connected with McKees Rocks. There were 99 confirmed members in the congregation in 1922, and the services of the church were then conducted entirely in German. The pastors have served in the following order: Rev. Michael Schweigert, 1873-1878; Rev. Joseph Rechsteiner, 1878-1879; Rev. Solomon Munsch, 1880-1891; Rev. R. R. F. Boethelt, 1891-1892; Rev. Carl Mildner, 1893-1896; Rev. George Dietz, 1896-1901; Rev. J. H. Tarnedde, 1901-.

MOUNT CALVARY EVAN. LUTHERAN CHURCH SCENERY HILL, PA.

Mt. Calvary Church is beautifully located on one of the highest hills of the county, overlooking many miles of the surrounding country. It occupies the high point in the town of Scenery Hill, formerly called Hillsboro, where Lutheran pastors resided long before the congregation was organized. Pastor Abraham Weills lived here from 1846 to 1850, and it was during that time that the site of the present Mount Calvary Church was deeded by Adam Weaver and wife to the Lutherans and Presbyterians. A brick church was erected by members of these two bodies on this ground about the year 1850, which was used by Pastor Weills as a preaching station of his parish. It is said that he preached here regularly once a month in 1861. Pastor J. Q. Waters held similar services in 1863. This meant the assumption of a debt of several hundred dollars, and the Presbyterians eventually gave the Lutherans a quit-claim deed for the property, September 20, 1892. A congregation was regularly or-

ganized by Pastor Alfred Ramsey with 21 members, December 17, 1885. Nearly all the original members were former communicants of Bethlehem Church. The first four deacons were Christian Booze, Demas Wonsettler, George Crumrine, and Jacob Gerline. A Lutheran Sunday School was organized in 1886, with Doctor F. B. Winnett as the first superintendent. A parsonage was built by Bethlehem Church in Scenery Hill in 1867, so that the congregation was always in close touch with the pastor. After securing a charter, November 21, 1892, the old union brick church was torn down, and a new frame church erected at a cost of $3,500. The corner stone was laid, August 18, 1892, and the church dedicated by Pastor Wilson Yeisley, March 5, 1893. A church bell was donated by Doctor Byron Clark, which was dedicated on September 9, 1899. This church was heavily damaged by lightning, March 22, 1922. The loss was only partly covered by insurance, but the people raised added funds and greatly improved the building at a cost of $2,000. The church bell was replaced by Thomas Hosack. The church was rededicated by Pastor I. N. Dundore, October 29, 1922, when addresses were made by Pastors H. F. Obenauf and H. B. Ernest. The pastors have served in the following order: Rev. Alfred Ramsey, 1885-1890; Rev. Wilson Yeisley, 1891-1899; Rev. W. S. Ulrich, 1900-1907; Rev. A. H. Keck, 1908-1909; Rev. J. H. Young, 1910-1912; Rev. W. E. Arnholt, 1912-1916; Rev. H. F. Obenauf, 1917-1921; Rev. I. N. Dundore, 1922-.

TRINITY EVANGELICAL LUTHERAN CHURCH DONORA, PA.

The first Lutheran work in this town was begun in 1902, but the organization of the congregation was not effected until August 11, 1903. Nearly all the men connected with this new organization worked in the steel mills, where Sunday work was imperative, and this made regular church work very discouraging. While the original membership was fifty, the early progress of the mission was slow. Pastor H. E. Berkey of Monongahela, who organized the congregation, served it until September 1, 1904, when he surrendered it to the care of Pastor M. M. Allbeck of Monessen. This arrangement continued only for a short time, and the mission was reported vacant in 1905. The town was canvassed a second time in the summer of 1906 by Student L. F. Gunderman, who reported that he had found fifty-one Lutheran families. Rev. Wilbur C. Mann became supply-pastor of Elrama and Donora, December 1, 1906, and found a small and discouraged flock in the latter place; but he persisted in his work and reorganized the congregation with thirty mem-

bers, April 19, 1908. A Ladies' Guild and a Young People's Circle were also organized, and these helped to give permanency to the mission. Pastor Mann resigned, October 1, 1909, and was succeeded by Rev. L. R. Haus, whose pastorate continued for but a few months. The next pastor was Rev. J. Walter Shearer, under whose leadership a corner lot was bought for $2,800. His successor was Rev. William H. Brown, who led the congregation in the work of building their church. The corner stone of this church was laid, November 30, 1913, and the building dedicated, April 19, 1914. It was built of frame, 32x55, at a total cost of $8,700. After the resignation of Pastor Brown, August 1, 1920, Doctor J. E. Dietterich of Monessen became the supply pastor, serving in that capacity until February 1, 1921, when he accepted a call and the church declared itself a self-supporting parish. At that time the congregation numbered 145 confirmed members. A list of pastorates follows: Rev. H. E. Berkey, 1903-1904; Rev. M. M. Allbeck, D.D., 1904-1905; Rev. W. C. Mann, 1906-1909; Rev. L. R. Haus, 1909; Rev. J. W. Shearer, 1910-1912; Rev. W. H. Brown, 1913-1920; Rev. J. E. Dietterich, D.D., 1920-.

EXTINCT CONGREGATIONS

1. Trinity Church, Upper Ten Mile. This was commonly known as the Horn Church, and was located in the country, about one mile south of Zollarsville. It was organized by Rev. A. G. Deschler in 1791, but was served by Pastor Johannes Stauch from 1791 to 1806. One of the earliest records tells of the confirmation of a class of nineteen catechumens by Pastor Stauch, November 12, 1791, in the home of Ludwig Praker. The first log church was built in 1798, and a fine brick church was dedicated by Doctor W. O. Wilson, June 27, 1869. Some of the old family names, connected with this church, were

Hayden, Cox, Lynch, Horn, Koutz, Praker, Crumrine, Monesmith, Young, Gantz, Garrett, Lohr, Booze, Ulery, Wise, and Gaymen. No services have been held regularly since 1907, and only the brick building remains to tell the story of the sacrifices of the past.

2. Mt. Zion Church, Ginger Hill. This church is located about four miles from Monongahela. It was organized by Pastor Johannes Stauch in 1796, and commonly called Stechers. This was the home church of Rev. G. Heinrich Weygandt, and the church in which the first conference of pastors was held, that eventuated in the organization of the Evangelical Lutheran Joint Synod of Ohio. A good church building was dedicated in 1848. It was served by General Council, General Synod, and Joint Synod pastors, but, despite their best efforts, was finally compelled to close its doors.

3. Bethel Church, Pigeon Creek. This was another of the pioneer churches of Washington County, organized by Pastor Johannes Stauch. No definite date of organization can be given, but it was not later than 1800. At the time of the organization of the Pittsburgh Synod, it was served by Pastor Abraham Weills. A good church was dedicated by Pastor Solomon Weills in 1849, when the congregation numbered 40 members. Since the year 1867, it has been served by both General Council and General Synod pastors. It was disbanded about the year 1886.

4. Trinity Church, Elrama. This congregation was organized with thirty members, April 16, 1906, in which pastors from Monongahela and Donora held services for several years. The chapel was located on the hill, and this made the work hard for the pastors, who were trying to reach the people living down in the town. Before this fault was corrected, other churches were established in the town, and the hill church was then disbanded.

CHAPTER XX

CHURCHES OF WESTMORELAND COUNTY

1772-1924

"The Lord of hosts is with us; the God of Jacob is our refuge."

PREVIOUS to 1758, Westmoreland was a great unbroken wilderness rarely trodden by the foot of man. After the opening of the Forbes military road in that year, a number of daring settlers began to take up lands along the route under military permits; but not a few of them lost their lives at the hands of the resentful Indians. In 1768 a treaty was made with these Indians at Fort Stanwix, N. Y.; and the state purchased all the land west of the Laurel Ridge, and east and south of the Allegheny River and a line drawn from Kittanning to Cherry Tree. At the time of the purchase this land was included in Cumberland County; from 1771 to 1773 it was included in Bedford County; since February 26, 1773, it has been a part of Westmoreland County. When the land was regularly opened to settlement, April 3, 1769, there was a rush of settlers to the land office, and 2790 applications were filed on the first day. The first warrant was issued to Abraham Smith for 300 acres "at the mouth of a large run where it empties into Ligonier Creek." Among these first applicants were many who bore such distinctly German names that it is plain that a large proportion of the pioneers were Germans. Some of the histories of Westmoreland County ignore this German element, and speak of it as a Scotch-Irish settlement. It is admitted that the greater part of the original settlers were of that hardy race; but the Germans came as early as their Presbyterian neighbors and were not greatly outnumbered. In the southern part of the county there was a large colony of German Mennonites; and the majority of the settlers of Hempfield Township were of German Reformed and Lutheran stock. Apart from those of the Mennonites, all the churches of the German pioneers of the county were union organizations, in which Lutherans and Reformed had equal rights regardless of their relative strength. In some cases one part was eventually absorbed by the other, but both were established on the same footing at the beginning. In the majority of instances there was a friendly separation between the two denominations, each erecting its own building; only

three of the pioneer churches, Brush Creek, Middle, and Swopes, retain their original union organization. No less than eleven German churches were established in Westmoreland before the close of the eighteenth century, nearly all of which retain their original vitality to the present. In not one of them, however, is a word of German heard. The language of the children displaced that of the fathers, and the German churches of the county are of comparatively recent origin. The oldest churches are: Harold's, Brush Creek, Ridge, and Greensburg. The first Lutheran pastor of the county was Rev. Anton Ulrich Luetge, who came to Harold's settlement in the spring of 1782; the first Reformed pastor was Rev. Johann Wilhelm Weber, who preached his first sermon a few weeks later. This Reformed pastor was the organizer of the first Protestant church of Pittsburgh. The development of the Lutheran Church in Westmoreland County has been steady and substantial. In 1903 there were 55 Lutheran churches in the county with 7,489 members; in 1919 there were 59 churches with 11,862 members. At the time of the Pittsburgh Synod merger these churches were classified as follows:

General Council	37 churches,	7,685 members
General Synod	14 churches,	3,137 members
Augustana Synod	3 churches,	389 members
Missouri Synod	2 churches,	135 members
Ohio Synod	1 church,	162 members
Slovak Zion Synod	1 church,	150 members
Suomi Synod	1 church,	204 members

Of the above churches, one uses the Italian language; one, Finnish; three, Swedish and English; one, Slovak; five, German and English; and forty-eight, English. The Church of the Reformation fills a large place in the religious life of Westmoreland County.

THE ZION EVANGELICAL LUTHERAN CHURCHES HEMPFIELD TWP., WESTMORELAND COUNTY, PA.

The history of these two congregations reaches so far back into the past that it is difficult to trace its beginnings. In 1768 all the land now included in Westmoreland County was the property of the Iroquois, who resented every effort at settlement on the part of white men as a hostile intrusion. When the army of General Forbes captured Fort Duquesne in 1758, a few men were bold enough to take up the forbidden land, either by military permit or tomahawk right, in spite of their Indian ownership. One of these men was Andrew Bauerle, who settled on

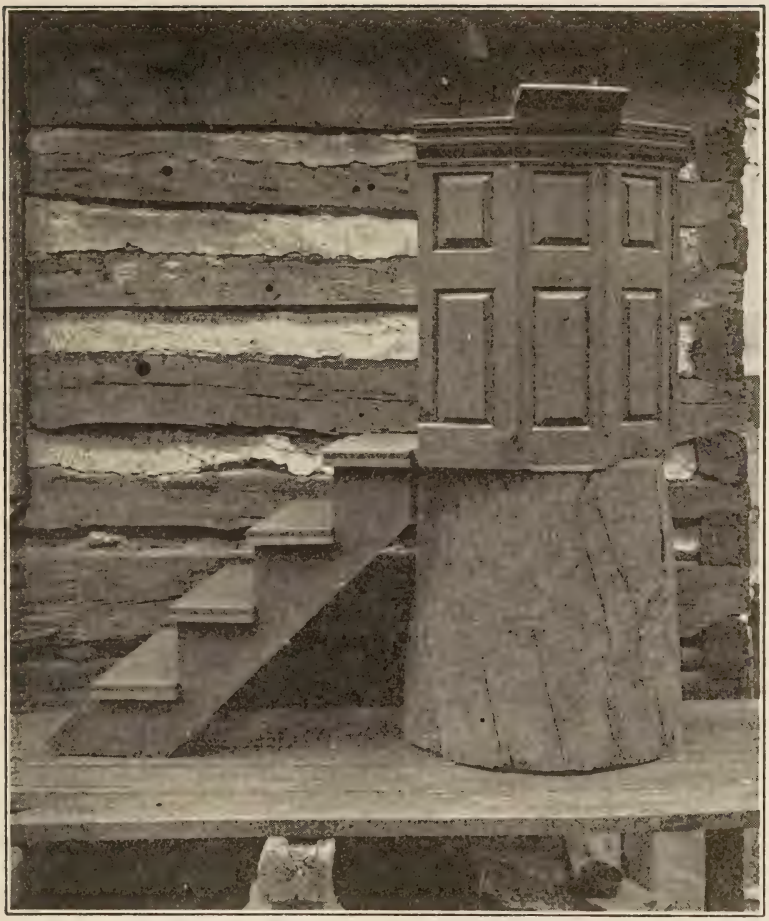
Brush Creek in 1759, and had many narrow escapes from the Indians. Among those who seized lands in Hempfield Township in the same manner were John Herold, Christopher Rodebach, John Peter Mueller, John Rodebach, John Detar, John Wegele and Christopher Waldhauer. John Herold and others preempted a tract of 158 acres for the Evangelical Lutheran Church, which they styled "Good Purpose." This tract, preempted about the year 1765, and patented, May 23, 1789, is the only case on record in which land was secured for Lutherans alone, without reference to the Reformed, in a pioneer settlement of Germans in western Pennsylvania. All dates prior to 1769, touching the settlement of this township, are hard to verify, since official records are lacking. In November, 1768, a treaty was made with the Iroquois at Fort Stanwix, by which all the land, west of the Laurel Ridge and east and south of the Ohio River and the old Kittanning line, was secured by the state. This land was opened for settlement, April 3, 1769, when there was a great rush of settlers asking for land warrants. The land office records indicate that no less than a score of Germans took out warrants during that month, calling for surveys in this section of the new country. Within a few years about seventy German families, the majority of whom were Lutheran, settled in this vicinity. The task before these pioneers was tremendous. In the face of an Indian peril that would have appalled weaker hearts, they cut down the great trees, built cabin homes, cleared away the underbrush and quickly reduced the land to a state of cultivation. From 1769 to 1794 every settlement in Westmoreland was exposed to the ravages of the Indians. The massacre of the Heinrich family in 1779, and that of the Klingenschmidt family in 1781, both within the limits of Harold's settlement, are examples of the danger to which the people were exposed. For their protection large block houses were built of green logs, to which they could run for safety when warned of coming war parties; but the Indians moved with such stealth that few were aware of

their approach until they were ready to strike. Every man was compelled to rely upon his own rifle. In 1774 a meeting was held at one of these block houses, known as Fort Allen and located near Harold's Church, at which a petition to the Governor was prepared, asking for more adequate military protection. This petition was signed by 78 persons, practically all of whom were Germans. After the year 1794, when General Wayne defeated the Indians in Ohio, permanent peace was established. As soon as the settlers had built cabin homes for their families, probably as early as 1770, they built a log school house on the church land, which served the double purpose of church and school until better accommodations could be secured. This old school house, the first in Hempfield Township and one of the first in Westmoreland, was located about one hundred yards south of the present public school building. It had but one door and one window, and the latter had greased paper for window lights.

[1]"About the time John Michael Zundel became schoolmaster, probably in order to furnish him a home, a second story was added to the school house. This second story extended beyond the main building, in order to afford protection to the doorway of the school room and also to give room for an entrance to the second story. This entrance to the second story was not elaborate. It consisted of a trap door in the floor of the extended second story and a ladder which could be drawn up at night."

The first schoolmaster was Balthaser Meyer, who came to the settlement in 1769. He was a man of considerable learning, and proved to be a strong leader. As soon as the school house was built, he gathered the people together for religious services, at which he would lead them in singing the church songs of their Fatherland and read an approved gospel sermon. These religious services of 1770 may reasonably be regarded as the beginnings of Zion Church. Church organizations were not effected in those days as they are now. If a congregation had a schoolmaster to teach the children and serve as an elder, and a treasurer to pay the few necessary bills, this was all the organization that was needed. In this manner Zion Church was born. On August 2, 1772, at the request of the congregation, Balthaser Meyer opened the Church Record of "Zion Settlement," in which he wrote the names of all children brought for baptism. The first name on this baptismal register is that of John Peter Walter, born, September 11, 1771, baptized, August 2, 1772; but the first baptism was evidently that of Christian Frederick Kuemmel, born, January 8, 1772, baptized, February 1, 1772. A noteworthy fact connected with this list of baptisms is that no child

1—History of Old Zion Church, W. A. Zundel, page 36.



FIRST PULPIT OF HAROLD'S CHURCH

was born earlier than February 6, 1769, supporting the claim that only a few pioneers brought their families over the mountains before the spring of 1769. All these baptisms are entered in the handwriting of Balthaser Meyer up to June 4, 1792, when he removed to Brush Creek; but in 1784 the insertion of a new heading, "Record of such children as were baptized in Zion's Church, in Hempfield Township, Westmoreland County, in the State of Pennsylvania, by the Reverend preachers," indicates the arrival of the first pastor. This first pastor was Rev. Anton Ulrich Luetge, who came to the settlement in 1782. Because he had received a liberal education at Halle in preparation for the foreign field, he was urged by the schoolmaster to preach for Zion Church. His services were so acceptable that the people asked him to become their regular pastor. He declined on the ground that he was not ordained; but the schoolmaster persuaded him that it was within the power of an Evangelical Lutheran Church, under the stress of a great emergency, to ordain her own pastors. He therefore accepted ordination at the hands of Balthaser Meyer in the presence of the school house congregation in 1784. The year 1784 is assigned as the date of this historic ordination, for the reason that the baptismal record indicates that the "reverend preachers" began to baptize the children in that year.

[2]In 1785 Pastor Luetge appeared before the Ministerium of Pennsylvania in Philadelphia, and asked to be received as an ordained minister, but that body resolved that it could "have nothing further to do with him." Undaunted by this rebuff he renewed his request in 1788, when the Ministerium consented to give him a license to preach and baptize, provided he would improve his knowledge of Greek, keep a diary of his official acts, and present to the Ministerium testimonials from the elders and deacons of the congregations for which he preached. This license was renewed annually, but he was never ordained. It was during his pastorate that the first log church was completed. The erection of this church was undertaken soon after the building of the school house, but Indian troubles led to its abandonment. When work was resumed the young saplings had grown up through the floor, so that it was necessary to clear the ground a second time. The church was much larger than the school building, but had only one door. The floor was of puncheon; the seats were made of hewn logs; the altar was a rough table; and the high pulpit was made after the wine-glass pattern.

[3]"It was," says the pastor, "a shaky affair that rocked and swayed a good deal as you mounted its lofty height. It was

2—Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania, page 201.

3—History of Westmoreland Classis of the Reformed Church, page 43.

surmounted with a small sounding board, painted in blue color, with a canopy showing the sun, moon and stars, in white. The window glass of the church were often broken, and the windows left unrepaired; so that the squirrels and birds had free access to the inside of the house of worship. And they were frequently seen, sporting about and diverting themselves as well as the younger part of the audience, during the hours of regular service."

In order to provide funds for the completion of this log church, one hundred acres of the church land was sold to Rev. Luetge for sixty pounds. In order to give a deed, a special Act of Assembly was passed in 1801, giving to the trustees the necessary authority. In the meantime Pastor Luetge had died, so that an agreement was made with his executors, whereby the land was deeded to Alexander McKinney. Pastor Luetge served the congregation until the summer of 1789, when he accepted a call from churches in the Cumberland Valley. His death occurred about the year 1795. His successor in Zion was Rev. John Michael Steck, who began his work in September, 1791, and continued until death, July 14, 1830. On September 24, 1791, a compact was signed by representatives of the Lutheran and Reformed congregations, specifying their rights and privileges. This compact permitted each congregation to elect its own elders, to select and dismiss its own pastors, prohibited the individual members of either congregation from introducing strange preachers without the consent of their elders, required the pastors of both congregations to baptize all such children as might be presented to them without distinction of religion, except where objections were made by the elders, provided for the election of a schoolmaster by the elders of the two congregations, and required this schoolmaster to instruct the children in the doctrines of either the Heidelberg or the Luther catechism as their parents might elect. This compact may be regarded as a reorganization of the congregation, inasmuch as the number of officers and their respective duties were specified therein for the first time. The terms of this compact were faithfully kept by both congregations for more than a century. On the day that this reorganization was effected, September 24, 1791, the Lutherans agreed to give the Reformed a half interest in the fifty-eight acres that remained of their original church farm. A deed of transfer was made for the same, November 28, 1819. Pastor John M. Steck, like his predecessor, came to Harold's settlement unlicensed and unordained. [4]The statement of Rev. W. F. Ulery that he was licensed in 1784 cannot be verified from synodical records. He preached here for five years before he applied to

4—History of the Southern Conference, W. F. Ulery, page 335.

the Ministerium of Pennsylvania for a license. [5]In 1796 he appeared before the Ministerium at York, Pa., when that body resolved, "That Mr. Johann Michael Steck, as licensed candidate, serve Greensburg, Herold's, Brusch Krik, Ridge, at Jacob's Krik and at Allegany in Westmoreland County." In 1806 Jacob Ruch accompanied Pastor Steck to the meeting of the Ministerium in Hagerstown, Md., where he was ordained. The first recorded communion service of Zion was conducted by Pastor Steck, October 11, 1791, when 80 persons received the sacrament. The number was greatly increased within the next two years, since Lutherans from all parts of the county were pleased to visit Zion on such occasions. From October 11, 1792, to April 20, 1794, no less than 355 names are found on the communion register of this congregation. Since some of them came from other communities, and since many of the children of these families are now found in the fellowship of other churches of the synod, this list is given in full. The spelling of the family names follows the original as closely as possible.

Adels, Anna Maria
Alms, Andreas
Alms, Anna Katharina
Altmann, Johannes
Altmann, Anna Elizabetha
Altmann, Andreas
Altmann, Anna
Altmann, Wilhelm
Altmann, Anna Barbara
Altmann, George Peter
Altmann, John Peter
Altmann, George Jacob
Altmann, Anna Katharina
Altmann, David
Altmann, Maria
Altmann, Sophia Margaretha
Altmann, Barbara
Altmann, Susanna
Amelang, Anna Katharina
Amelang, Anna Maria
Amelang, Anna Elizabetha
Amelang, Elizabetha
Bachmann, Johannes
Bachmann, John Adam
Bachmann, Anna Maria
Bachmann, Anna Katharina
Bassert, John Jacob
Bauerle, Franz
Baum, Anna Magdalena
Baumgartner, Jacob
Baumgartner, Anna Katharina
Baumgartner, John Jacob
Baumgartner, Rosina
Baumgartner, Anna Magdalena
Bandschwert, Matthias
Bandschwert, Maria Barbara
Bandschwert, Christina
Bender, Anna Elizabetha
Bender, Maria
Best, Nicolaus
Best, Maria Katharina
Best, Anna Magdalena
Beyer, Philip
Beyer, Margaretha
Beyer, Christian
Beyer, John Philip
Beyer, Susanna
Beyer, Anna Elizabetha
Best, Heinrich
Best, Anna Margaretha
Best, Johann Wilhelm
Best, Anna Elizabetha
Beyer, Christophel
Beyer, Margaretha
Beyer, Anna Margaretha
Boenisch, Christian
Bolinger, Anna Margaretha
Bricker, Anna Elizabetha
Breinich, Anna Maria
Brinker, Barbara
Burchard, Anna Katharina
Burger, Anna Margaretha
Diener, Christina M.
Diener, Anna Maria
Diener, Anna Elizabetha
Dorninger, Georg
Dorninger, Katharina
Dorninger, Andreas
Dorninger, John Jacob
Dorny, Margaretha
Dorny, Barbara
Dorny, Magdalena
Dorny, Anna Margaretha
Ehret, Johannes
Ehret, Anna Barbara
Ehret, Christian
Eisemann, Anna Margaretha
Eisemann, Anna Katharina
Eisemann, Barbara
Eisemann, John Peter
Eisemann, Anna Barbara
Eisemann, John Michael
Eisemann, Anna
Eisemann, Christian
Eisemann, Susanna
Eisemann, Heinrich
Eisemann, Christina
Eisemann, Nicolaus
Eisemann, Anna Katharina
Eisemann, Peter
Ellinger, Anna Maria
Eschbaugh, Eva Elizabetha
Fransz, Georg
Fransz, Anna Barbara
Fritschmann, Johannes
Froehlich, Johannes
Froehlich, Martin
Froehlich, Anna Margaretha
Fuchs, Jacob
Fuchs, Katharina
Fuchs, John Peter
Fuchs, Anna Margaretha
Fuchs, Christophel
Fuchs, Susanna
Fuchs, Philip
Fuchs, Anna Katharina
Fuchs, Anna Elizabetha
Gangewehr, Philip
Gangewehr, Anna Margaretha
Gangewehr, Johannes
Gangewehr, Maria Elizabetha
Gangewehr, Joseph
Gangewehr, Michael
Gangewehr, Hannah
Georg, John Jacob
Georg, Anna Katharina
Georg, Daniel
Georg, Anna Maria
Georg, Conrath
Georg, Anna Elizabetha
Georg, Anna Margaretha
Gold, Margaretha
Haack, Sara
Hag, George
Hag, Anna Elizabetha
Hag, Jacob
Hag, Anna Katharina
Hag, Anna Margaretha
Haarbach, Anna Magdalena

5—Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania, page 287.

Haarbach, Wilhelmina
Hartmann, Wilhelm
Hartmann, Anna Barbara
Hartmann, Christian
Hartmann, Barbara
Hartmann, Johannes
Hartmann, Susanna
Hartmann, Rosina
Hartmann, Anna Elizabetha
Hartmann, Anna Katharina
Heilman, Heinrich
Heins, Katharina
Heins, Anna Maria
Hermann, Abraham
Hermann, Sibilla
Hermann, Barbara
Herold, Anna Maria
Heubach, Dorothea
Hinsel, Anna Katharina
Huber, John Peter
Huber, Anna Maria
Huber, Simon
Huber, Abraham
Huber, Peter
Huber, Anna Katharina
Hubler, Peter
Keck, Johannes
Klingelschmidt, Philip
Klingelschmidt, Margaretha
Klingelschmidt, John Philip
Klingelschmidt, Anna
Klingler, Johannes
Klingler, Anna Maria
Klingler, Georg
Klingler, Magdalena
Klingler, Maria Barbara
Koch, Friedrich
Kunkel, Johannes
Kunkel, Anna Maria
Kunkel, John Peter
Kunkel, Sebastian
Kunkel, Anna Barbara
Kunsz, Philip
Kunsz, Anna Margaretha
Kunsz, Bartel
Kunsz, Anna Christina
Kunsz, Georg
Kunsz, Johannes
Kunsz, Regina
Kunsz, Margaretha
Kunsz, Anna Katharina
Lautenschlager, Martin
Leonhard, Katharina
Link, Conrath
Link, Anna Maria
Link, Katharina
Mahnenschmidt, John Jacob
Mahnenschmidt, Johannes
Mahnenschmidt, Susanna
Mattheis, Anna Katharina
Mattheis, Anna Magdalena
Mechling, Michael
Mechling, Anna Maria
Mechling, Jacob
Mechling, Anna Maria
Mechling, Georg
Mechling, Friedrich
Mechling, Dawald
Mechling, David
Mechling, Johannes
Mechling, Heinrich
Mechling, Katharina
Meyer, Adam
Meyer, Katharina
Meyer, Conrath
Meyer, John Jacob
Meyer, Anna Margaretha
Meyer, Margaretha
Mieleisen, Anna Margaretha
Muckendoerfer, Johannes
Muckendoerfer, Susanna
Mueller, Nicolaus
Mueller, Anna Katharina
Mueller, Jacob
Mueller, Anna Maria
Mueller, John Peter
Mueller, Anna Katharina (2)
Mueller, Philip
Mueller, Anna Maria (2)
Mueller, Johann Peter
Mueller, Anna Margaretha
Mueller, Christian
Mueller, Johannes
Mueller, Katharina
Ottermann, Ludwig
Ottermann, Maria Esther
Ottermann, John Georg
Ottermann, Esther
Rab, Anna Maria
Reisz, Friedrich
Reisz, Eva Katharina
Reinbold, Siegfried
Ritschert, Samuel
Ritschert, Juliana
Ritschert, Margaretha
Ritschert, Anna
Rosenstiehl, John Georg
Rosenstiehl, Johannes
Ruch, Peter
Ruch, Margaretha
Ruch, John Michael
Ruch, Lucia
Ruch, John Jacob
Ruch, Sara
Ruch, George
Ruch, Anna Katharina
Ruch, Heinrich
Ruch, Christian
Ruch, Anthony
Ruch, Anna Elizabetha
Ruch, Anna Magdalena
Ruch, Anna Maria
Ruch, Anna Margaretha
Ruch, Katharina
Rueggel, Nicolas
Rueggel, Anna Maria
Rueggel, Peter
Rueggel, Anna Katharina
Rueggel, Johannes
Rueggel, Daniel
Rueggel, George
Rueggel, Philip
Rueggel, Theobald
Rueggel, John George
Rueggel, Ludwig
Rueggel, Heinrich
Rueggel, Anna Elizabetha
Rueggel, Elnora
Rueggel, Anna Maria (2)
Rueggert, John Peter
Rueggert, Anna Katharina
Saxmann, Christian
Scharris, Susanna
Scharris, Sara
Schaurer, Christophel
Schaurer, Anna Margaretha
Schaurer, Anna Katharina
Schaurer, Susanna
Scheury, Anna Maria
Scheury, Maria Barbara
Schatz, Heinrich
Schatz, Esther
Scheibler, Anna Margaretha
Scholl, Barbara
Scholl, Veronica
Scholl, Katharina
Schoener, Rebecca
Schmeltzer, Jacob
Schmidt, John Jacob
Schmidt, Anna Katharina
Schmidt, Anna Margaretha
Schneider, Adam
Schneider, Johannes
Schneider, Christina
Schneider, Anna Maria
Schneider, Anna Maria
Siess, Georg
Siess, Anna Maria
Steiner, Valentin
Steiner, Anna Katharina
Steiner, Adam
Steiner, John Adam
Steiner, Anna Barbara
Steinmetz, Jacob
Steinmetz, John Georg
Steinmetz, Susanna
Staudenhauer, Ludwig
Staudenhauer, Elizabetha
Stroh, Jacob
Stroh, Maria Katharina
Stroh, Sarah
Stroh, Michael
Stroh, Susanna
Stroh, Maria Barbara
Truby, Sibilla
Uber, John Peter
Uber, Anna Maria
Uber, Johannes
Uber, Abraham
Ugger, Johannes
Uhrig, Christophel
Uhrig, Anna Katharina
Uhrig, Adam
Uhrig, Anna Katharina
Uhrig, Susanna
Uhrig, Anna Katharina
Wack, Anna Maria
Wagner, Anna Christina
Walther, Philip
Walther, Anna Katharina
Walther, Jacob
Weber, Susanna
West, Wilhelm
West, Katharina
William, Daniel
William, Anna Katharina
William, Wilhelm
William, Anna Margaretha
Wolf, Johannes
Wolf, Anna Maria
Yehl, Sara
Yerg, Anna Katharina
Yerian, Maria
Yerian, Anna Elizabetha
Zaehner, Jacob
Zaehner, Katharina
Zaehner, John Georg
Zaehner, John Jacob
Zaehner, Maria Elizabetha
Zaehner, Maria Magdalena
Zaehner, Maria Katharina
Zeugler, Anna Elizabetha

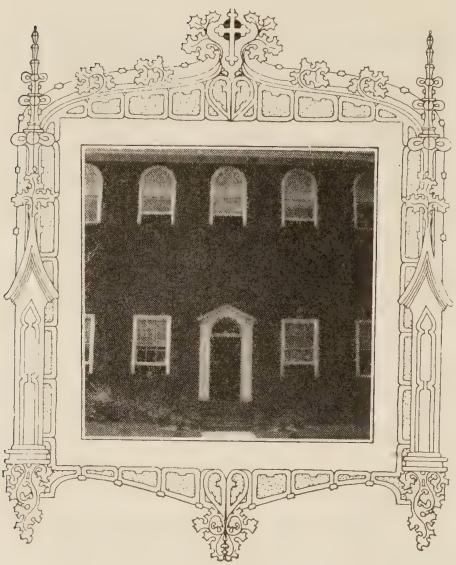
The name of Balthaser Meyer does not appear on this list, since he was a communicant of Brush Creek Church. The first confirmation class of Zion was "confirmed and blessed" by Pastor John M. Steck, May 26, 1792. It numbered forty-three young people, ranging in age from thirteen to nineteen, indicating that the congregation had not been denied the means of grace. Classes were confirmed by Pastor Steck every two years. Near the close of his pastorate, the stone church of the congregation was erected at a cost of $3,000. The corner stone was laid, May 28, 1829, and the church dedicated in 1830, Rev. H. E. F. Voigt and Rev. J. G. C. Schweizerbarth preaching the sermons for the occasion. This church was a large square stone building, with a gallery on three sides. The pattern was much the same as that of Brush Creek Church. There was a large altar, painted white, in the center of the chancel space, behind which was the high wine-glass pulpit with steps leading up to it. When Pastor J. M. Steck's health failed in 1829, his son, Pastor Michael John Steck, was called as his assistant. Upon the death of the father the son became regular pastor, serving until death, September 1, 1848. Pastor M. J. Steck participated in the organization of the Pittsburgh Synod in 1845 and was chosen as the first president. His successor was Pastor Jonas Mechling, 1849-1868, who remained in the fellowship of the Ohio Synod. The next pastor was Rev. George A. Bruegel, 1868-1872, who put out the hymn book of the General Synod and introduced the Church Book of the General Council. This act was the first step in the division. The next pastor was Rev. Enoch Smith, who secured the adoption of a new constitution that led to more serious trouble. While the constitution was fairly adopted, it was highly objectionable to so many that a congregational meeting was called, March 10, 1877, to determine whether it should stand. The vote was 46 to 26 against the constitution; but the Pastor ruled correctly that a two-thirds vote was necessary to rescind and that the constitution was sustained. This ruling led to his resignation, April 23, 1877, but he continued to preach for some time for the supporters of the new constitution in the school house. Pastor W. F. Ulery supplied the church, 1877-1880, but the storm continued because of the objectionable constitution. On April 30, 1880, nine days before Pastor Ulery's resignation went into effect, the council appealed to the Pittsburgh Synod of the General Synod for a pastor. It was answered by Pastor A. C. Ehrenfeld of the Alleghany Synod, who supplied them from July 11, 1880, to November 15, 1882, and by Pastor P. G. Bell of the same synod, who served from 1882 to 1883. On August 22, 1880, a congregational meeting was held to determine synodical relations, but this broke up in confusion. Another meeting was held, October 2, 1880, at

which it was decided to join the General Synod. On October 18, 1880, that part of the congregation upholding the constitution of 1877 began legal proceedings to oust the General Synod party from the church. Judge Hunter of the Westmoreland County court decided in favor of the General Council congregation; but his decision was reversed by Judge Sharswood of the supreme court, who awarded the property to the General Synod party. Pastor Ulery claimed that this reversion was due to the fact that the General Council party failed to make a complete statement to the supreme court. The General Council congregation then rallied under the leadership of Pastor J. C. Kunzmann, secured a new building site on the original church farm, and built a brick church at a cost of $8,000. This church was dedicated by Pastor Kunzmann, June 14, 1885. The membership gradually rallied from the shock of division, and numbered 163 at the time of the merger of 1919. The General Synod congregation continued to worship in the old church until July 6, 1884, when they dedicated a new church on the Daniel Altman farm, about half a mile to the west. The service of dedication was conducted by Pastor Isaiah Irvine, sermons being preached in German and English by Pastors A. C. Ehrenfeld and G. W. Leisher. A parsonage lot was bought from Daniel Altman about the same time, on which a pastor's home was erected at a cost of $1,000. The cost of the new church was about $10,000. Their interest in the old church property was sold to the Reformed for $2,000, July 30, 1888, and the proceeds invested for the use of the congregation. Zion has lost but little of her former vitality, except for the fact that so many of her young people have moved to the cities and towns. In 1919 the confirmed membership numbered 178. It is the cherished hope of many friends that both congregations may soon worship together again, as heirs of their common heritage. The following pastors have served here since the division:

UPPER CHURCH		LOWER CHURCH	
Rev. A. C. Ehrenfeld	1880-1882	Supplies	1880-1882
Rev. Peter G. Bell	1882-1883	Rev. J. C. Kunzmann, D.D.	1882-1887
Rev. Isaiah Irvine	1884-1887	Rev. W. H. Zuber	1887-1894
Rev. Jacob H. Wright	1888-1897	Rev. Jonathan Sarver, D.D.	1895-1903
Rev. C. L. Streamer	1897-1903	Rev. Joshua A. Yount	1904-1904
Rev. J. E. F. Hassinger	1903-1912	Rev. J. O. Glenn	1904-1910
Rev. L. M. Daubenspeck	1912-1913	Rev. E. H. Kohn	1911-1913
Rev. Elmer Kahl	1913-1918	Rev. Isaac K. Wismer	1913-1922
Rev. G. L. Courtney	1918-1921	Supplies	1922-1923
Rev. J. L. Marvin	1921-	Rev. F. L. Will	1923-1925

EVAN. LUTHERAN BRUSH CREEK SALEM'S CHURCH HEMPFIELD TWP., WESTMORELAND COUNTY, PA.

The two chief German settlements of Hempfield Township, Harold's and Brush Creek, were contemporaneous. Pioneers of



the first named applied for lands in the early spring of 1769, when they were opened to settlement by the state; the same thing can be said of a few families of the second. The Bauerle family, closely identified with the pioneer history of Brush Creek, was established in this vicinity at least ten years before the land was purchased from the Iroquois. Of the two churches established in these settlements Harold's is given first place because it was first to secure lands, first to erect a building for church and school purposes, and first to begin regular parish records. The first religious services, here as at Harold's, were conducted by the schoolmasters; and consisted of song, prayer and the reading of an approved sermon. Two of these schoolmasters were Michael Zundel and George Bushyager. In Brush Creek settlement these pioneer services were held in the Davis and Loutzenheiser homes, as well as at Fort Waldhauer. This fort was a large block house, with the upper story projecting over the lower, erected by Michael Waldhauer, a Lutheran, near the intersection of the Pittsburgh and Clay pikes, and was designed for the protection of settlers against Indian raids. From 1769 to 1794 the settlement was in constant fear of the savages, and at times suffered severely. Adam Saam, whose name also appears on the list of early Lutheran communicants, organized a rifle company that did much to allay the fears of the people. Several persons were killed and scalped by Indians within sight of this old fort, but the fort itself was never attacked, since the Indians always depended upon surprise for success. On June 22, 1782, after one of these raids, the Brush Creek settlers sent a petition to the commandant at Fort Pitt, asking for adequate military protection. On July 22, 1781, twenty persons in the home of Philip Klingelschmidt, near the present site of Jeannette, were cruelly murdered. The first log school house of Brush Creek settlement was burned by marauding Indians in 1781 or 1782. This building stood in the old graveyard, a short distance north of the present church. After the burning of the school

house a log church was erected in its place, which served also for school purposes. Such was the Indian menace of the times that for several years the men never went to church without their guns. The first church was [6]"a structure of hewn logs, with only one door, and that at the gable end. The floor was of puncheons; the seats hewn logs; there was no pulpit, no gallery; and a common table served for an altar." No provision was made for heating or lighting, since no evening services were held, and many of the hardy pioneers did not approve the idea of going to church to be comfortable. Not a little opposition attended the first installation of heating stoves in the second church. The land on which the church was erected was part of a tract of 182 acres secured through David Marchand. The deed of transfer was not made to the two congregations until July 20, 1797, and the consideration named was 28£ 12s. 6 d. The following regulations and conditions are attached to the deed:

"That it is equally granted and appropriated for the use and mutual convenience and accommodation of those two religious denominations of Christians , and that I do hereby for myself and my heirs forever prohibit the trustees of said congregation from selling, bartering, or in any way disposing of the said granted premises or any part thereof, under the penalty of forfeiting the right and title of the said congregation to the said granted premises; and in case of its becoming so forfeited that it shall immediately revert to the said David Marchand, or his heirs, upon the reimbursement of the said consideration without interest. It is a further condition and stipulation in the aforesaid grant, that if either the ministers or the members of the said congregation, or either of them, shall commence and prosecute any contentious disputes or quarrels against each other, about any matters respecting the said congregation or any of the property hereby granted, or about any religious principles or tenets of either of the said denominations of Christians, that in such case the parties or persons so engaged in such controversy shall and may, by the opinion and decision of the trustees or majority of them, be debarred of all privileges of either preaching or hearing, until an amicable settlement of the controversy shall take place and peace and good order be perfectly restored and approved by the said trustees or a majority of them. And the said David Marchand, for himself and his heirs, the said described land and premises with the appurtenances unto the said trustees and their successors, under the conditions aforesaid, shall and will by these presents warrant and forever defend."

Under an Act of Assembly, January 21, 1819, it was held that the Marchand deed failed to name the trustees; and the Assembly named John Shrum and Adam Baughman to hold the land in trust for the congregations, and gave them authority to sell 82 acres. Since that time the legal affairs of Brush Creek Church have been managed by two trustees; one acting for the Lutherans and one for the Reformed. In 1864, by Act of Assembly, Peter Whitehead and Michael Baughman, trustees, were authorized to sell the coal under an additional plot of 40

6—History of Westmoreland Classis, page 49.

Verzeichniß derjenigen Kinder welche in der Brosch-Krücker Gemeinde in Rumfield Township Westmoreland County durch den Evangelisch Lutherischen Herrn Prediger Johann Michael Steck getauft worden sind von Jahr 1792

Nahm der Kinder	Gebohrn Tag	Getauft	Nahm der Eltern	Nahm der Taufzeugen
Samuel				
Anna Maria				
Susanna				
Christoph				
Lordiß				
Anna Maria Elisabeth				
Andreas				
Joh Georg				
Anna Catarina				
Joh Georg				
	Vom Jahr 1795			
Franciscus				
Susanna				
Sara				

PAGE OF BRUSH CREEK CHURCH RECORD, 1792

acres and 86 perches to the Penn Gas Coal Company, for which the congregations received $5399.90. Practically all this money was used for the improvement of property. Reformed and Lutheran pastors alike complained that the manner in which this money was used, relieving the people of the responsibility of giving, was more harmful than helpful in the spiritual development of the congregation. [7]So long as the farm fund provided for local expenses, the grace of giving was not cultivated among the people as it might have been. On November 27, 1874, the Brush Creek Lutheran and Reformed Cemetery was incorporated; and to this corporation, December 1, 1877, the trustees granted a deed for 24 acres. This is a self-perpetuating corporation, and is not responsible to the church except for the fact that the five Reformed and five Lutheran directors must be members of Brush Creek Church. It is one of the best kept cemeteries in Westmoreland County, and its location upon a commanding hill top is ideal. Some of its gravestones are as old as 1788, and many of the nameless graves are doubtless older. Of the original church farm, about 74 acres yet remain in the possession of the church. The coal under 32 acres of this land has recently been optioned at $1,000 per acre. The first pastors of this church were Rev. Anton Ulrich Luetge of the Lutherans and Rev. Johann Wilhelm Weber of the Reformed. The first named came to the settlement in the spring of 1782 as a layman; and, after preaching for several months was ordained in Harold's Church by Balthaser Meyer. This ordination was not recognized as valid by the Ministerium of Pennsylvania; but that body finally relented and granted Pastor Luetge a license to preach in 1788. In 1789 he returned to Franklin County, where a few years later he died of tuberculosis. This pioneer pastor left no written records of his ministerial acts in any of the settlements; such baptisms as he performed are recorded in the handwriting of the schoolmaster. If he ever conducted a communion service it is not of record. The first baptisms recorded in the Brush Creek Church Book began in 1792; the first communions in 1795. Pastor Luetge's successor was Rev. John Michael Steck, who came to the Westmoreland settlements in the spring of 1791, in response to an invitation from Harold's, Brush Creek, Greensburg, and Ridge. He found the Brush Creek congregation fully organized. Just when the first organization was effected would be difficult to state, since the methods of organization were not the same then as now. If we accept the date of beginning religious services in the settlement as the time, then it can be said that there was a provisional organization here about the year 1773. Such other organization as may have been

7—Centennial History of Brush Creek Church.

considered necessary, such as the appointment of almstakers and a treasurer, was likely effected by Pastor Luetge after his licensure in the year 1788. All dates for the founding of Brush Creek Church are conjectures. At the time of his coming to Westmoreland, Rev. John M. Steck, like his predecessor, was unordained; he was not even granted a license to preach until 1796. He was a man of sterling character, however, and during a pastorate of thirty-eight years rendered a service of inestimable value. In response to the call of the scattered Germans, he travelled on horseback far and wide, ministering to thousands and laying the foundations of scores of Evangelical Lutheran churches. His first communion service at Harold's was held, October 11, 1791, when 80 communed; his first communion in Brush Creek Church was held, May 17, 1795, when 66 communed. A class of 23 young people was confirmed on the day of his first recorded communion service. From May 17, 1795, to October 6, 1799, he administered the sacrament of the altar in the old log church to the following persons:

Altman, Adam
Amelang, Jacob
Amelang, Margaretha
Amelang, Anna Maria
Amelang, Catharina
Amon, Anna Catharina
Antony, Elizabeth
Antony, Catharina
Antony, Suszanna
Barth, Juditha
Batz, Joh. Georg
Batz, Maria Eva
Bachmann, Heinrich
Bachmann, Mrs. Catharina
Bachmann, John Adam
Bachmann, Peter
Bachmann, Heinrich, Jr.
Bachmann, Johannes
Baehr, Susanna
Baehr, Catarina
Baurle, Magdalena
Bauerle, Margaretha
Bauerle, Catharina
Berlin, Jacob
Berlin, Mrs. Magdalena
Berlin, Anna Maria
Bigele, Margaretha
Braun, Johannes
Brinker, Catharina
Brinker, Luisa
Buechle, Catharina
Diehl, Philip
Diehl, Mrs. Susanna
Drumm, Margaretha
Eberhardt, Paul
Eberhardt, Jacob
Eberhardt, Mrs. Barbara
Eberhardt, Christian
Eberhardt, Mrs. Anna Maria
Eiszenhardt, Jacob
Finck, Jacob
Finck, Mrs. Margaretha
Finck, Michael
Frey, Michael
Frey, Mrs. Anna
Frey, George
Frey, Maria Dorothea
Fritschmann, Johannes
Fritschmann, Mrs. Barbara
Fritschmann, Conrath
Fuchs, John Peter
Gangewehr, Philip
Gangewehr, Mrs. Margaretha
Gimmel, Barbara
Georg, M. Catharina
Gottleib, Catharina
Grauszle, Catharina
Gunkel, Barbara
Gunkel, Johannes
Gunkel, Catharina
Haack, George
Haack, Mrs. Anna Maria
Haack, Nicolaus
Haack, Juliana
Haack, Elizabeth
Haack, Suszanna
Hagar, Kilian
Hamm, Elizabeth
Hamm, Catharina
Hartmann, Catharina
Hauser, Johannes
Heck, Wilhelm
Hermann, Elizabeth
Hesz, Wilhelm
Hesz, Johannes
Hieszly, Sara
Hieszly, Anna Maria
Hill, Peter
Hill, Mrs. Catharina
Hill, Appollonia
Hill, Elizabeth
Hill, Hanna
Hobach, Valentine
Hobach, Mrs. Magdalena
Jung, Elizabeth
Jung, Barbara
Jung, Catharina
Kaeppel, Andreas
Kaeppel, Mrs. Anna Maria
Kaeppel, Andreas, Jr.
Kaeppel, Jacob
Kaeppel, Georg
Kaeppel, Mar. Veronika
Kaeppel, Suszanna
Kaeppel, Christian
Keck, Georg
Keck, Mrs. Catharina
Keck, Heinrich
Keck, Mrs. Catharina
Keck, Philip
Keck, Abraham
Keck, Joh. Georg
Kaufer, Anna Maria
Klingenschmidt, Jacob
Klingenschmidt, Mrs. Elizabeth
Klingenschmidt, Philip
Klingenschmidt, Mrs. Catharina
Klingenschmidt, Jacob
Klingenschmidt, Mrs. Margaretha
Klingenschmidt, Peter
Klingenschmidt, Mrs. Anna Maria
Klingenschmidt, Johannes
Klingenschmidt, Andreas
Klingenschmidt, Margaretha
Klingenschmidt, Barbara
Klingenschmidt, Elizabeth
Klingenschmidt, Cath. Marg.
Klingenschmidt, Catharina
Klingenschmidt, J. Philip
Klingenschmidt, Mar. Elizabeth
Knabenbergh, Conrath
Knabenbergh, Mrs. Eva Barbara
Knabenbergh, Elizabeth
Knabenbergh, Philip
Kneiszle, Georg
Kneiszle, Mrs. Catharina
Kunz, Daniel
Kunz, Mrs. Christina
Kunz, Philip
Kunz, Bartel
Kunz, Mrs. Christina
Kunz, Barbara
Kuepler, Georg
Kuepler, Mrs. Elizabetha
Kuepler, Suszanna

Kuepferschmidt, Michael
Kuepferschmidt, Catharina
Kuester, Philip
Kuester, Catharina
Leonhardt, Michael
Leonhardt, Mrs. Elizabetha
Leonhardt, Adam
Leonhardt, Mrs. Sara
Leonhardt, Anna Barbara
Leonhardt, Anna Maria
Leonhardt, Barbara
Leonhardt, Christian
Leonhardt, Elizabetha
Leonhardt, Margaretha
Ludwick, Jacob
Ludwick, Conrath
Ludwick, Barbara
Meyer, Balthaser
Meyer, Nicolaus
Meyer, Mrs. Catharina
Meyer, Christian
Meyer, Peter
Meyer, Georg
Meckmillen, Dorothea
Moser, Elizabeth
Moser, Luisa
Mueller, Joh. Peter
Mueller, Mrs. Catharina
Mueller, Daniel
Muensigler, Philip
Muensigler, Mrs. Catharina
Naelich, Nicolaus
Patz, Johann
Patz, Mrs. Christina
Regert, Anna Maria
Reisz, Jacob
Reimar, Fr. Albrecht
Reimar, Mrs. Suszanna
Reitenauer, Mrs. Christian
Remehlich, Mrs. Christina
Remehlich, Mar. Christina
Remehlich, Georg
Ringel, Juliana
Ritchert, Martin
Ritchert, Mrs. Catharina
Ritchert, Michael
Ritchert, Christina
Rubel, Magdalena
Rubel, Christina
Ruchs, Eva
Saam, Adam
Sallmann, Salome
Schellhammer, Peter
Schellhammer Mrs. Catharina
Schellhammer, Catharina
Schreyack, Helena
Schaefer, Jacob
Schaefer, Elizabeth
Schneider, Abraham
Schneider, Mrs. Esther
Schneider, Jacob
Schneider, Mrs. Eva
Schneider, Johannes
Schneider, Mrs. Maria
Schneider, Helena
Schneider, Suszanna
Scneider, Lea
Schneider, Elizabetha
Schneider, Catharina
Schcneider, Maria
Schneider, Abraham, Jr.
Schneider, Anna Catharina
Schneider, Juliana
Schneider, Adam
Schrum, Catharina
Schoener, Christina
Schuster, Gerhardt
Schuster, Mrs. Anna Barbara
Schuster, Margaretha
Schuster, Catharina
Stehry, Valentin
Stehry, Mrs. Margaretha
Stehry, Martin
Stehry, Mrs. Margaretha
Stehry, Anna Maria
Stehry, Anna Margaretha
Staudenhauer, Ludwick
Staudenhauer, Mrs. Elizabeth
Thormeyer, Andreas
Thormeyer ,Mrs. Margaretha
Thormeyer, Georg
Thormeyer, Jacob
Thormeyer, Martin
Thormeyer, Anna Maria
Thormeyer, Catharina
Thormeyer, Elizabetha
Ulrich, G. P.
Waldhauer, Michael
Waldhauer, Christoph
Waldhauer, Joseph
Waldhauer, Esther
Waldhauer, Catharina
Waldhauer, Juditha
Waldhauer, Dorothea
Walgenbach, Reinhardt
Walter, Peter
Walter, Mrs. Esther
Walter, Suszanna
Walter, Margaretha
Walter, Catharina
Wannemacher, Georg
Ziegler, Juliana

Although several names are repeated in the above list, the manner of keeping the record shows that they were different persons. The similarity of Christian names is even more striking in the records of Harold's Church. It is worthy of note that no less than twenty-six of these persons attended the communion services in Harold's Church between October 11, 1791, and April 20, 1794, showing the close connection between the two communities. During the pastorate of Rev. John M. Steck the congregation outgrew the restricted quarters of the old log church, and it became necessary to erect a larger and more permanent building. In 1815 the two congregations decided to build a substantial brick church; and, on the occasion of the laying of the cornerstone, August 17, 1816, adopted the following agreement.

ARTICLES OF AGREEMENT

"In the name of the Trinity of God have we, the Christian congregations near Brush Creek, united ourselves to erect by the help of God a house to the honor and service of the Lord on our jointly owned church land in Hempfield Township, Westmoreland County, in the State of Pennsylvania. Since up to the present the necessary preparations and mutual labor, under the guidance of our jointly elected contractors, viz., Peter Bachmann and Abraham Wagle on the Evangelical Lutheran, and Heinrich Kaufer and Conrad Krack on the Evangelical Reformed side, terminated in peace and good order, and, on the 17th day of August, in the year of our Lord, 1816, the ceremonies for the laying of the corner

stone, with religious services and prayers to God that he would bless our labor and let us complete same in peace; in order to prevent all possible dissatisfaction and irregularities, we, the Elders, Trustees, have unanimously decided on the following arrangements:

1. This church shall solely and forever belong to and remain the property of the two High German congregations, Evangelical Lutheran and Evangelical Reformed, to be erected and kept in repair by these, and shall be known under the name of the Brush Creek Salems Church.

2. There shall be no religious services held therein until the completion of the building.

3. The Church Council shall consist of, and are to be elected from, the following persons: each of the congregations shall have in service continuously two elders and at least two deacons. The elders shall be elected for life time, so long as they shall fulfill their duties. Every two years, about New Year's Day, a new deacon shall be elected by each side, and the one who has served longest shall resign if he is not again elected. The right to elect the councilmen shall be the privilege of each of the congregations.

4. The duty of the Council, on each side for itself, shall be to take care at all times that the congregation shall have a competent preacher and provide for his sustenance; to provide all fixtures for the church and make arrangements for the best welfare of each congregation; also to provide for all needed things not contained in these articles. However, they shall not have permission to engage the yearly services of another preacher unless he be under the order of the Coetus.

5. The set rules of this church, with regard to a preacher for both congregations, shall be as follows: One half of the days of the year, especially Sundays and holidays, shall be devoted to the services of the Evangelical Lutheran, and the other half of the days of the year, especially Sundays and holidays, shall be devoted to the services of the Evangelical Reformed congregation. However, alternately, so that each second day, Sunday or holiday shall be devoted to the services of one or the other in the following order: the minister who first arranged for the service shall also have the right for that day to hold service; and likewise, in holding communion, whoever ordered it first shall have the right to the church for preparatory services the previous Sunday. The same in funerals. Should occasion arise that one of the preachers accepted by us has arranged services and the other has a funeral in the churchyard, the preacher who has the funeral shall have the use of the church.

6. In conducting the instruction of children the following exception shall take place: whereas, it often occurs that the ministers of both congregations have set the same time for the instruction of children, the preacher who first began these instructions shall have the use of the church the first three days of the week, and the other the last three days, up until the last week, when the one who has finished his instructions, and will hold Holy Communion, shall have the use of the church for the entire previous week and also the Sunday on which he holds Holy Communion.

7. Since it often occurs that strange preachers desire to hold services in our church on a day when one of our regular preachers has arranged services, it shall be for the congregation to decide if they wish to hear the strange preacher. The Council shall consult with the regular preacher at such times, and, if found suitable, the church shall be turned over to the strange preacher. With reference to strange preachers at any other time, it shall always be left to the Council to decide whether he

shall be permitted to preach or not. And, in general, every unexpected event not covered by this agreement shall be submitted to the two joint councils for decision.

We have this day and year, as above written, made and entered into, with the approval of both congregations, signed our names."

Peter Bachmann, Chairman	Heinrich Kaifer
Abraham Wagle	Conrad Krack
Christian Gross	Casper Waldhauer
Daniel Gorths	Adam Horn Jr.
Jacob Smith	Bastian Gunkel

Owing to scarcity of funds the work of building was slow, so that the church was not dedicated until 1820. Pastors John M. Steck and Nicholas P. Hacke conducted the dedicatory service and Rev. Henry Gerhart preached the sermon. The foundations were imbedded on the solid rock, so that the walls have stood without a flaw for more than a century. It was built of brick, 40x50, with a gallery on three sides and a high pulpit in the rear of the altar, at a cost of $5,000. In order to raise the needed funds, portions of the church farm were sold by the trustees at prices ranging from $15 to $19 per acre. Pastor John M. Steck continued to serve the church until July 14, 1830, when his labors closed in death. In the fall of 1829, his son, Rev. Michael J. Steck was called as his assistant; and on the death of the father the son became the pastor. His ministry was even more fruitful than that of his father; and when his pastorate closed in death, September 1, 1848, thousands mourned his loss. After his death the language question became a burning issue in Brush Creek Church. This settlement was so thoroughly German that many of the fathers believed that it would always remain German. They used German in their homes, taught the children German in their schools, and confirmed them in German in their church. The introduction of the public school system in Pennsylvania created the first breach in this order. Gradually the young people of the community became more familiar with English than German, and began to demand English services. To many of their elders these demands seemed like undermining the foundations of their religion; and pastors were compelled to exercise care in granting them. Here and there young people left the church because they could not understand the services, and their distressed parents then began to share their demands. The first English services in Brush Creek Church were conducted by Rev. Michael J. Steck, but even this highly esteemed pastor did not dare to oppose the convictions of the substantial conservative men of the congregation. Sectarian influences never gained great headway in this settlement, but that only made the language question more acute in the church. It came to an issue in 1848, in connection with the election of a successor

to Pastor Steck. The English element voted for Rev. Henry Ziegler, since they believed that he would give them more English preaching; but the conservative party voted solidly for Rev. Jonas Mechling and made it plain that Brush Creek Church should remain German.

[8]Efforts were made by representatives of the Pittsburgh Synod to effect a compromise of some kind; but these were futile, and the English element withdrew and organized Trinity Church of Adamsburg. For a number of years, an English and a German church ministered to the Lutherans of the settlement; then English services were gradually introduced into the old church until German became extinct. As increasing provisions for English were made in Brush Creek Church, the strength of Adamsburg Church was weakened; and the last service was held in the latter, September 27, 1908. Naturally, this conflict between the two languages created personal antagonisms, and some of these have not been healed to the present day. Rev. Jonas Mechling served the congregation from 1848 to April 2, 1868, when his pastorate like those of his two immediate predecessors closed in death. His services were in such demand throughout Westmoreland County that his parish at times numbered nearly 2,000 communicants. He was not only a devoted pastor, but especially gifted as a catechist. He was a staunch member of the Ohio Synod throughout his entire ministry. From 1859 to 1865, his son, Rev. George W. Mechling, was assistant pastor; and it was through his efforts that regular and permanent English services were introduced in this church. The congregation prospered so greatly under his ministry that, when he accepted a call to Lancaster, Ohio, in 1865, one of the leading members of Brush Creek Church offered him a fine farm if he would remain. After the death of Rev. Jonas Mechling in 1868 the large parish was divided; and Rev. J. S. Fink accepted a call to a parish consisting of Brush Creek, Hill's, and Denmark Manor. This division enabled the pastor to give more service to the congregation, and proved highly beneficial. On January 5, 1870, a new "Formula of Government and Discipline" was adopted; and in 1875 the congregation was admitted to the Pittsburgh Synod. Rev. Fink demitted the ministry in 1881 to the deep regret of many friends. His successors in the parish have been: Rev. E. G. Lund, D.D., 1881-1883; Rev. Charles H. Hemsath, 1883-1886; Rev. Charles S. Seaman, 1887-1889; Rev. G. S. Seaman, 1889-1896; Rev. Philip Doerr, 1897-1908; Rev. E. H. Daugherty, 1909-.

All these pastors proved themselves fine leaders; and the old mother church has lost none of her vitality, despite heavy losses

8—Ulery's History of the Southern Conference, page 77.

by removal. The pastorate of Rev. Charles S. Seaman was closed in death, September 7, 1889, and that of Rev. Philip Doerr in the same manner, December 31, 1908. Brush Creek Church is a mother of churches: Denmark Manor; Zion, Harrison City; Holy Trinity, Irwin; Unity, Manor; Penn; Holy Trinity, Jeannette; St. Marks, Arona; and Trinity, Adamsburg; may all be regarded as her offspring. In addition to those who entered the membership of these churches at the time of organization, many others have found a place of service in a score of other congregations throughout western Pennsylvania. The annual Brush Creek reunion brings hundreds of them back to the mother church every year, to honor the work of their fathers and reconsecrate themselves to the cause of their holy faith.

THE EVAN. LUTHERAN CHURCH OF ST. PAUL TRAUGER, PA.

This is one of the four churches that composed the original parish of the pioneer Lutheran pastors of Westmoreland County. When sturdy German settlers were building their first log cabins in the wilderness of Hempfield Township, others were engaged in a similar task around the foothills of Chestnut Ridge. When Rev. Johann Wilhelm Weber, pioneer Reformed pastor, visited western Pennsylvania in the summer of 1782, he preached trial sermons at Pittsburgh, Brush Creek, Harold's, and Mount Pleasant Township, and became pastor of those congregations in 1783. The testimony of Doctor Nicholas P. Hacke of the Reformed Church is that the Mount Pleasant Township congregation referred to was St. Paul's. Since St. Paul's Church extended a regular call to Pastor Weber, there must have been some kind of an organization; and this organization recognized the equal rights of Lutherans and Reformed from the beginning. The first Lutheran pastor to preach for this congre-

gation was Rev. Anton Ulrich Luetge, who came to Westmoreland in the spring of 1782. The first synodical record of Rev. Luetge's parish includes the Greensburg, Harold's, Brush Creek, and Ridge churches; and there is reason to believe that he preached at the Ridge as early as Rev. Weber. No reference is made to these four churches of Rev. Luetge in the synodical record of 1782 for the reason that this pastor began his work here as a layman. He was refused ordination by the Ministerium of Pennsylvania in 1785, but granted a license by the same body in 1788. Since he left Westmoreland County in 1789, six of the seven years of his pastorate were spent without synodical recognition. This does not alter the evident fact, however, that he was the accepted pastor of the Ridge church from 1782 to 1789. The name Ridge was applied to the church because its members lived near the western base of Chestnut Ridge. Later it was called Frey's after a family which lived in the vicinity of the second church. The first log church was located about one and a half miles east of the present St. Paul's on the farm of Casper Weaver, a relative of the first Reformed pastor. It was probably erected before the year 1782, for there is a well established tradition that Rev. Weber preached his trial sermon in it on the occasion of his first visit. It was little more than a rude log school house, such as was erected in each of the German settlements of that day.

[9]"Some time in 1790, a desire was expressed by a few people for better church accommodations, and for a permanent location for a church and graveyard. Three locations were proposed: the old site where the old log church stood, one on the Pollins farm west of the present church, and the present site. This selection was therefore a compromise, as it was considered more central. The land was owned by Henry Clever, adjoining lands of John Spielman, John Griffin and others. The deed was made to Matthias Ringle, Christian Lobingier, Jacob Christman, and Rudy Baer, trustees, in trust for St. Paul's Church, June 6, 1796, for three and a half acres of land, for the consideration of 5£ 17s 6d. In 1833 the trustees made an exchange of 205 perches of land with Michael Fry and Regina, his wife, for the same number of perches, in order to straighten their lines and get their plot of land in better shape."

The second church was built on this new site before the close of the eighteenth century. [10]"This church was built of logs, and was for a long time without altar or pews. Subsequently, through the exertions of some of the leading members, these

9—Ulery's History of the Southern Conference, page 98.
10—History of Westmoreland Classis, page 101.

were supplied. Afterwards the building was also plastered on the outside, which made it for a time look more respectable."

The Lutheran pastor, at the time of the dedication of the second church, was Rev. John M. Steck, who conducted services in German once every month from 1791 to 1829. He saw but little of the Indian troubles of the settlers, since these were definitely stopped in 1794, but was compelled to endure many hardships in order to minister to the scattered people. Much of his time was spent in the saddle. It is to be regretted that the old Church Book, in which his ministerial acts were recorded, was lost during the Civil War. His successor was Rev. Jonas Mechling, who served as regular pastor, 1829-1848, and as supply, 1848-1855. During the pastorate of Rev. Mechling the third church was dedicated. The building committee was composed of Christopher Lobingier and Abraham Rumbaugh of the Lutherans, and William Fisher and Jacob Christman of the Reformed. The corner stone was laid, June 17, 1846, and the church dedicated by Pastors Hacke and Mechling in the fall of the same year. It was built of brick, 44x65, at a cost of $5,000; and was considered one of the best churches in the county at that time. The next four pastors were Rev. I. O. P. Baker, Rev. G. W. Busby, Rev. Enoch Smith, and Rev. S. L. Harkey, D.D., each of whom gave helpful service. After the resignation of Doctor Harkey in 1882, Mount Pleasant Parish was divided; and St. Paul's Church with a membership of 140 undertook to support a pastor alone. Rev. A. D. Potts served as the pastor, 1883 to 1896, during which he built up a strong congregation. During this pastorate the congregation was incorporated, and a small frame parsonage was purchased in Pleasant Unity for $1,700. Student E. M. Potts spent the summer of 1896 with the congregation; and then a call was extended to Rev. Jesse Dunn, who served from October 27, 1896, to December 15, 1903. Before Pastor Dunn resigned, the two congregations worshipping in St. Paul's Church agreed to a friendly separation. The old church was unsafe for use; and it was sold to Adam Siemon. The last Lutheran service in this church was conducted by Rev. Jesse Dunn, March 30, 1902. The cemetery was still held in common by the two congregations; but the church lot was divided, and the Reformed at once built a new church on their part. The Lutherans then purchased a six-acre tract on the opposite side of the road for $1,500, the purchase price being given to the trustees by Joseph C. Koontz in the form of an annuity. A building committee was then appointed, consisting of Levi Silvis, M. L. Fausold, H. F. Beistel, George A. Armel, J. M. Keck, and C. H. Smith, by whom plans were secured for a modern church. This church was dedicated by the former pastor, Rev. Jesse Dunn, assisted by Doctor W. J. Miller and Rev. G. W. Spiggle,

May 1, 1904. It was built of brick and stone at a cost of $17,500. The Pleasant Unity parsonage was sold for $1,500, May 28, 1906, and a brick parsonage was erected on the church ground during the pastorate of Rev. Frank P. Bossart at a cost of $6,000. St. Paul's Church has an endowment of $6,000, $4,000 of which was bequeathed by Jacob Rumbaugh and $2,000 by John Henry Bash. The complete list of pastorates is as follows: Rev. Anton Ulrich Luetge, 1782-1789; Rev. John M. Steck, 1791-1829; Rev. Jonas Mechling, 1829-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. L. Harkey, D.D., 1874-1883; Rev. A. D. Potts, Ph.D., 1883-1896; Rev. Jesse Dunn, 1896-1903; Rev. D. W. Michael, 1904-1907; Rev. F. P. Bossart, 1907-1916; Rev. C. E. Dozer, 1916-1921; Rev. H. J. Behrens, 1921-.

FIRST EVANGELICAL LUTHERAN CHURCH GREENSBURG, PA.

This church enjoys the distinction of being one of the four congregations that composed the parish of the first Lutheran pastor of western Pennsylvania. Some of its founders were numbered among the pioneers of 1769, who took up lands as soon as they were opened to settlement. There were Lutherans living in this community before the town of Greensburg was conceived, and seventeen years before it received its present name.

The mere presence of Lutherans in a community, however, does not mean the establishment of a church; such an organization came only with the processes of time. The first step toward such an organization was made, not in the immediate neighborhood but at Harold's in the summer of 1770, when all the German settlers united in building a log school house for the education of their children. Here the only Lutheran services of western Pennsylvania for a number of years, aside from the

customary family devotions, were held; and here the Lutheran mothers of Greensburg did not hesitate to take their children for baptism at the hands of the pious schoolmaster, Balthaser Meyer. Colonel Christopher Truby, one of the two original land owners of Greensburg, had his son Johannes baptized by this schoolmaster, January 24, 1773. They had but little reason to mistrust lay baptism, since even the men whom they regarded as "regular ministers" were unordained. Their first pastor, Rev. Anton Ulrich Luetge, was never ordained by a Lutheran synod, and did not even possess a license to preach during the first six years of his pastorate in Westmoreland County. It is to be regretted that Pastor Luetge left no records of his ministerial acts, so that we are unable to determine the number of Greensburg Lutherans, who journeyed to Harold's Church during those early days to receive the communion. Nor can it be proven that he did not administer the sacrament at stated times in Greensburg during the seven years of his pastorate. In the minutes of the Ministerium of Pennsylvania for 1796, it is definitely stated that Rev. Luetge had served the congregations at Greensburg, Harold's, Brush Creek, and Ridge. This indicates that there must have been some kind of an organization here before 1789, when Pastor Luetge returned to the Cumberland Valley. In 1784 a community school house was built near the St. Clair spring, in which Rev. Luetge held regular services; and it would not be far from the truth to say that this was the year of the first provisional organization.

The second pastor was Rev. John M. Steck, who came to Westmoreland County in 1791, and held his first communion service at Harold's in October of that year. Like his predecessor he was unordained, working for the first five years of his pastorate without even a license to preach; but he was one of the most useful and influential men in the Lutheran Church of western Pennsylvania. With the spirit of a true bishop of souls, he journeyed far and wide in his ministrations, and thousands of people learned to speak his name with reverence.

[11]"In August, 1792, a joint meeting of the Lutheran and Reformed congregations was held for the purpose of electing trustees, to purchase property as a site for a church and ground for a grave yard. The records of the court house show that the following named persons were elected, Peter Rugh, Philip Kuhns, Dewalt Mechling, Ludwig Oderman, John P. Miller, and William Best, on the part of the Lutherans, and Christopher Truby, Simon Drum Jr., Henry Hiesley, William Barnhart, Daniel Turney (Dorney), and John Wensel, on the part of the

11—Ulery's History of the Southern Conference, page 47.

Reformed, then also called Calvinists. These trustees, under this authority, purchased from Christopher Truby, February 28, 1795, for four pounds and ten shillings, a town lot and a half, 90x100 feet, on the corner of Main and Third streets. On the same day they also bought from Christopher Truby and John Peter Miller, for four pounds and ten shillings, two acres and sixty-six perches on South Main street for a burying ground."

Because of the disorganized condition of the country, due largely to the Whiskey Insurrection, this purchase was not made until three years after the congregation had given them the authority. As soon as the purchase was made, however, a plain log church was erected, which was the first church building of Greensburg. In this log church Rev. Johann Wilhelm Weber held the first communion service for the Reformed, April 22, 1796, when nineteen members communed. Pastor John M. Steck may have held a communion service for the Lutherans about the same time, but no record was made of it. The first service of this character recorded was held, April 14, 1799, when forty-five communed. The first confirmation service was held, October 20, 1799, when thirty-two were confirmed. From that time to the close of his pastorate, Rev. John M. Steck recorded two communion services a year. The strength of the Greensburg Church was manifest from the beginning. Including the members of the first confirmation class, 120 received the sacrament of the altar during the year 1799. Their names are as follows:

Andrea, Philip
Andrea, Mrs. Anna Maria
Andrea, Michael
Baer, George
Baer, Mrs. Susanna
Baum, Anna Catharina
Bender, Catharina
Bernhardt, Catharina
Bossert, Sara
Bossert, Catharina
Brendel, Catharina
Cherry, Sara
Cherry, Susanna
Dorny, Magdalena
Dorny, Margaretha
Errett, Heinrich
Ferris, Ebi
Franz, Elizabetha
Haub, Conrath
Haub, Mrs. Elizabetha
Haub, Michael
Hays, Catharina
Hebel, Catharina
Hebel, Anna Maria
Hess, Johann
Hess, Barbara
Hess, Anna
Hess, Jacob
Hess, Michael
Heyl, Jonathan
Heyl, Mrs. Margaretha
Huch, Peter
Keppel, Nicolaus
Keppel, Mrs. Anna Maria
Keppel, Daniel
Keppel, Mrs. Elizabetha
Keppel, Elizabetha
Klein, Catharina
Kraushar, Magdalena
Klingenschmidt, Andreas
Klingenschmidt, Barbara
Klingenschmidt, Georg
Klingenschmidt, Catharina
Klingenschmidt, Anna
Kuntz, Philip
Kuntz, Mrs. Margaretha
Kuntz, Anna Maria
Kuntz, Jacob
Kuntz, Philip, Jr.
Lint, Anna Maria
Lutz, Catharina
Mahnenschmidt, Christian
Mahnenschmidt, Susanna
Mahnenschmidt, Heinrich
Mechling, Michael
Mechling, Mrs. Anna M.
Mueller, Michael
Otterman, Ludwig
Otterman, Elizabetha
Otterman, Georg
Reiss, Maria
Reiss, Eva
Reiss, Elizabetha
Rosensteel, Andreas
Rosensteel, Jacob
Ruch, Michael
Ruch, Mrs. Luisa
Ruch, Peter
Ruch, Mrs. Margaretha
Ruch, Jacob
Ruch, Elizabetha
Ruch, Francisca
Ruch, Jacob
Ruhe, Sacksman
Ruhe, Maria
Ruhmelig, Christina
Sacksman, Christian
Sacksman, Christina
Sacksman, Barbara
Sacksman, Anna Maria
Sacksman, Matthias
Schechtel, Catharina
Scheury, Johannes
Scheury, Maria
Scheury, Nicolaus
Scheffer, Dorothea
Scheffer, Eva
Scheffer, Magdalena
Scheffer, Anna Maria
Scheffer, Maria
Schneider, Jacob
Schneider, Mrs. Eva
Schneider, Elizabetha
Silvis, Elizabetha
Streher, Catharina
Stroh, Jacob
Stroh, Mrs. Martha
Stroh, Johann Peter
Stroh, Mrs. Maria
Stroh, Justina
Thom, Elizabetha
Thom, Catharina

Uber, Peter	Walter, Frederich	Williams, Daniel
Uber, Mrs. Maria	Walter, Johannes	Williams, Mrs. Christina
Uber, Maria	Wannemacher, Georg	Williams, Johannes
Uhrig, Catharina	Wannemacher, Mrs. Anna	Williams, Elizabetha
Uhrig, Christina	Wegele, Maria	Williams, Christina
Wagner, Anna	Williams, Thomas	Ziegler, Philip

At least thirty-one of these received the sacrament in Harold's Church before 1795. The spelling of family names varies so much on the same page of the record that it is sometimes difficult to determine the facts. Some of the fathers changed the spelling of their names two or three times, but this was not their own fault so much as that of their English friends, who found it difficult to accommodate themselves to the German spelling.

Additional ground adjoining the church lot was purchased, May 15, 1815, for $300; and a large two-story brick church was built on this at an approximate cost of $6,000. The corner stone was laid in the summer of 1815; but times were so hard that it was impossible for the congregation to furnish material to the builders, so that the church was not completed and dedicated until 1819; and even then the debt incurred was so heavy that the corner lot on which the old log church stood was sold in order to pay it. The price secured was $421. This does not seem like a large sum, but in those days, when farm products were not marketable, when many farms were sold at a sacrifice, when the notes of the so-called Greensburg Bank became worthless, it seemed a small fortune. The entire debt was not paid until 1830. In 1829 the health of Pastor John M. Steck began to fail, and his son, Rev. Michael J. Steck, was called as assistant. When the father was summoned to his reward, July 14, 1830, the son was able to carry on the work of the parish without any of that confusion which often follows a change of pastorate. Like the father, Rev. Michael J. Steck served the parish until death, September 1, 1848, completing a joint pastorate of fifty-seven years. The influence of these two pastors is felt in the church life of Westmoreland County to the present day. Rev. Michael J. Steck with his parish entered heartily into the organization of the Pittsburgh Synod in 1845, and his unexpected death was one of the heaviest blows the synod received in its earlier history. Plans for a large educational institution at Greensburg were abandoned; and the strongest churches of the county, under the leadership of Rev. Jonas Mechling, returned to the Ohio Synod. The Greensburg Church formally sanctioned this return, August 22, 1849, by the following action: "Resolved that we are willing that our preacher, J. Mechling, shall remain a member of the Ohio Synod, and that we also are willing to remain in its fellowship." For a time pastors of the Ohio Synod held to the conviction, expressed in the columns of the Lutheran

Standard, that all the Lutheran churches of the county would eventually seek their fellowship. In this they were greatly mistaken, for when Pastor Mechling was gathered to his fathers, April 2, 1868, after a ministry of forty-eight years in his home county, all the Ohio Synod churches of the section turned to the Pittsburgh Synod for their pastors. The Greensburg Church returned, August 25, 1882. After the death of Pastor Mechling his large parish was divided; Greensburg and Harold's forming a parish. The first pastor of this restricted parish was Rev. George A. Bruegel, who was called with the understanding that one half of the services should be conducted in English. Twenty years before, during the pastorate of Rev. M. J. Steck, an effort had been made to introduce English services into the church; and the result was a rupture and the organization of Zion's Church, January 16, 1848. Profiting by experience the officers determined to hold the English work under the control of the congregation; and the language problem was handled so judiciously that all German services ceased after the pastorate of Doctor J. C. Kunzmann. Pastor Bruegel's successor was Rev. Enoch Smith, during whose pastorate the union between the Lutherans and Reformed was amicably dissolved. Both congregations, after much persuasion, agreed to buy or sell. The Lutheran representative bid $11,600, and the Reformed were paid $5,025 in final settlement, August 26, 1881. Pastor Enoch Smith collected the necessary funds, and also secured $4,000 for a parsonage on West Third street. His successor was Rev. J. C. Kunzmann, whose outstanding task was the building of a new church. The associations of the old building, in which the congregation had worshipped for sixty-four years, were deeply ingrained; and many of the older members were slow about giving assent. Pastor Kunzmann first secured permission from the Church Council to make a test canvass; and, when this yielded pledges of $19,000, the congregation voted to rebuild. A building committee was appointed, consisting of John Rugh, J. J. Mechling, M. G. Blank, C. Holtzer, John Bortz, Charles Baker, and Pastor Kunzmann; and the contract for the building was let to H. H. Griese of Cleveland, O. The corner stone was laid, August 11, 1883; the basement was occupied for services, March 30, 1884; the completed church was dedicated, April 11, 1886, Doctor W. A. Passavant preaching the dedicatory sermon. This church was an imposing Gothic structure, built of brick and stone, with a graceful spire 164 feet in height surmounted by a Latin cross. The entire cost, $39,000, was provided in advance of the dedication. Pastor Kunzmann ministered to the congregation for nine years, during which substantial progress was made. His successor was Rev. A. L. Yount, D.D., who served from June 1, 1891, to December 14, 1914, when his pastorate was closed in death.

During the twenty-three years spent in this field, Doctor Yount baptized 1020 children and added 1140 persons to the communing membership of the church. During the same time a pipe organ was placed in the chancel at a cost of $2,500, and a Gothic altar erected in front of the organ. His successor, Rev. Charles P. MacLaughlin, D.D., served the congregation during a short period, and was highly esteemed as a forceful preacher. After the resignation of Doctor MacLaughlin there was a protracted vacancy; but Doctor Frederick C. Martin accepted a call, September 1, 1919. Under his leadership the church building was thoroughly renovated at a cost of $15,000, and the congregation has made a new record for itself in synodical benevolence. The Sunday School work of the church was conducted for many years in connection with the Reformed. After the separation of the two congregations, a Lutheran school was organized by Doctor Kunzmann, May 14, 1882. The church reported 1039 members in 1925. The following is a connected list of the pastorates: Rev. Anton Ulrich Luetge, 1784-1789; Rev. John M. Steck, 1791-1830; Rev. Michael J. Steck, 1830-1848; Rev. Jonas Mechling, 1848-1868; Rev. G. A. Bruegel, 1868-1872; Rev. Enoch Smith, 1872-1881; Rev. J. C. Kunzmann, D.D., 1882-1891; Rev. A. L. Yount, D.D., 1891-1914; Rev. C. P. MacLaughlin, D.D., 1916-1918; Rev. F. C. Martin, D.D., 1919-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH LIGONIER, PA.

This historic community received its name from the old frontier fort, erected by the soldiers of Colonel Henry Bouquet in 1758. This fort was named Ligonier in honor of Sir John Ligonier of the English army; and was erected on the banks of the Loyalhanna within the limits of the present borough. Here one of the most decisive battles of the French and Indian War was fought; and here the conspiracy of Pontiac was checked and defeated. An old barn on the north bank of the creek now marks the position of the front walls of the fort that meant so much to the advance of the American pioneers. Naturally a number of settlers decided to take up lands in the vicinity of the fort, since it was recognized as a great protection in the time of Indian uprisings. Some of these early settlers were Germans; and it is likely that some took up their lands by military permit before they were purchased from the Indians. Other Germans, together with some Holland Dutch and French Huguenots who could speak German, came later; and their number was such as to attract the attention of Rev. John M. Steck. There is a tradition to the effect that a church was organized by this pastor in

1790, but no supporting record. Pastor Steck did not come to Westmoreland County until 1791; and then for a while seems to have concentrated his attention upon the churches of Greensburg, Harold's, Brush Creek, and Ridge, "which the late Rev. Luetge had served." When Pastor Steck was given his first license to preach by the Ministerium of Pennsylvania in 1796, he was permitted to serve the four churches above named, and the churches "at Jacob's Krik and in Allegany." If Pastor Steck preached at Brandt's in 1796, it was certainly not one of the regular appointments. His missionary spirit, however, carried him into many communities far removed from the center of his parish; and Rev. W. F. Ulery may be right when he assumes that there may have been a provisional organization effected here in 1793. The records are silent. The first log church of the Brandt settlement was built by Lutherans and Reformed sometime between 1818 and 1822.

[12]"It was a rude house, but a sacred place to the fathers of artless, unassuming piety. Doctor Hacke's impression is that it contained but one window. The pulpit was in one corner of the church. Doctor Hacke thinks that they placed the pulpit to one side for the sake of convenience. They wanted a high pulpit, and, not wishing to place it before the only window so as to exclude the light of the sun, they concluded to put the light of the gospel not under a bushel but up in the corner. Here the pioneers assembled to worship God. It was quite customary for them to go armed with their guns. This had become necessary in earlier times on account of Indians and wild beasts. The habit probably clung to them after there was little danger from either source. Sometimes game was killed on the way to Zion."

The first official record of any Lutheran service in this community is found in the old Greensburg Church Book in the writing of Pastor John M. Steck. It is a record of the com-

12—History of Westmoreland Classis, page 110.

munion service of "both congregations of Ligonier Valley," June 15, 1817. The reference to both congregations is obscure, since it was not the custom of Pastor Steck to administer the sacrament to the Reformed. The persons who partook of the sacrament on that occasion were the following:

Ambros, George
Bonno, George
Bonno, Elizabeth
Buch, Christian
Eichelberger, Gottfried
Eichelberger, Barbara
Gelenhe, Anna Barbara
Kraft, Sophina
Matheus, Frederick
Matheus, Anna Maria
Matheus, Crofel
Read, Heinrich
Weller, Barbara
Werne, Barbara
Yung, John and wife

Pastor John M. Steck surrendered the care of the church to Pastor Jonas Mechling in 1820.

[13]"Rev. Mechling had just been licensed to preach, and therefore was only beginning his ministry here in connection with a few other points. He faithfully ministered to the congregation in word and sacrament, and his services were also appreciated by the people. He held only one service a month, as was the custom of that time, and gave catechetical instruction and had confirmation once in two or three years. There was a new interest awakened under his ministry, and souls were added to the church of such as were in condition to be saved. Mr. Mechling was an earnest and conscientious man and a faithful minister; but as he conducted his services nearly all in the German language, this was a serious drawback to the success of his work, especially in the closing years of his pastorate, as the people were being rapidly anglicized. The fault was not that the people had too much German, but that there was no English for those who needed English services."

The first recorded communion of Pastor Mechling was held, September 11, 1825, when the sacrament was received by the following:

Ambros, George and wife
Ambros, Susanna
Ambros, Margaretha
Baron, Katharina
Baron, Abraham
Bitner, Maria
Bitner, Sara
Bitner, Katharina
Bitner, Elizabetha
Brandt, Susanna
Eckert, Rosina
Jueli, Elizabetha
Jueli, Katharina
Jueli, Adam
Kraft, Friedrich
Kraft, Mrs. Katharina
Kraft, Johannes
Kraft, Jacob
Kraft, Christina
Kraft, Katharina (2)
Kerns, Christina
Lichtenberger, Jacob
Lichtenberger, Katharina
Matheus, Friedrich
Matheus, Maria
Matheus, Samuel
Matheus, Susanna
Matheus, Susanna (2)
Schaeffer, Susanna
Stahl, Barbara
Weller, Barbara
Wolf, Phillebina
Yung, Rosina

When Pastor Jonas Mechling was called to Greensburg Parish in 1848, he was compelled to surrender the three churches of the valley to the care of Pastor J. J. Sutter, but this pastor could not meet the language problem successfully, and his pastorate lasted but one year. The next pastor was Rev. Joseph R. Focht, who made many changes and established the Ligonier congregation on a firm English basis. An English constitution

13—History of the Southern Conference, W. F. Ulery, page 150.

was adopted in 1851, in which the congregation assumed for the first time the name it now bears. It was also at his suggestion that a fine church site was secured in the town of Ligonier at a cost of $50. Here a brick church was built at a cost of $3,000. After its dedication, November 12, 1851, services in Brandt's were discontinued. The next three pastors were young men from the seminary: Rev. William H. Wynn, 1854-1856; Rev. I. O. P. Baker, 1857-1859; and Rev. George W. Mechling, 1859-1865. The last named was given a warm welcome by the parish because he was the son of their former pastor, Rev. Jonas Mechling, and the young man returned their devotion with a service that yielded the richest of spiritual results. Such was his missionary zeal that he hunted up all the Lutherans of the valley as far as Stahl's school house, where he sometimes held services; and his heroism in looking after the sick and dying during serious epidemics was long remembered. In 1867 a house with three acres of ground, a short distance north of the church, was bought for a parsonage. When Rev. J. L. Smith became pastor in 1882, his refusal to occupy this parsonage led to important consequences. The parsonage property was sold, and ground adjoining the church bought from W. H. Covode. Then came the question of investing large sums of money in improvements, while the congregation was bound by its charter to a Reformed congregation, which had ceased to exist in 1859. The pastor was firm in his conviction that this union should be legally dissolved, and the result was that the Lutherans bought the interest of the Reformed and formed a new corporation. The money was paid to a trustee, acting for the Reformed under order of court. After this matter was settled, a parsonage was built for $3,000. All the churches of Ligonier Parish united with the Pittsburgh Synod, August 22, 1883, supporting a general movement that did much to solidify the Lutheran Church of Westmoreland County. In 1892 the parish was divided; and Ligonier and Darlington were placed together. During the pastorate of Rev. A. H. Bartholomew, 1894-1898, plans were made for the erection of a better church. The corner stone was laid by Pastor Bartholomew, August 7, 1898, but the pastor resigned three weeks later. The building was dedicated by Pastor H. L. McMurray during his second term, February 12, 1899. His building committee consisted of William Hays, I. M. Graham, W. J. Potts, Dr. J. T. Ambrose, H. A. Shoup, B. R. Robb, and J. W. Keffer. The new church was built on the old site, utilizing part of the walls of the old building. It was built of brick and stone, Queen Anne style, at a cost of $9,000. The pipe organ was the gift of Andrew Carnegie; and the chancel furniture also was provided by friends not members of St. James. A number of improvements were made to this property during the pastorates of Pas-

tors C. A. Naumann and Theodore Buch. While the first named was pastor, part of the parsonage property was sold, and the proceeds used for repairs. Under Pastor Buch the basement was completed for Sunday School work. A two-manual Moller pipe organ was installed at a cost of $4,000, and dedicated by Pastor Buch, October 14, 1923. The old organ was rebuilt in the Darlington Church. The Sunday School of St. James was organized in 1871; the Women's Aid Society in 1887; the Young People's Society in 1891. The pastors were: Rev. J. M. Steck, 1793-1820; Rev. Jonas Mechling, 1820-1848; Rev. J. J. Suter, 1848-1849; Rev. J. R. Focht, 1850-1853; Rev. W. H. Wynn, 1854-1856; Rev. I. O. P. Baker, 1857-1859; Rev. G. W. Mechling, 1859-1865; Rev. Daniel Worley, 1865-1866; Rev. J. H. Smith, 1866-1874; Rev. A. D. Potts, Ph.D., 1875-1876; Rev. H. L. McMurray, 1877-1882; Rev. J. L. Smith, D.D., 1882-1892; Rev. Philip Doerr, 1893; Rev. A. H. Bartholomew, 1894-1898; Rev. H. L. McMurray (second term), 1898-1907; Rev. C. A. Naumann, 1908-1913; Rev. Theodore Buch, 1913-.

ZION EVANGELICAL LUTHERAN CHURCH EAST HUNTINGDON TOWNSHIP, WESTMORELAND COUNTY, PA.

This church is located about two miles from Ruffsdale, near the Ragantown road. It was usually called Schwab's or Swope's by the pioneers, probably because of that section of the Fatherland from which the first settlers came. The oldest records of the congregation bear the date of 1822; but there is a strong tradition to the effect that it was organized by Rev. J. M. Steck in 1793. A log school house was built in the grave yard in 1793, and this was also used from the beginning as a place of worship. After the resignation of Pastor J. M. Steck in 1822, Pastor Jonas Mechling took charge of the church and served until 1855. All services for the first 62 years were held in German. During the pastorate of Rev. I. O. P. Baker, 1855-1862, the log school house was abandoned for the present church. It is a plain brick building, 35x60, costing $3,000, and was dedicated by Pastor Baker in 1862. The ground on which it was built was donated by Jacob Leighty. The church was a part of the Mt. Pleasant Parish from 1882 to 1906, but has since been served by the pastors of Scottdale Parish. The following pastors have ministered in Zion: Rev. J. M. Steck, 1793-1822; Rev. Jonas Mechling, 1822-1848; Rev. Jonas Mechling (supply), 1848-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. L. Harkey,D.D., 1873-1882;

Rev. Jonathan Sarver, 1883-1886; Rev. J. R. Groff, 1888-1891; Rev. C. L. Holloway, 1891-1896; Rev. Herbert Martens, 1897-1900; Rev. W. R. Swickard, 1901-1905; Rev. B. F. Hankey, 1906-1907; Rev. D. W. Michael, 1907-1911; Rev. F. E. Stough, 1912-1917; Rev. J. O. Glenn, 1917-1925; Rev. W. J. Seiberling, 1925-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH MT. PLEASANT TOWNSHIP, WESTMORELAND COUNTY, PA.

St. John's Church is located on the Latrobe road about two miles north of Mt. Pleasant, and is commonly known as one of the Middle Churches. In early days it was called Kintig's, probably because services were held in the barn of Daniel Kintig, a prominent member of the Reformed part of the congregation. The church land was donated by four men, whose farms joined at this point: Daniel Kintig, Henry Fisher, Andrew Smail, and John Deeds. Each man donated half an acre. The deed of transfer was not made until November 13, 1813, but the land was used for the purposes named probably 30 years before that time. Many graves of the pioneers are unmarked, but some are known to be older than 1800. The first building erected on this church land was a log school house, which was used on Sundays for worship. It stood a short distance east of the present church, and was used for many years after the building of a better church, first as a school house and then as a janitor's residence. When Pastor J. W. Weber took charge of the Reformed congregations of Westmoreland in 1782, he began at once to preach in this neighborhood, and it is generally believed that he organized the congregation in the following year. If so it was a union church of Reformed and Lutherans, for such was the custom of the times. Rev. W. F. Ulery is authority for the statement that the church was organized by Pastor J. M.

Steck, January 3, 1793, and from that time on was one of his regular appointments. This, however, does not preclude the fact that Pastor Anton Ulrich Luetge may have supplied the people alternately with Pastor Weber of the Reformed from 1782 to 1789. The first recorded communion service was conducted by Pastor J. M. Steck, June 1, 1800, when the following communed:

Alerman, Charlotta	Fuchs, Sophia	Ledig, Esther
Brehmer, Veronica	Holzer, Johannes	Momeyer, Katharina
———, Elizabetha	Holzer, Barbara	Rambach, Heinrich
Dietz, Magdalena	Jack, John	Reiss, Bernhard
Fuchs, Peter	Klozzinger, Elizabetha	Stockberger, Matthias
Fuchs, Abraham	Koehler, Katharina	Zehner, Juliana
Fuchs, Kathrina	Koehler, Magdalena	Zehner, Katharina

At a similar service in 1809 Pastor Steck gave the sacrament to 56 persons, showing that the number of German families was steadily increasing. The family names recorded up to that time were: Albrecht, Alerman, Armbrust, Bohlams, Bossart, Brauning, Brehmer, Bleistein, Barman, Diemer, Dietz, Fischer, Fuchs, Gratha, Gumber, Hams, Heil, Heindel, Herfer, Hollabach, Holzer, Jack, Klozzinger, Koenig, Koehler, Ledig, Lingel, Lobingeyern, Lohr, Loesch, Momeyer, Oberlig, Pfaul, Poersching, Prielmann, Purman, Rambach, Reddert, Reichert, Reiss, Ruft, Schaeffer, Schettler, Schneider, Stockberger, Zehner, and Zolleberger. Some of these are known to have settled in this community before 1774, so that it may be classed among the oldest of the German settlements of Westmoreland. The Scotch-Irish were a few years ahead of the Germans, and the neighboring Presbyterian Church has continuous records from 1776. The log school house served as a place of worship until 1827, when a brick church was built for $2,000. Rev. Jonas Mechling was then pastor of St. John's, and the churches of his parish, as reported to the Ohio Synod for that year, were "Kintig's, Henke's, Jacob's, Schwab's, Salem's, Hoffman's, Brandt's, and Donegals." The third church was dedicated by Pastor I. O. P. Baker in 1861, the cost being about $3,500. This building was destroyed by fire, October 30, 1909, and there was some hesitancy about rebuilding. The corner stone of a new church was finally laid by Pastor Michael, June 26, 1910, and the building dedicated, October 8, 1911. During the pastorate of Rev. Jonathan Sarver the church was transferred from the Ohio Synod to the Pittsburgh Synod. St. John's has never had a large membership, and in recent years losses to city churches have been large. The Rev. George J. Gongaware is a son of St. John's. The pastors served in the following order: Rev. J. M. Steck, 1793-1822; Rev. Jonas Mechling, 1822-1855; Rev. I. O. P. Baker, 1855-1862; Rev. G. W. Busby, 1863-1869; Rev. Enoch Smith, 1869-1873; Rev. S. L. Harkey, D.D., 1873-1882; Rev. Jonathan Sarver,

D.D., 1883-1886; Rev. J. R. Groff, 1888-1891; Rev. C. L. Holloway, 1891-1896; Rev. Herbert Martens, 1897-1900; Rev. W. R. Swickard, 1901-1905; Rev. R. L. Leatherman, 1905-1916; Supplies, 1916-1919; Rev. G. L. Himmelman, 1919-1922; Rev. J. F. Flegler, 1922-1923; Rev. A. W. Trumpeter, 1923-.

MOUNT ZION EVANGELICAL LUTHERAN CHURCH DONEGAL, PA.

Along the eastern border of Westmoreland County, between the clearly defined ranges of the Chestnut and Laurel Ridges, runs a beautiful valley, sixty miles long and from two to ten miles wide, in which Lutherans have played a large part since the days of settlement. The lower end is called Indian Creek Valley, and here Good Hope Church was organized in 1788; the upper end is called Ligonier Valley, and there the Brandt Church was built in early days; the central part is known as Donegal Valley, in which Mt. Zion Church was established about the year 1792. The first of the early settlers was Andrew Harman, a Lutheran, who was killed by the Indians at Fort Williams, about two miles east of Donegal. It is believed that he came alone to this valley in 1765. Two of his sons were carried into Canada by the Indians, and the older brother lived to return to his home. No other section of the county suffered more at the hands of the savages, since it was easy for them to slip past the fort at Ligonier in the deep woods, strike at the settlement, and then get away under the same cover. The greater part of the original settlers were German Lutherans, with only a few Reformed. Their first church was built on the McElvain farm, a short distance north of the highway. In common with the customs of the times it was built of logs, with a gallery and high pulpit, but its furnishings were the simplest. The timber was so well selected that it served the congregation as a house

of worship until 1837. Because of the scarcity of pastors and the isolated position of the church, it is difficult to fix the dates of the first pastorates. The pioneer pastors were Rev. John M. Steck and Rev. Johannes Stauch. Pastor J. F. W. Lange of Somerset County also gave them service between 1797 and 1811, after which his license was revoked by the Ministerium of Pennsylvania. The first regular pastor was Rev. Jonas Mechling, who took charge in 1825, and preached in German every four weeks until 1848. Pastor Mechling was a remarkable catechist, and his strong Bible teaching was the one thing that stood between the Lutheran Church and dissolution, when the revival fever swept the valley in later years. Adam Byerly donated a lot in Donegal during this pastorate, and a brick church was dedicated in 1838 by Pastors Mechling and Voigt. About this time there arose a strong demand for English preaching, and neither Pastor Voigt nor Pastor Mechling was able to furnish it. Many young people were lost to the Lutheran Church because of this, but the Reformed were the heavier losers and discontinued services in 1870. The pastor to whom chief credit belongs for bringing the congregation through this transition stage was Rev. Joseph R. Focht, who prepared the first English constitution in 1851, when the name Mt. Zion was assumed. He conducted special services that successfully counteracted the proselyting methods of the revivalists, and built up a church of 150 members. One of the most successful pastors was Rev. George Gaumer, 1856-1868, who led the parish into the Pittsburgh Synod. The parsonage was built during the pastorate of Rev. John Welfley. After a renovation, the church was rededicated by Pastor David Earhart, November 4, 1877. The present church was erected during the pastorate of Rev. J. A. Boord. The corner stone was laid on the First Sunday after Trinity, 1896, and the building dedicated by Pastor Boord, October 18, 1897. It was built of brick and stone in cruciform shape, 42x59, and cost $3,500. Mount Zion Church has filled a large place in the spiritual life of this community, and, with a membership of 180, is proving herself worthy of the faith and heroism of the fathers. The pastors were: Rev. J. M. Steck, Rev. Johannes Stauch (supplies), 1792-1797; Rev. J. F. W. Lange, 1797-1811; Rev. J. G. Lamprecht, 1813-1815; Rev. J. M. Steck, 1815-1819; Rev. J. K. Rebenach (supply), 1820-1824; Rev. Jonas Mechling, 1825-1848; Rev. J. J. Suter, 1848-1849; Rev. William Uhl, 1849-1850; Rev. J. R. Focht, 1850-1853; Rev. W. H. Wynn, 1854-1856; Rev. George Gaumer, 1856-1868; Rev. J. S. Fink (supply), 1868; Rev. John Welfley, 1869-1875; Rev. David Earhart, 1876-1882; Supplies, 1882-1885; Rev. R. G. Rosenbaum, 1885-1888; Rev. Samuel Stouffer, 1888-1894; Rev. J. H. Kline, 1894-1895; Rev. J. A.

Boord, 1895-1898; Rev. D. W. Michael, 1898-1901; Rev. J. O. Glenn, 1901-1905; Rev. Jesse Dunn, 1905-1908; Rev. D. L. Miller, 1909-1913; Rev. Jesse Dunn (second term), 1913-.

HOPE MEMORIAL EVAN. LUTHERAN CHURCH SMITHTON, PA.

This is none other than the old historic Hoffman's Church of Baron Run, transferred by a long but natural process to Smithton, about two miles distant from its first place of worship. The Germans settled in this township before the Revolutionary War, but did not build a church for several years. Both Lutherans and Reformed attended religious services in private homes until they were able to build a church. Their first public building was a log house, in which services were conducted by Pastors Johannes Stauch and John M. Steck as early as 1794. In 1796 Jacob's Krik was one of the churches reported by Pastor Steck to the Ministerium of Pennsylvania. The time of the first organization is not easily determined, but it is an established fact that Henry Hoffman made his will in 1798, directing that his farm of forty-nine acres should be sold after the death of his wife and the proceeds applied to the building of a church. This would imply the existence of some kind of an organization at the time, and the date of organization is usually given as 1798. Henry Hoffman died in 1802, and a few years later the proceeds of the sale of the farm were used in building the first brick Lutheran church of western Pennsylvania. This church was dedicated by Reformed and Lutheran pastors about the year 1813. It was dedicated as Hope Church, but was usually called Hoffman's. Lutherans and Reformed worshipped within its walls, but the Reformed were soon absorbed and discontinued their services in 1846. Communion services were held here by Pastor John M. Steck in 1816, 1818, and 1819, at which the following persons communed:

Abel, George and wife
Bachtell, Katharina
Bennett, Barbara
Bender, Martin
Frick, Magdalena
Frick, Maria
Grimm, George and wife
Hebler, Daniel
Hebler, Mrs. Daniel
Heid, Maria
Heim, Anna Maria
Heltebrand, Christina
Herr, Heinrich and wife
Hartmann, Dorothea
Hohenschild, Susanna
Hohenschild, Anna Maria
Klein, Barbara
Koder, Conrad and wife
Koder, Philip and wife
Koder, Martin and wife
Koder, Jacob and wife
Koder, Katharina
Koder, Elizabetha
Kreis, Johannes and wife
Kreis, Anna Maria
Lyons, Daniel and wife
Miller, Jacob and wife
Meyer, Juliana
Meyer, Katharina
Pfeifer, Michael
Pfeifer, Mrs. Michael
Pfeifer, Margaretha
Saxman, Sara
Schmidt, Eva
Schowalter, Katharina
Toms, Joseph
Waltz, Elizabetha
Waltz, Katharina
Wagner, Barnabas and wife
Werner, Solomon
Werner, Michael
Yehl, Christina

The first recorded catechetical class was confirmed by Pastor John M. Steck, July 4, 1819, but this record is found

only in the Greensburg Church Book. The communion services of Pastor Jonas Mechling date from October 28, 1821, when 14 communed, to April 23, 1842, when 65 received the sacrament. All services by Pastors Steck and Mechling were held in German about once a month. The next pastor was Rev. G. S. Hussy, 1842-1843, during whose pastorate the rise of Universalism in this community began. An entry in the Church Record, April 6, 1850, refers to two libertines, who "injured the cause of Christ here, the evil of which will take time and grace to remedy". Pastor Hussy however deserves the credit of securing the adoption of the first English constitution of "Hoffman's Evangelical Lutheran Church", April 1, 1843. After Rev. C. A. T. Selle of West Newton had served the church for a short time, 1843-1844, Rev. Michael J. Steck took charge and served from September 29, 1845, to December 1, 1847. The pastorate of Rev. W. S. Emery extended from December 1, 1847, to April 1, 1858. The next three pastors were Rev. S. B. Lawson, Rev. J. P. Hentz, and Rev. H. J. H. Lemcke. During the pastorate of the last named, a new lot was bought for $50, on which a new brick church was built at a cost of $1,750. The corner stone was laid by Pastor Lemcke in the summer of 1866, and the church dedicated by the same pastor, October 16, 1866. When a new parish was formed of West Newton and Connellsville in 1872, Hoffman's was connected with Seanor's and served by Rev. Jacob Singer, 1873-1876, and Rev. J. S. Fink, 1877-1881. After a pastorate of Rev. S. K. Herbster of West Newton, 1882-1891, Rev. J. H. Kline was commissioned by the synod to do missionary work in the coke region, and gave his chief attention to Scottdale and Hoffman's, 1891-1895. This pastor persuaded the congregation to buy and pay for a lot in Smithton, but services were continued in Hoffman's for the reason that the old place of worship was as dear to them as it had been to their fathers. A Sunday School was conducted in rented halls in Smithton with varied success, but no church organization could be effected. Pastor J. C. F. Rupp of Scottdale served the congregation, 1895-1899, and then surrendered the field to Rev. W. F. Ulery. Pastor Ulery followed the policy of Pastor Kline, endeavoring to persuade the members of Hoffman's to reorganize in Smithton, but the best he could do was to organize "St. Stephens's Evangelical Lutheran Church" with 12 members, March 24, 1902. When the leading families of Hoffman's Church refused to attend or encourage it, it died a natural death in a short time. Rev. B. F. Hankey of Scottdale was the pastor, 1903-1905, who made a confirmation class of 20 young people the nucleus of "Memorial Evangelical Lutheran Church of Smithton", organized with 32 mem-

bers, January 1, 1904. The successors of Pastor Hankey preached at both Hoffman's and Smithton. Rev. John Shunk was the first resident pastor of Smithton, but made the mistake of allowing the people to sell their church lot to pay current expenses. For a long period the church was dependent on supply pastors, and during that time the members of Hoffman's gradually transferred their allegiance to Memorial, so that the last service was held in the former church in 1917. In spite of this fact there was never any legal disbandment of the country congregation, and title to the property was not secured by the Pittsburgh Synod until 1925. The burial ground is controlled by the "Hoffman's Cemetery Company", incorporated in 1889. On April 10, 1921, the large brick church of the Free Methodists was bought for $3,000. About $12,000 was needed to put this church in good condition; and it was dedicated as Hope Memorial Church by Doctor E. B. Burgess, August 3, 1924. Student Adam Simon was in charge of the church at the time, rendering a service that greatly endeared him to the hearts of the people. The following pastors have served here: Rev. Johannes Stauch and Rev. John M. Steck, 1794-1820; Rev. Jonas Mechling, 1821-1842; Rev. G. S. Hussy, 1842-1843; Rev. C. A. T. Selle, 1843-1844; Rev. M. J. Steck, 1845-1847; Rev. W. S. Emery, 1847-1858; Rev. Simons, 1858-1859; Rev. S. B. Lawson, 1859-1865; Rev. J. P. Hentz, 1865-1866; Rev. H. J. H. Lemcke, 1866-1872; Rev. A. G. Wilson, 1873; Rev. Jacob Singer, 1873-1876; Rev. J. S. Fink, 1877-1881; Rev. S. K. Herbster, 1882-1891; Rev. J. H. Kline, 1891-1895; Rev. J. C. F. Rupp, 1895-1899; Rev. E. L. Reed, 1899; Rev. William F. Ulery, 1899-1903; Rev. B. F. Hankey, 1903-1905; Rev. F. E. Stough, 1905; Rev. J. A. Boord, 1906-1907; Rev. John Shunk, 1907-1909; Rev. A. H. Bartholomew, 1909-1910; Rev. J. A. Boord (second term), 1910-1915; Rev. D. D. Miller, 1917-1923; Student Adam Simon (supply), 1923-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH, YOUNGSTOWN, PA.

This is one of the oldest boroughs of the county, and was named after Alexander Young. Many of the first settlers were Scotch-Irish, and the Unity Presbyterian Church was founded in 1774. Since it was located along the line of the old Forbes military road, it attracted a number of German pioneers, some of whom settled at a very early period. For a number of years the more pious families attended church in Greensburg, but a local provisional organization was effected

in 1800, when Pastor John M. Steck made it one of his regular appointments. Tradition says that the first services were held in a log school house and in the homes of Daniel and Henry Kuhns. Early in 1815 the people decided to build a union church in company with the Reformed, and this was done under an agreement signed by representatives of both denominations, January 14, 1815.

AGREEMENT

"We, the members of the Evangelical Lutheran and Reformed congregations of Youngstown, Pennsylvania, agree to build a union church to the glory of God, and for the congregation of his word; and it shall be built and governed by the following rules and regulations:

1. Both congregations shall have equal rights in the church. Each shall hold services at their time without interference of the other.

2. The money now in the treasury, and the fruits and gifts donated, shall be applied to the erection of the church, and shall not be used for any other purpose.

3. All money collected as offerings in the church shall remain in the common treasury for necessary expenses.

4. No minister shall be allowed to preach in the church unless he comes properly recommended.

5. Should the officers of the congregation decide to build a parochial school house on the church lot, they shall not be hindered.

6. Both congregations shall strive to keep peace in the church; and if any one disturbs the peace, and refuses after proper warning to be reconciled and live in harmony with his brethren, he shall be excluded from the congregation."

DANIEL KUHNS, JOHN BRINDEL, WILLIAM HUGUS

[14]"This historic document of 1815 is evidence that both the Lutheran and Reformed congregations existed and were permanently organized before this time. The church was completed and dedicated in the autumn of 1815, Pastors Steck and Weber conducting the dedicatory services. It was 30x40 feet in size, built of hewn logs after the style of churches of that day, plainly finished and simple and primitive in all of its appointments. It stood more than fifty years, and served two generations as a place of worship."

The first communion service held in this log church, of which we have any record, was conducted by Rev. John M. Steck, November 16, 1817, and was attended by the following persons:

Mr. and Mrs. Heinrich Kunz	Martin Suess	Christian Saxmann
Mr. and Mrs. Daniel Kunz	Wendell Geiger	Catharina Saxmann
Christina Kunz	Margaretha Bruethern	Sophina, Saxmann
Margaretha Kerns	Eva Schmidt	Susanna Scheury

These first communion services are recorded in the Greensburg Church Book in the handwriting of Pastor John

14—History of the Southern Conference, Rev. W. F. Ulery, p. 188.

M. Steck. In the same church book is found the record of the first confirmation service, June 27, 1819, when nineteen persons, ranging in age from 15 to 32, were confirmed. The older members of this class were in the majority, showing that these families had not been in closest touch with the means of grace up to this time. Rev. John M. Steck continued to serve the church until 1829, when failing health compelled him to surrender it to the care of Rev. Jonas Mechling. This faithful pastor, with a field as large as that of his predecessor, served the congregation from 1829 to 1858, preaching about once a month and building up a membership of more than one hundred. He was more judicious in handling the language question than the Reformed pastor, Rev. Voigt, and the result was that many Reformed children were confirmed in the Lutheran faith. The next three pastors were Rev. I. O. P. Baker, Rev. G. W. Busby, and Rev. G. W. Mechling. Rev. Mechling served as the associate pastor of Rev. Busby, ministering particularly to the older members of the congregation who still desired German services. In 1868 the union between the Lutherans and the Reformed was dissolved, the log church abandoned, and the lot on which it stood made part of the cemetery. The Lutherans then bought a lot near the old log church, and erected a substantial brick building, which was dedicated by Pastor Busby in the fall of 1868. This church cost about $6,000. The next two pastors were Rev. Amos Poorman and Rev. W. A. Weisman, during whose pastorates the questions of language, secret societies and pulpit fellowship caused sharp division of sentiment and threatened rupture. This danger was averted under the wise leadership of Rev. H. L. McMurray, who served the church as part of Ligonier Parish from 1877 to 1882. His successor was Rev. J. L. Smith, by whom the congregation was led into the Pittsburgh Synod. From 1892 to 1902 the church was served by Rev. I. K. Wismer as a part of Latrobe Parish. Since November 1, 1902, the church has supported a pastor of its own, even though many of the older members were fearful of the venture at the beginning. The problem of self-support was made easier to solve by Mrs. Caroline Fritz Johnston, who donated her commodious home for a parsonage, June 6, 1903. One of the conditions of this gift was that the property should never be used for anything else than a parsonage, but this objectionable restriction was removed, October 11, 1909, when Mrs. Johnston, at the suggestion of Rev. I. M. Wallace, conveyed the property to the church in fee simple. Previous to that time she also deeded to the church an adjoining fruit lot and right of way to a valuable spring for a consideration of $50. Rev. Wallace also rendered

great service to the congregation in urging the necessity of building a new church. This was not done during his pastorate; but, soon after the installation of his successor, the members of the congregation took hold of the work and remodelled the old church at a cost of $5,383. The church was rededicated by Pastor F. A. Weicksel, December 15, 1912, Doctor William J. Miller preaching the dedicatory sermon. When all bills for this work were paid, a surplus of several hundred dollars was reported; and this was used in making needed improvements to the parsonage. Under the leadership of Rev. W. E. Bauer the congregation continued to develop, not only in the grace of giving but also in those churchly graces which delight the heart of an Evangelical Lutheran pastor. Services are held regularly every Sunday, and the pastor also supplies the Bethel Church over the ridge. The Sunday School was organized at the time of the building of the first church, and now has an enrollment of 125. The present membership of the church is 295. The following is a list of pastorates: Rev. John M. Steck, 1800-1829; Rev. Jonas Mechling, 1829-1858; Rev. I. O. P. Baker, 1859-1862; Rev. G. W. Busby, 1863-1869; Rev. G. W. Mechling (associate), 1863-1865; Rev. Amos Poorman, 1869-1871; Rev. W. A. Weisman, 1871-1876; Rev. H. L. McMurray, 1877-1882; Rev. J. L. Smith, D.D., 1882-1892; Rev. I. K. Wismer, 1892-1902; Rev. G. W. Spiggle, 1902-1909; Rev. I. M. Wallace, 1909-1910; Rev. F. A. Weicksel, 1911-1915; Rev. W. E. Bauer, 1916-1923; Rev. Henry Voegtley, 1923-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH BELL TOWNSHIP, WESTMORELAND CO., PA.

The oldest German settlements of northern Westmoreland were made in Allegheny and Bell townships. The Lutheran sentiment of the first crystallized in the organization of the Klingensmith Church, a few miles south of Leechburg; it manifested itself in the second in the organization of the St. James Church near Perrysville. Among the oldest families of the St. James settlement were the Hines, Rumbaughs, Smeltzers, Yockeys, Clawsons, Bowmans, Kuhns, Pauls, Rughs, Hiltys, Whitesels, Wiesters, Householders, and Longs. The first three families lived on lands bordering the Kiskiminetas River; and Simon Hine, Sr., made an effort to establish a church on his land early in the nineteenth century. [15]When this effort failed, the ground on which St. James Church now stands was donated by Christian Yockey. For this reason the church was familiarly called "Yockeys" for more than a cen-

15—History of Avonmore Church, page 705.

tury. It is much to be regretted that all the early records of this congregation were lost or destroyed, so that much relating to its history is shrouded in doubt. Upon the ground donated by Christian Yockey, a log church was built sometime before the year 1808, which was used by both Lutherans and Reformed, according to the custom of that day.

[16]"The first church was of moderate size, and was built after the pattern of Harold's Church, a two-story with gallery and high wine glass pulpit, with an old fashioned sounding board above the pulpit. One of the fathers of St. James Church, Mr. John Smeltzer, who has a distinct recollection of the old log church and all its appointments, has given us a minute description of it. It was built like all the others we have described, of hewn logs, with logs for the seats at the first, as well as split logs for the floor, but later some improvements were made. This church was built a few years after the other attempt which failed (perhaps three or four years), quite likely between 1803 and 1806. We know it was built before 1808. It was used for one generation at least. It stood about 33 years, when it was replaced by a new brick church. The ground on which it stands was not conveyed until 1815, and the same year that the union constitution for the mutual regulation of the two congregations was adopted, which has been the organic law of St. James Church ever since. The present church was begun in 1837, and was completed in 1838. Jacob Smeltzer, John Ringle, and John Whitesel were the building committee, who let the contract for the building of the church to Matthew Cullen and John Paul, April 9, 1838, for the sum of $2,200. It was finished before the end of the year and dedicated to the worship of God, as soon as it was completed, by the two pastors, Rev. M. J. Steck and Rev. William Weinel. This new brick church is a plain one-story building, 50x60 feet in size, very different in its plan and architecture from most of the churches built in those early times. It had no gallery and therefore needed no high wine glass pulpit. The fathers of our church in Bell Township worshipped in the old log church. Father John M. Steck preached in it during all the years of his ministry, and Rev. Michael J. Steck spent nearly ten years of his pastorate here. The people of Bell Township were not as progressive as some others, and perhaps not as well to do. It took a long time to develop the land and bring the people up to a point where they felt the need of better church accommodations. As long as the fathers lived in very plain houses, many even in rude log cabins, they could not be expected to give much attention to

16—Ulery's History of the Southern Conference, page 178.

the architecture and finish of their churches. But one of the principal reasons why the church work and church building progressed so slowly was because the people had too little service and pastoral care. This St. James Church was only a mission station during the pastorate of Father John M. Steck, and the same was true in a great measure of Rev. Michael J. Steck. He had at least eight churches and preaching stations, and the communicant membership of his parish was at one time about 1,400. St. James was one of his distant points. He could hold only one service a month in his largest and best congregation, and some of his outside stations were not reached oftener than once in two or three months; hence it is easy to see that there could not be rapid growth. There was a great lack of ministers in our church at that time. Poor as the people were, they could have supported twice as many ministers just as well as the number they did support, and, with proper care and management, they could have done it better."

In spite of this meager service, there was a Lutheran congregation of 200 members worshipping in St. James Church at the time of the organization of the Pittsburgh Synod. Some of these people, however, came many miles to hear the word of God, receive the sacrament, or lay away their dead in the adjoining cemetery. All the Lutherans of the Maysville district at one time attended services here, as the old grave stones attest, and three entire congregations, Fennelton, Saltsburg, and Avonmore, were organized out of her members. Many others removed to Vandergrift, Leechburg, and Apollo, and entered Lutheran congregations in those places; so that if the present membership of St. James is greatly depleted there is a reason. During the years in which St. James was served by the Stecks, it was a part of Greensburg Parish. In 1847, it was surrendered to the care of Rev. John Rugan, who served it in connection with the newly organized Zion Church of Greensburg. His ministry, however, was confined to the English language, and this was by no means satisfactory to the older members. Yet during his pastorate St. James reached the high water mark of her prosperity and reported a membership of 300. During the latter part of his pastorate the church was connected with Maysville and Springs. From 1853 to 1876 it was connected with Delmont Parish, since which time, with the exception of a few years, it has been a part of Saltsburg Parish. During the period of the rupture, there was considerable difference of opinion among the members of the congregation as to their proper synodical relations, but this question was finally de-

cided by remaining in the Pittsburgh Synod, in connection with the General Council. The following pastors have served the congregation: Rev. John M. Steck, 1806-1826; Rev. Jonas Mechling, 1827-1829; Rev. Michael J. Steck, 1829-1847; Rev. John Rugan, 1847-1850; Rev. J. N. Burket, 1851-1853; Rev. C. H. Hersh, 1853-1856; Rev. Aaron Yetter, 1856-1866; Rev. J. D. English, 1866-1868; Rev. V. B. Christy, 1868-1876; Rev. John Y. Marks, 1876-1879; Rev. R. M. Zimmerman, 1879-1884; Rev. D. M. Kemerer, 1884-1887; Rev. W. G. D. Hudson, 1888-1896; Rev. A. M. Strauss, 1896-1901; Supplies, 1901-1905; Rev. E. L. Baker, 1905; Rev. L. O. Pearch, 1905-1906; Rev. Charles D. Miller, 1907-1909; Rev. C. E. Schweikert, 1912-1914; Rev. F. W. Ash, 1914-1919; Rev. A. W. Trumpeter, 1919-1923.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH BOUQUET, PA.

The town in which the present St. John's Church is located was named in honor of the intrepid British officer, Colonel Henry Bouquet, who inflicted a decisive defeat upon the red warriors of Pontiac at Bushy Run, August 5-6, 1763. One of his trusted scouts was Andrew Byerly, a Pennsylvania German, who settled in the community in 1759. This was nine years in advance of the formal purchase of the land from its rightful owners; and he consequently had many narrow escapes from the angry Indians. Between the year 1769 and the outbreak of the Revolutionary War, many other Pennsylvania Germans settled in this vicinity, among whom were the Berlins, Brinkers, Hufnagels, Lauffers, Finks, Keppels, Kemerers, Snyders, Knappenbergers, Neighleys, and Eberhardts. Almost without exception, these people belonged to either the Reformed or Lutheran Church; and their descendants are found in many of the Lutheran congregations of western Pennsylvania. For the most part they came from Northampton, York, and Cumberland counties in eastern Pennsylvania; although it is probable that they were not long in America before they found permanent homes in the Manor. This entire district owes its name to the original proprietaries of the state. It was a reservation of the Penns, known as Denmark Manor, and contained 4,861 acres of Penn Township lands. At the time of the Revolution, title to all this land was taken over by the state. For forty years after the opening of the settlement, all these Germans attended at Harold's or Brush Creek. They built a log school house, in which they supported a German schoolmaster until an efficient public

school system was devised. In this school house, occasional services were held by neighboring pastors; but the people considered it no hardship to travel to Brush Creek in order to attend divine service. So no one thought of erecting a church in the Manor. [17]A local organization of some kind may have been effected in 1808, although no official record of it was ever made. Such an organization would naturally be quite informal. Two treasurers would be appointed by a few representative men, one to act for the Reformed and another for the Lutherans. Then an article of agreement would be written, defining the rights of both parties in the church property; and, when this agreement was signed by men of both sides, the organization would be considered complete. Years later a constitution would be adopted, but it is not just to say that the date of adopting the constitution is the true date of organization. The congregation functioned harmoniously long before they had a constitution. The first step toward building a church in the Manor was made in December of 1809, when Paul Neighley, Adam Kemerer, and Christian Eberhardt were appointed as the building committee. Jacob Brinker was treasurer for the Reformed, and Michael Fink for the Lutherans. Instead of building a log church according to the custom of that day, they determined to build of brick; but this meant greater expense and time. At first they thought they could raise the money by the use of a lottery, but the state effectively vetoed that proposition. This rebuff probably accounts for the fact that building operations were not begun until May 15, 1811.

[18]"The committee furnished all materials and also boarding for the workmen. The corner stone was laid with appropriate services, June 3, by the pastors, Revs. J. M. Steck and J. W. Weber. The offerings on this occasion were $99.08. Jacob Dry was the contractor for the carpenter work as well as painting, for which he was paid $600. All materials were furnished him by the committee, as well as a dwelling house during the time that he was engaged in the work. His work was begun, May 12, 1814, and was fully completed, June 7, 1815, when the church was solemnly set apart to the worship of God. The services on this occasion were conducted by the two pastors, Revs. Steck and Weber. The church grounds had been owned by Conrad Knappenberger and Jacob Brinker, from whom two acres were purchased as a site for the church and burying ground, and, later, more ground was secured from Paul Brinker and Joseph Lauffer. This now constitutes the Union Manor cemetery."

17—History of Westmoreland Classis, page 73
18—History of Southern Conference, W. F. Ulery, page 109.

The first pastor was Rev. John M. Steck, who served until death, July 14, 1830; the second pastor was Rev. Michael J. Steck, who served until death, September 1, 1848; the third pastor was Jonas Mechling, who likewise served until death, April 2, 1868. During all these years, the services were conducted almost entirely in German. After the death of Pastor Mechling his immense field was divided, and Manor and Brush Creek were constituted a parish. This congregation was then served by the following pastors: Rev. J. S. Fink, 1868-1874; Rev. J. A. Scheffer, 1875-1876; Rev. Enoch Smith, 1876-1877; Rev. W. F. Ulery, 1877-1878; Rev. V. B. Christy, 1879-1880; Rev. J. D. Roth, 1880-1882; Rev. J. W. Myers, 1882-1886; Rev. C. L. Holloway, 1886-1891. During the latter part of this period, the congregation was connected with Delmont Parish. When Rev. C. L. Holloway became pastor he found the Lutherans and Reformed worshipping together in the old Manor Church of 1815. The people, however, were ready for a friendly separation; and the proposition of the Reformed to pay the Lutherans $1,000 for their interest in the property was accepted. The congregation now divided on the question of a new location. [19]One party wanted to build near the old site; another proposed to relocate in the town of Bouquet, about a mile distant. The matter was appealed to the Conference, which decided in favor of the Bouquet site. A lot was then purchased from John Keppel, and a substantial frame church was erected at a cost of $5,253. This church was dedicated as "St. John's Evangelical Lutheran Church", January 20, 1889, when Pastor Holloway was assisted by Doctor J. C. Kunzmann, Rev. A. D. Potts, and Rev. Charles S. Seaman. In the meantime the dissatisfied party, who wished to rebuild near the old site, appealed to a General Synod pastor, Rev. Jacob H. Wright, who reorganized them into a congregation of ninety members. This congregation at once secured a charter from the court of Westmoreland County, under the name, style and title of "The Evangelical Lutheran Church of Denmark Manor"; and also a decision from the same court, instructing the Reformed Church to give them the $1,000 separation money. From 1888 to 1899 they were served by Pastor Wright as an independent church. From 1900 to 1912 the congregation belonged to the Pittsburgh Synod of the General Synod, and was served by the following pastors: Rev. H. C. Michael, 1900-1904; Rev. W. L. Heuser, 1904-1905; Rev. George O. Ritter, 1906-1917. The congregation, unable to make satisfactory headway, disposed of its property and disbanded, September 18, 1912. At the time of

19—Reminiscences of Rev. J. H. Wright in Historical Collections of the Pittsburgh Synod, Gettysburg Seminary.

the disbandment, there were 31 members in the congregation, who were counselled to unite with St. Mark's of Jeannette. At the time of the division of 1888, St. John's had a membership of 140; and it has remained about the same ever since. There have been many accessions, but these have been equalized by deaths and removals. Since the resignation of Pastor Holloway, it has generally been connected with Harrison City, and has had the following pastors: Rev. Robert M. Zimmerman, 1891-1893; Rev. George J. Diener, 1894-1901; Rev. L. O. Pearch, 1901-1905; Rev. John Shunk, 1905-1907; Rev. E. H. Daugherty, 1907-1909; Rev. Robert M. Zimmerman (second term), 1910-1915; Rev. J. A. Frischkorn, 1916-1918; Rev. Nathanael Scheffer, 1919-1920; Rev. G. L. Courtney, 1921-1922; Rev. W. E. Bauer, 1923-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH HEMPFIELD TOWNSHIP, WESTMORELAND CO., PA.

This church is located on the southern edge of the German settlement of Hempfield Township. Many families of this great settlement located in the vicinity of Harold's in the spring of 1769; and less than ten years later men of the same stock were clearing the land in the neighborhood of Seanor's. It is known that they were here in 1780; and some of them may have been here even earlier. Among these pioneers we find the following family names: Kopf, Zehner, Steiner, Mueller, Weibel, Hantz, Hartzell, Sil, Truxel, Ehret, Shumaker, Waltz, Mattis, Beck, and Steiner. The spelling of these names differs in the same church records, especially about the time of the change from German to English. Some of these names are found in the older records of Harold's and Greensburg, showing that the people were communing members of those churches. Like the people of Denmark Manor on the northern fringe of the settlement, they built a log school house for the convenience of their children; but were satisfied to walk five miles to attend church. Tradition tells how German mothers of this settlement would walk all the way to the Harold's Church, with little children in their arms, in order not to miss the sacrament of the altar. Neither in summer nor winter was it considered too far. When they built their first log church at Seanor's is not clear; but it is certain that it was in use in 1812; and this means that there must have been some kind of an organization there at that time

[20]"Tradition tells us that Henry Snyder donated a lot as a site for a church, also a half-acre of ground to be used as a

20—Ulery's History of the Southern Conference, page 169.

grave yard; but there is a court house record and a deed, stating that Henry Snyder conveyed to Michael Mathias, William Shumaker, and Solomon Wagner, trustees of St. Paul's Church, a certain plot of ground containing one acre and thirty-seven perches, for a certain consideration, to be used as a burial ground. We think both statements are correct—Henry Snyder donated a lot of ground as a site, and a church was built on it. Later, more ground was purchased for the enlargement of the grave yard, for which a deed was executed to said trustees. In the survey of this purchase, reference is made to the meeting house, as the church is called, which is evidence that the church was in existence before the purchase was made. In 1863 another addition was made to the grave yard. Two acres and five perches were purchased from Jacob Funk for the consideration of $76. There have been three churches built by the St. Paul's congregation, including the present church. The first was a log church, built like the other log churches to which reference has been made. It was built of hewn logs, and was a two-story church with high pulpit and gallery, but primitive in all its appointments. It had a better floor and better seats than the first log churches; otherwise it was just like them. It stood, however, much longer than most of the log churches in this country, except the ones at Hill's and Youngstown. It was replaced by a new church in 1837, which was a plain brick building, about 35x50 feet in size, costing perhaps about $2,000. It was completed and dedicated in the latter part of 1837".

The third church was built in 1875 during the pastorate of Rev. Jacob Singer. The corner stone of this church was laid, June 12, 1875, and the dedication took place, October 10, 1875. This is a good brick church, 38-58, Corinthian in style, and cost $4,000. Leonard Beck, Jacob Snyder, and John Long were the Lutheran members of the building committee; and Jacob Sell, John Kintig, and Harrison Painter served the Reformed. During the first eighteen years the congregation made little progress. Rev. John M. Steck recorded 31 communicants at the beginning, and the same number at the close of his pastorate. Rev. Michael J. Steck was more successful than his father, and succeeded in building up a congregation of 132 members during the eighteen years of his pastorate. During the time of the Stecks the congregation was a part of Greensburg Parish; from 1848 to 1872 it was connected with West Newton and Hoffman's; from 1872 to 1877 it formed a parish with Hoffman's; from 1877 to 1881 it was served by the Brush Creek pastor; from 1882 to 1885 it was an independent parish; from 1885 to 1887 it was served again by the pastor

of Brush Creek; since 1887 it has been a part of Harold-Seanor Parish. On January 1, 1881, a new constitution was adopted; and a charter was then obtained, September 12, 1881. The following pastors served St. Paul's: Rev. J. M. Steck, 1812-1830; Rev. M. J. Steck, 1830-1848; Rev. W. S. Emery, 1848-1858; Rev. W. F. Ulery (supply), 1858; Rev. S. B. Lawson, 1859-1865; Rev. J. P. Hentz, 1865-1866; Rev. H. J. H. Lemcke, 1866-1872; Rev. Jacob Singer, 1873-1876; Rev. A. G. Wilson, 1876-1877; Rev. J. S. Fink, 1877-1881; Rev. George Gaumer, 1882-1884; Rev. C. H. Hemsath, 1885-1887; Rev. W. H. Zuber, 1887-1894; Rev. W. F. Ulery (supply), 1894-1895; Rev. Jonathan Sarver, D.D., 1895-1903; Rev. J. O. Glenn, 1904-1911; Rev. E. H. Kohn, 1911-1913; Rev. Isaac K. Wismer, 1913-1922; Rev. F. L. Will, 1923-1925.

EMANUEL'S EVANGELICAL LUTHERAN CHURCH EXPORT, PA.

When the land office of the state was opened for the disposition of the newly acquired lands, April 3, 1769, there were German pioneers ready to take out warrants for land in what is now known as Franklin Township. Within the next ten years, a number of others were ready to follow. Robert Hays settled here in 1769; one of the Berlins in 1774; and Michael Rugh in 1775. Among the other early pioneers we find the names: Hill, Henke, Schneider, Drum, Starck, Kleyn, Kuhn, Hobaugh, Rubrecht, Long, Remaley, Lauffer, and Haymaker. Nearly all these names are found in the records of Hempfield and Allegheny Township settlements, indicating a closer relationship between them than is usually recognized. Because of its exposed position in the northern portion of Westmoreland, this settlement suffered more at the hands of Indian marauders than those in the central part.

[21]"Robert Hayes and his son were taken captive by the Indians and held for three years. In 1778 Michael Rugh and his family were also carried away. They were first carried to Venango, later to Canada, and were held in captivity three years. After their release they were sent to New York, and from there returned home. Jacob Berlin came to this section of country in 1794, when troops were sent into Westmoreland County to put down the Whiskey Insurrection. He came first on a visit to his uncle, who had settled here many years before, was pleased with the county and settled here soon afterwards. He is the grandancestor of the well known Berlin

21—Ulery's History of the Southern Conference, page 194.

family in this county. Whilst this was a good settlement, yet no church was organized for a number of years. One reason was because the people were widely scattered; many however attended services at other places, some at Manor Church, others at Beamer's and Hankey's. Services were also held for years in private houses and school houses. There was a provisional organization for some time before a permanent one was effected. Emanuel's Church was organized in 1820, after which more frequent services were held. For several years services were held in the old log building, which had been used as a block house. This old log house was a landmark in this community, as it had served the fathers as a fort and also as a place of worship".

The majority of the German pioneers in this community were members of the Reformed Church, and that denomination retains this advantage. The first effort to secure a church was made in 1828, when Philip Drum and Peter Hill donated the ground for a church and cemetery. All labor and materials were donated by the members, so that it was finished and furnished without debt. When this building became too small in 1848, an addition of fourteen feet was made to the end, and the entire building weatherboarded and put in good repair. About eleven years later it was decided to build a brick church; and a contract was let to John W. Kuhns, September 12, 1856, for $2,000. This church was dedicated by Pastors Jonas Mechling and Nicholas P. Hacke on Easter Sunday, 1858. For the first twenty-three years this church was connected with Greensburg Parish; from 1843 to 1847 it was connected with the old Klingensmith Church under the care of Pastor Jacob Zimmerman. After the death of Rev. Jonas Mechling in 1868, and during the pastorate of Rev. J. S. Fink, frequent English services were introduced and the congregation was received into the Pittsburgh Synod. In 1868 the parish was reduced to three churches; and in more recent years has been restricted to Emanuel and Salem.

[22]" By an article of agreement, dated September 22, 1883, the dispute between the Lutheran and Reformed congregations of Hill's Church was adjusted, and the Lutherans sold their interest to the Reformed people and removed to Export. A lot was secured from Mr. John Duff, alongside of the old log church known as 'The Tent'. It may be interesting to know why this old historic place was called 'The Tent'. Grandmother Holloway, of blessed memory, used to tell that, long before the church was built, a tent was erected in which

22—Ulery's History of the Southern Conference, page 198.

services were held, and that she often worshipped there. Hence the place, as well as the log church, was called 'The Tent' ".

The corner stone of the church, erected on the new site, was laid by Rev. J. W. Myers in 1884; and the completed church was dedicated, October 30, 1884. Doctor Edmund Belfour and Rev. D. M. Kemerer assisted the pastor on this occasion. A new constitution was adopted, April 11, 1885, at which time the congregation numbered about 30 members. One of the most successful and encouraging pastorates in the history of this church was that of Rev. Ludwig Beisecker. Under his ministry there were large accessions to the membership, and many needed improvements were made to the property. The following is a complete list of pastors: Rev. John M. Steck, 1820-1830; Rev. M. J. Steck, 1830-1843; Rev. Jacob Zimmerman, 1843-1847; Rev. Daniel Maier, 1847-1849; Rev. Jonas Mechling, 1851-1868; Rev. J. S. Fink, 1868-1874; Rev. J. A. Scheffer, 1875-1876; Rev. J. A. Bauman, 1876-1877; Rev. Enoch Smith, 1877; Rev. W. F. Ulery, 1877-1878; Rev. V. B. Christy, 1878-1879; Rev. A. D. Potts, 1879-1883; Rev. J. W. Myers, 1883-1886; Rev. C. L. Holloway, 1886-1891; Rev. Philip Doerr, 1891-1897; Rev. R. G. Rosenbaum, 1897-1902; Rev. Ludwig Beisecker, 1902-1907; Rev. C. E. Dozer, 1908-1912; Rev. C. K. Spiggle, 1912-1921; Rev. H. Reed Shepfer, 1922-1925; Rev. F. C. Snyder, 1925-.

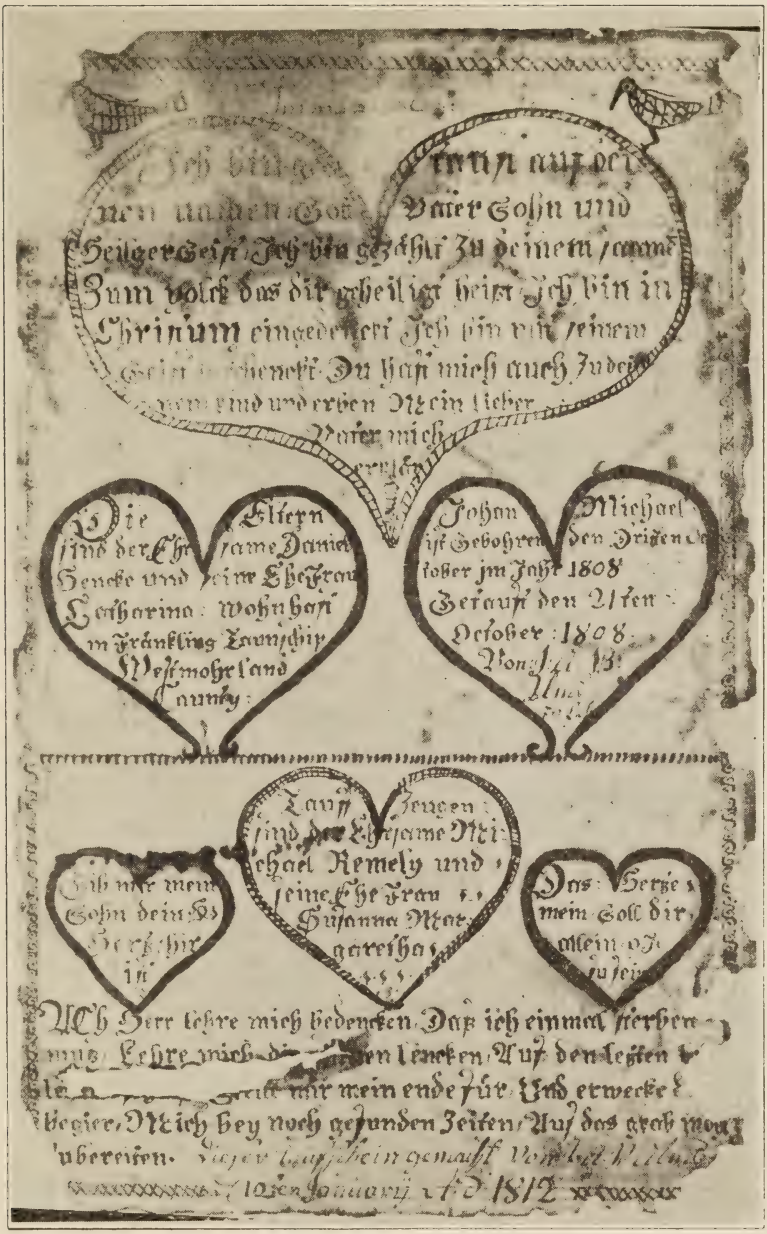
CHRIST'S EVANGELICAL LUTHERAN CHURCH SARDIS, PA.

The "Hankey" settlement, as this community was called in early days, was one of the older German settlements of northern Westmoreland. As early as 1784 a number of Reformed and Lutheran families had settled here, in whose homes Pastor John M. Steck preached and administered the sacrament about once a year. The devoted people were willing to send their children all the way to Brush Creek for catechetical instruction, and this sound teaching saved the life of the organization. The number of confirmed members gradually increased until 1815, when a move was made to erect a church. The families were so widely scattered, however, that it was hard to agree on a location. Daniel Hankey and Mr. Beemer each offered a site, and the outcome was the erection of a log church at both places. The dedication of these two churches occurred about the year 1817. The records seem to indicate that the first Lutheran communion in the Hankey Church was conducted by Pastor Steck, June 11, 1820, and

some thought that this was the date of dedication. The deed was not executed until March 6, 1822, when the land, consisting of three acres, was conveyed to the "Trustees of the German Lutheran and German Presbyterian Churches". The name Presbyterian was frequently applied to the Reformed. Pastor Jonas Mechling took charge of the congregation in 1820, administering the sacrament to twenty persons in November of that year. At that time the Reformed had twice as many communing members as the Lutherans. This pastorate continued until 1839, after which Pastor Jacob Hoelsche gave occasion supplies for about a year. From 1843 to 1849 Pastor Jacob Zimmerman preached for them once a month in German, but gave them only occasional services from 1849 to 1855. Only thirteen persons received the sacrament, December 4, 1853. Pastor C. H. Hersh supplied them from 1855 to 1856, and then Pastor L. M. Kuhns consented to take charge of the congregation. He found everything about the old log church in a dilapidated condition, but his English preaching was so attractive that he was able to effect a reorganization of the congregation, April 24, 1857. The first officers of the reorganized church were Michael Hankey, Daniel Long, Michael Best, and John L. Remaley. The development of the congregation was rapid, and the following persons communed on October 26, 1857:

Beacom, Susanna
Best, Michael
Best, Catherine
Best, Martha
Bolinger, Samuel
Bolinger, Mary
Bolinger, Sarah
Bolinger, Catherine
Briney, Susanna
Dice, Enoch
Dice, Christina
Eyler, Daniel
Davidson, Hannah
Hankey, Michael
Hankey, Jonas
Hankey, G. W.
Hankey, Michael, Jr.
Hankey, John
Hankey, Catherine
Hankey, Anna M.
Long, Philip
Long, Daniel
Long, Elizabeth (2)
Long, Anna
Ludwick, George
Ludwick Jacob
Ludwick, Lavinia
Ludwick, Elizabeth
McCully, John
McCully, Lydia
Means, Catherine
Remaley, John
Remaley, Jonathan
Remaley, Joseph
Remaley, Caroline
Remaley, Elizabeth
Remaley, Susanna
Ridenour, John
Ridenour, Sarah
Ridenour, Leah
Ridenour, Evaline
Smith, Elias
Smith, Catherine
Smith, Susanna
Smith, George
Smith, Simon J.
Smith, Martha
Stametz, Moses
Stametz, Sarah
Peterson, Hannah
Walp, Andrew

Pastor Kuhns was a tireless worker and deserved the success achieved. Compelled to endure not a little hardship in meeting his appointments, his devotion established him in the affections of the people, so that he was able to succeed where others had failed. After his resignation, April 1, 1859, a new parish was formed of Christ and Bethesda churches, with Tarentum as a mission point. This parish was served by Pastor A. C. Ehrenfeld, 1859-1861, during which the second church was built. This was also a union church, and was dedicated by Rev. Samuel F. Breckenridge, October 16, 1866. A separation was effected from the Reformed, March 24, 1873,



CERTIFICATE OF BAPTISM, HANKEY'S CHURCH

when the Lutherans paid them $300 to relinquish all claim to the property. With the help of Bethesda Church, a parsonage was built on the church ground at a cost of $2,700 in 1891. After a renovation at a cost of $1,250, the church was rededicated by Pastor J. E. Lerch, December 22, 1901. During the pastorate of Rev. H. H. Flick the chancel was remodelled and a memorial altar installed. In recent years the congregation has suffered heavy losses by reason of death and removal, but there is still a devoted body of people, ready to make their sacrifices to carry on the work. The pastors have served in the following order: Rev. J. M. Steck, 1796-1820; Rev. Jonas Mechling, 1820-1839; Rev. Jacob Hoelsche, 1839-1840; Rev. Jacob Zimmerman, 1843-1855; Rev. C. H. Hersh (supply), 1855-1856; Rev. L. M. Kuhns, 1856-1859; Rev. A. C. Ehrenfeld, 1859-1861; Rev. P. G. Bell, 1862-1864; Rev. D. M. Kemerer (supply), 1864-1865; Rev. S. F. Breckenridge, 1865-1869; Rev. Michael Colver, 1869-1876; Rev. O. F. Harshman, 1876-1879; Rev. D. R. P. Barry, 1880-1881; Rev. M. G. Earhart, 1881-1886; Rev. J. K. Hilty, 1886-1890; Rev. Carl Zinssmeister, 1890-1892; Rev. Alexander MacLaughlin, 1892-1897; Rev. C. E. Smith, 1897-1898; Rev. J. E. Lerch, 1899-1903; Rev. J. M. Stover, 1904-1909; Rev. H. H. Flick, 1910-1917; Rev. Oscar Woods, 1917-1921; Rev. H. E. Seel, 1922-1924; Rev. Paul J. Tau, 1924-.

CHRIST EVANGELICAL LUTHERAN CHURCH WEST NEWTON, PA.

Christ Church was organized by Pastor Jonas Mechling, January 1, 1830, with twenty-eight members. The services for a number of years were held in a public meeting building. [23]"In 1836, Christ Church and the members of the Sewickley Presbyterian congregation united in building a union church, in which the Lutherans owned a one-fourth interest. This church was owned and used jointly by the Lutherans and Presbyterian for seventeen years. Owing to the fact that the services were nearly all in the German language, as well as to the fact that they were not held frequently, its growth was very slow. The vast extent of Rev. Mechling's field made it possible to hold only one service a month and even that laid such a burden upon him that he resigned the charge, November 20, 1847".

A letter written by Rev. M. J. Steck to Rev. Jacob Zimmerman in 1843, complains of the troubles in the "Robbstown" congregation, but there is no indication that he was ever the

23—History of the Southern Conference, Ulery, p.211.

regular pastor. Pastor Mechling was succeeded by Pastor W. S. Emery, whose parish after the first year was restricted to Seanor's, Hoffman's, and West Newton. The union with the Presbyterians was dissolved in 1851, and a new church was built, which was dedicated by Pastor Emery November 30, 1851. Dedicatory sermons were preached in both German and English. This church was built of brick, 36x46, and cost about $1,200. The next pastor was Rev. Samuel B. Lawson, who served from April 1, 1859, to February 7, 1865, when his pastorate closed in death. Rev. J. P. Hentz took charge of the parish in the summer of 1865 and remained about one year. His successor was Rev. H. J. H. Lemcke, 1866-1877, who preached alternately in German and English and was greatly beloved. Connellsville and West Newton were formed into a parish during his pastorate. Pastor Philip Doerr also served these two congregations, 1877-1881, after which the parish was divided. During the vacancy a parsonage was erected on ground adjoining the church at a cost of $1,900. The next regular pastor was Rev. Samuel K. Herbster, who served Christ and Hoffman churches from 1882 to 1891, building up a strong congregation of 175 members in West Newton. The next three pastors were Rev. A. P. Pflueger, 1891-1893, Rev. A. H. Kinnard, 1893-1897, and Rev. E. L. Reed, 1897-1907. During the last named pastorate a cruciform church was built of brick and stone, 68-80, at a cost of $10,000. The corner stone was laid, July 2, 1899, and the church dedicated, March 18, 1900. Pastor Reed's successor was Pastor Jacob F. Scholl, who was installed, August 2, 1908. Under his leadership the church had a fine spiritual development, enrolling 538 confirmed members in 1925. A large parish house, 65x65, erected at a cost of $48,000, was dedicated by Pastor Scholl, January 17, 1926. So far as we can learn from the incomplete records the pastors served in the following order: Rev. Jonas Mechling, 1830-1847; Rev. W. S. Emery, 1847-1858; Rev S. B. Lawson, 1859-1865; Rev. J. P. Hentz, 1865-1866; Rev. H. J. H. Lemcke, 1866-1877; Rev. Philip Doerr, 1877-1881; Rev. G. A. Wenzel, D.D. (supply), 1881-1882; Rev. S. K. Herbster, 1882-1891; Rev. A. P. Pflueger, 1891-1893; Rev. A. H. Kinnard, 1893-1897; Rev. E. L. Reed, 1897-1907; Rev. J. F. Scholl, 1908-.

TRINITY EVANGELICAL LUTHERAN CHURCH ADAMSBURG, PA.

This congregation was the outgrowth of the language question in Brush Creek Church. During the first 66 years

services were conducted almost exclusively in German. After the death of Pastor Michael J. Steck, September 1, 1848, there was a strong element in Brush Creek Church, who favored the election of the Rev. Henry Ziegler, believing that he would give them more English preaching, but the conservative Germans elected Rev. Jonas Mechling with the understanding that he should preach only in German. An effort was made by the Southern Conference to effect a reconciliation between the two parties, but this was resented by both Pastor Mechling and the officers of Brush Creek Church. The English party held a meeting, July 14, 1849, but their paper of protest was equally ineffective. A second meeting was held in the Adamsburg school house, July 28, 1849, when "The Evangelical Lutheran Congregation of Trinity Church of the Borough and Vicinity of Adamsburg" was organized. The first officers were Jacob Steiner, Samuel Keck, J. L. Kunkle, Abram Harman, George Allshouse, Jacob Fry, Christopher M. Walthour, and Samuel Zimmerman. An acre of ground was secured from Joseph Walthour, on which a brick church was dedicated, December 13, 1850. Services were conducted alternately in German and English until 1866, when the German ceased. For a number of years the congregation prospered, enrolling 120 members in 1873. When more frequent English services were introduced in Brush Creek Church, the strength of Trinity began to decline. The Pittsburgh Synod asked the two congregations to reunite in 1894, but no satisfactory agreement could be reached. When Rev. Philip Doerr was called as pastor of Brush Creek in 1897, Trinity Church did not unite in the call; but Pastor Doerr saw that the congregation might be lost to the Lutheran Church if he did not take care of them, and preached for them during his entire pastorate. When Rev. E. H. Daugherty was called to Brush Creek in 1909, once again Trinity did not join in the call; and he declined to preach in Adamsburg, believing that the original point of dispute had ceased to exist, and that it was time for the two congregations to worship together. Several families of Trinity then returned to the mother congregation, but others declined and retained title to their property. The brick church was sold in 1919 and removed from the premises. The following pastors served the congregation: Rev. John Rugan, 1849; Rev. Michael Eyster, 1849-1853; Rev. Milton Valentine, 1854-1855; Rev. W. F. Ulery, 1855-1863; Rev. Daniel Garver, 1863-1865; Rev. J. K. Plitt, 1866-1873; Rev. A. H. Bartholomew, 1874-1876; Rev. V. B. Christy, 1876-1881; Rev. E. G. Lund, 1881-1883; Rev. C. H. Hemsath, 1883-1886; Rev. C. S. Seaman, 1887-1889; Rev. George Seaman, 1890-1896; Rev. Philip Doerr, 1897-1908.

ZION'S EVANGELICAL LUTHERAN CHURCH GREENSBURG, PA.

This church was organized, January 16, 1848, in response to a demand for more English services in the community. For sixty-six years the Greensburg pastors had preached the gospel and administered the sacraments almost exclusively in German. Pastor Michael J. Steck was favorably inclined to the introduction of English, but was compelled to handle the language question very carefully because of the strong sentiment for the German. Many of the fathers were willing to acknowledge the necessity of English in social and business life, but were unalterably opposed to using it in the church. At the request of Pastor M. J. Steck, Pastor John Rugan was called as his assistant in 1847, with the understanding that he should give special attention to English services. These services were highly acceptable to the English members of First Church, but sharply opposed by the more pronounced Germans. A meeting of the English members was held in First Church, December 5, 1847, at which the following resolutions were adopted:

"Resolved, That it is proper and expedient to organize an English Lutheran congregation in Greensburg.

"Resolved, That a committee be appointed to ascertain who and how many will be willing to enter this organization.

"Resolved, That a committee be appointed to draft resolutions, and nominate officers under this constitution."

The committee on membership consisted of Daniel Welty, Martin B. Hartzel, John Kuhns, Sr., John L. Bierer, Daniel Kistler, Henry Kettering, and Lewis Trauger. The committee on constitution consisted of Pastor John Rugan, A. Rumbaugh, Daniel Welty, and Henry K. Welty.

[24]"The meeting adjourned to meet again, January 16, 1848, to hear the report of the committees appointed, and to further perfect the proposed organization. As the use of the German Church had been denied for the holding of the meeting on January 16, the use of the Protestant Episcopal Church was kindly granted, where the friends of the movement assembled as per adjournment. At this meeting, Rev. John Rugan acted as president and Lewis Trauger as secretary. The first committee reported that forty persons had signified their willingness to become members of the proposed English congregation. The second committee reported ,and presented a constitution, which, after it had been explained by Rev. Rugan, the chairman of the committee, and had been duly

24—History of the Southern Conference, Ulery, p. 201.

considered, was unanimously adopted. Under its provisions, a congregation of forty members was organized by the name, style and title of 'Zion's Evangelical Lutheran Church of Greensburg, Pa'. The following named persons were elected as the first officers under the constitution: Martin B. Hartzel and Daniel Welty, Sr., elders; John L. Bierer, Lewis Trauger, John Bortz, and Henry K. Welty, deacons; Peter Rummel and Samuel Hoffman, trustees".

The names of the original members cannot be given, for the reason that the first church record was destroyed by fire. Services were held in the court house every alternate Sunday until the fall of 1848, when the Presbyterian Church was rented. These were humble beginnings, but the Greensburg of 1848 was only a small village. In the face of the German opposition, the building of their first church was no small task. A lot on the corner of Second street and Pennsylvania avenue was donated by John Kuhns, Sr., for church purposes, where a plain brick church, 45x65, was erected at a cost of $3,300. This church was dedicated by Pastor Michael Eyster, assisted by Doctor W. A. Passavant and Rev. W. S. Emery, November 21, 1851. During the first twenty-eight years Zion Church was connected with Adamsburg and other points to form a parish, but has enjoyed the entire time of a pastor since 1876. The first church building was destroyed by a fire, March 8, 1877, but the congregation met three days later and determined to rebuild. This fire occurred during a vacancy, and Pastor William F. Ulery was recalled for a second pastorate, to lead the congregation in the work of rebuilding. The corner stone was laid, September 24, 1877, and the church dedicated by Doctor Samuel Laird and Pastor Ulery, August 2, 1879. Doctor Joseph A. Seiss preached the dedicatory sermon, and no less than ten pastors of the Pittsburgh Synod were present. The church was built of brick and stone, with two towers, at a cost of $13,000. The church bell was installed in the tower by Mr. and Mrs. Lewis Trauger. During the pastorate of Rev. E. G. Lund a large pipe organ was installed as the gift of Lewis Trauger and George F. Huff. During the pastorate of Rev. Gomer C. Rees the chancel was refurnished. The present value of this church is estimated at $60,000, and that of the parsonage at $16,000. Zion's Sunday School was organized in 1848, and her aggressive Ladies' Aid Society in 1833. Four of Zion's pastors have closed their pastorates in death. Pastor Michael Eyster, August 10, 1853; Pastor Daniel Garver, September 30, 1865; Pastor George E. Titzel, September 10, 1892; Pastor William J. Miller, December 24, 1912. During the course of the years

there was a steady increase in the strength of the congregation, 739 confirmed members being reported in 1922. The pastors have served in the following order: Rev. John Rugan, 1848-1849; Rev. Michael Eyster, 1849-1853; Rev. Milton Valentine, 1854-1855; Rev. A. H. Waters (supply), 1855; Rev. W. F. Ulery, 1855-1863; Rev. Daniel Garver, 1863-1865; Rev. J. K. Plitt, 1866-1873; Rev. A. H. Bartholomew, 1874-1876; Rev. W. F. Ulery (second term), 1877-1884; Rev. E. G. Lund, D.D., 1885-1891; Rev. G. E. Titzel, 1891-1892; Rev. F. W. E. Peschau, D.D., 1893-1900; Rev. W. J. Miller, D.D., 1901-1912; Rev. E. C. Herman, 1913-1914; Rev. G. C. Rees, 1915-1919; Rev. R. H. Williams, 1920-1922; Rev. C. C. Rasmussen, 1922-1923; Rev. A. W. Steinfurth, 1924-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH KREGAR, PA.

This congregation, commonly called Franklin, was organized by Rev. Joseph B. Focht, March 20, 1852. The number of original members was 29, but this was soon increased to 39 by the confirmation of the first class. The first church officers were Charles Miller, Frederick Siebel, Charles F. Ulery, and Benjamin Brougher. The first services were held in Franklin school house, and the congregation continued to worship there until they were able to build a church. The church ground was secured for a nominal sum from Simon Snyder. The corner stone of their church was laid, April 22, 1853, and the building dedicated, September 1, 1854. It was a frame building, 30x36, very simple in both design and arrangement. So much labor and material were donated that the money cost was only $500. The church was practically rebuilt in 1887 at a cost of $900. A tower was built in front, the style of the windows changed, an altar recess provided, and such other changes made as to give it the appearance of a new church. It was rededicated by Pastor R. G. Rosenbaum, June 5, 1887. Like many other rural churches, St. Paul's has received many new members into her fellowship only to lose them by removal to the cities and towns. The present membership is twenty-seven. The pastors have been those of Donegal.

SALEM EVANGELICAL LUTHERAN CHURCH DELMONT, PA.

Lutherans have lived in this community since the time of the first settlements; but, for reasons satisfactory to them-

selves, made no attempt to organize a church for more than sixty years. These pioneers were willing to walk eight miles to Greensburg to receive the sacrament, and their successors considered themselves well cared for, when Denmark Manor Church was established within four miles in 1808. Those families living in the extreme north end of the present parish were accustomed to attend services in St. James. The first Lutheran pastor to hold services in Delmont was Rev. M. J. Steck, but his regular appointments were already so many that he did not advise a new organization. When Rev. John Rugan became his assistant in Greensburg in 1847, he was urged to give special attention to this part of the field, and began to hold services in the Methodist Church. Pastor Rugan continued to serve them until 1849, when he was succeeded by Pastor Michael Eyster. As soon as he was firmly established in the parish, plans were laid by the Lutherans and Reformed for the building of a church. This church was built of brick, 40x60, at a cost of $1,250, and was dedicated, September 11, 1850, the officiating ministers being Pastors Hacke, Giese, and Weinel of the Reformed, and Pastors Eyster, Zimmerman, Rugan, and Earhart of the Lutherans. Salem Church was organized in the dedicated building, September 27, 1850, with thirty-six members. The first officers of the congregation were Caspar Klingensmith, John Lenhart, Joseph Sherbondy, Jacob Bush, and John Zimmerman. The field was ripe, and Pastor Eyster was able to build up a congregation of ninety-five members within two years. His successor was Rev. J. N. Burket who served Salem and St. James from 1852 to 1853. The next three pastors were Rev. C. H. Hersh, 1853-1856; Rev. Aaron Yetter, 1856-1866; and Rev. J. D. English, 1866-1868. The last named pastorate marked the period of the synodical controversy, when there was sharp division of sentiment in Salem Church; but the congregation in the end espoused the cause of the General Council. It was during the pastorate of Rev. English that the Reformed congregation built a church of their own, leaving the Lutherans in possession of the old union church. The condition of the old church was so bad, however, that the Lutherans were soon compelled to choose between a new church and extensive repairs. The former policy was adopted, and the corner stone of a new church was laid, June 24, 1868, but the church was only partly finished when Pastor English resigned. It was dedicated by Pastor V. B. Christy, January 19, 1870, when the sermon was preached by Doctor W. A. Passavant. It was a two-story brick structure, 45-65, finished and furnished at a cost of $6,000. Much credit was due to Pastor Christy for the way in which he managed the affairs of Salem Church

during those trying days. At the close of his pastorate in 1876, Delmont and Denmark Manor were united to form a parish. During the pastorate of Rev. J. A. Bauman, 1876-1877, the Church Book of the General Council was introduced without opposition; during that of Rev. John D. Roth the basement was fitted up for Sunday School purposes; during that of Rev. J. W. Myers a parsonage was erected on ground adjoining the church; during that of Rev. C. L. Holloway the church was furnished with stained glass windows. The congregation is now in splendid condition, and has a membership of more than two hundred. The pastorates in their order were as follows: Rev. Michael Eyster, 1850-1852; Rev. J. N. Burket, 1852-1853; Rev. C. H. Hersh, 1853-1856; Rev. Aaron Yetter, 1856-1866; Rev. J. D. English, 1866-1868; Rev. V. B. Christy, 1868-1876; Rev. J. A. Bauman, 1876-1877; Rev. A. D. Potts, 1877; Rev. J. D. Roth, 1878-1882; Rev. J. W. Myers, 1882-1886; Rev. C. L. Holloway, 1886-1891; Rev. Philip Doerr, 1891-1897; Rev. R. G. Rosenbaum, 1897-1902; Rev. Ludwig Beisecker, 1902-1907; Rev. C. E. Dozer, 1908-1912; Rev. C. K. Spiggle, 1912-1921; Rev. H. R. Shepfer, 1922-1925; Rev. F. C. Snyder, 1925-.

BETHESDA EVANGELICAL LUTHERAN CHURCH BURRELL TOWNSHIP, WESTMORELAND CO., PA.

On April 1, 1850, St. James Lutheran Church came under the pastoral care of Rev. David Earhart of Leechburg, by whom it was organized. The first officers were Isaac Huff, Francis Johnson, John Beninger, and Henry Ashbaugh. The little congregation of nineteen members secured a lot from Samuel Ross and built a frame church, which was dedicated by Pastor Earhart, under the name of Bethesda Evangelical Lutheran Church, November 1, 1852. On November 2, 1852, the congregation adopted articles of incorporation, and the petition for the charter was signed by Rev. David Earhart, Adam Williams, John Beninger, Conrad Hawk, and William Harris. Pastor Earhart resigned, May 1, 1853, and his successor, Pastor John W. Cregelo, died in August, 1854, a few weeks after beginning his pastorate. From 1856 to 1859 Rev. L. M. Kuhns served them every two weeks in connection with Leechburg. After his resignation the church was connected with different parishes, but the present association of Christ Church with Bethesda was begun in 1881. During the pastorate of Rev. P. G. Bell it was decided to relocate the church. A site near Yetter's school house was bought from William Ashbaugh, on which a frame church was built at a cost of $800. This cost was low, but much of the labor and material was donated. The new church was dedicated, June 25, 1864,

when Rev. L. M. Kuhns preached the sermon. A new charter was secured in 1862. During the synodical controversy Bethesda was under the care of Pastor S. F. Breckenridge, who took an active part in the debates held in doubtful parishes. During the summer of 1920 the church was renovated at a cost of $1,735. It was rededicated by Pastor Oscar Woods, October 10, 1920, when many of the sons and daughters of Bethesda returned to do honor to their mother church. The pastors have served in the following order: Rev. David Earhart, 1850-1853; Rev. J. W. Cregelo, 1854; Rev. L. M. Kuhns, 1856-1859; Rev. A. C. Ehrenfeld, 1859-1861; Rev. P. G. Bell, 1862-1864; Rev. S. F. Breckenridge, 1865-1869; Rev. Michael Colver, 1869-1871; Rev. F. T. Hoover, 1871-1877; Rev. D. R. P. Barry, 1877-1881; Rev. M. G. Earhart, 1881-1886; Rev. J. K. Hilty, 1886-1890; Rev. Carl Zinssmeister, 1890-1892; Rev. Alexander MacLaughlin, 1892-1897; Rev C. E. Smith, 1897-1899; Rev. J. E. Lerch, 1899-1903; Rev. J. M. Stover, 1904-1909; Rev. H. H. Flick, 1910-1917; Rev. Oscar Woods, 1917-1921; Rev. H. E. Seel, 1922-1924; Rev. Paul J. Tau, 1924-.

FENNELTON EVANGELICAL LUTHERAN CHURCH SALEM TOWNSHIP, WESTMORELAND COUNTY, PA

The movement that led to the founding of this church was begun by the Reformed. Since many Reformed families lived in the vicinity, they asked the Rev. R. P. Thomas to preach for them in Concord school house during the winter of 1858. Their original plan was to organize an exclusively Reformed Church, but they eventually found it more feasible to build a union church in company with the Lutherans. Ground was secured from David Shields, and the land was deeded to the Reformed and Lutheran congregations. The Lutherans of the community were members of St. James Church; and Pastor Aaron Yetter preached for them regularly, beginning in the spring of 1859. A union church was dedicated by the two pastors, February 27, 1860. It was a frame building, 32x45, and cost $1,000. Soon after the dedication Pastor Yetter organized a Lutheran congregation of 23 members, which is described as "the fifth swarm from the old St. James hive". Services were held every two weeks in the afternoon, alternating with the Reformed. This arrangement continued until 1895, when the Lutherans bought the interest of the Reformed in the property, and the latter built a new church for themselves. From 1860 to 1876 the pastors of the congregation were those of St. James; since 1876 they have been served by the Saltsburg pastors.

TRINITY EVANGELICAL LUTHERAN CHURCH LATROBE, PA.

Lutherans have lived in this vicinity from pioneer days, but the development of the town and the organization of a church came in comparatively recent years. The building of the Pennsylvania Railroad in 1853 made a future for Latrobe, and efforts were then made to establish a Lutheran Church. In 1862, Michael Weis, Jacob Fahr, and Frederick Keiser asked Rev. G. W. Mechling to hold services at Latrobe, on the afternoon of the day of his regular Ligonier appointment and this was done every two weeks, the services being held in the United Presbyterian Church. After continuing this work for a period of two years, he effected a temporary organization, which was made permanent in April, 1865, when Trinity Church was organized with the following members:

Ackerman, Sarah	Fahr, Rosina	Lechler, George
Best, John	Keiser, Frederick	Lechler, Caroline
Best, Karina	Keiser, Katherine	Pore, John
Best, Louise	Keys, William	Pore, Susanna
Bierer, Jacob J.	Keys, Sarah B.	Shirey, David
Bierer, Catherine	Keys, F. J.	Shirey, Christina
Eikert, Adam	Klingensmith, Casper	Shulz, Louise
Eisaman, Lewis	Klingensmith, Margaret	Weis, Michael
Fahr, Jacob	Launtz, John	Weis, Rosina

Under their constitution the following officers were elected: Frederick Keiser and J. J. Bierer, elders; Michael Weis and Adam Eikert, deacons; William Keys, David Launtz, David Shirey, Jacob Taylor, and John Pore, trustees. Michael Weis and his wife donated a building lot on Weldon street. Although their first pastor resigned about this time, they let the contract for the building of a church to D. D. Shirey. The corner stone was laid by Pastor Daniel Worley, June 6, 1865, and the church was dedicated by Pastor J. H. Smith, January 1, 1866. Since the services of that day were conducted in two languages, Mrs. Rosina Weis presented a German Bible and Mrs. Kate Bossart

an English Bible for the occasion. This church was a plain brick structure, 35x50, and cost about $3,000. Pastor Smith was installed on the day of dedication, and continued to serve the congregation until October 1, 1873. The next three pastors were Rev. A. D. Potts, 1875-1876; Rev. H. L. McMurray, 1877-1882; Rev. J. L. Smith, D.D., 1882-1892. The last named was a man of exceptional energy, who built up the congregation in both numbers and efficiency, although serving a large parish of four churches. In the face of considerable opposition, he secured a new charter for the church and led it into the Pittsburgh Synod. Two lots adjoining the church ground were also secured, to the great advantage of the congregation in later building operations. It was Doctor J. L. Smith who conceived the Idlewild Reunions, and made them so popular for a number of years. After his resignation in 1892 the parish was divided, and Rev. Isaac K. Wismer was called as pastor of Latrobe and Youngstown. This change gave more services to Latrobe, and resulted in the steady advancement of the congregation. The natural increase in membership led to a demand for a larger church. It was decided to convert the old church into a Sunday School room and to build a larger church in connection with it. The corner stone was laid, August 1, 1897, and the church dedicated, March 13, 1898. Doctor A. L. Yount preached the dedicatory sermon; Doctor F. W. E. Peschau made a German address; and Rev. H. L. McMurray made an appeal for funds, gathering the remainder of the $12,000 needed. The church was built of brick and stone, with two corner towers. The pipe organ was donated by Andrew Carnegie. During the summer of 1899 a parsonage was built on the lot next to the church at a cost of $3,000. This parsonage was much improved in 1921, and additional ground secured. Trinity Church was made a separate parish in 1902, since which the congregation has grown into one of 735 confirmed members. The pastorates in their order were: Rev. G. W. Mechling, 1862-1865; Rev. Daniel Worley, 1865; Rev. J. H. Smith, 1865-1873; Rev. A. D. Potts, 1875-1876; Rev. H. L. McMurray, 1877-1882; Rev. J. L .Smith, D.D., 1882-1892; Rev. I. K. Wismer, 1892-1906; Rev. C. H. Hemsath, 1907-1909; Rev. L. J. Baker, 1909-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH NEW FLORENCE, PA.

A number of Lutheran families lived in the vicinity of New Florence as early as 1830. Rev. N. G. Scharretts visited them occasionally and preached for them in English and German in the Presbyterian Church of Centerville, across the Conemaugh from New Florence. After the death of Rev.

Scharretts in 1836, they were occasionally supplied by Pastors John J. Suman, Peter Sahm, D.D., Augustus Babb, D.D., A. B. Bosserman, and Simon P. Snyder. For some reason the doors of the Presbyterian Church were closed against Doctor Sahm, and services were held by him in the Culbert school house about two miles east of Centerville. When Pastor Simon P. Snyder of Brush Valley visited them, he held services in an old log church belonging to the United Brethren. Among those interested in these first services were: Samuel Butler, Elizabeth Butler, John Robb, Sallie Robb, Joseph Kissinger, Elizabeth Kissinger, Sidney Passavant, George W. Mangus, Susan Mangus, George Schrum, and John Junkinson. After holding services for two or three years, Pastor Snyder organized St. John's Evangelical Lutheran Church, September 9, 1873, with thirty members. All congregational records prior to the year 1876 have been lost, and it is not possible to give an accurate list of these original members. It is however known that the first Church Council consisted of Joseph Kissinger, George Schrum, John Junkinson, John Robb, J. H. Kissinger, and Alexander Butler. On July 19, 1873, Samuel Pershing and wife deeded to John Robb, Samuel Butler, and William Carnahan, acting trustees for the Evangelical Lutherans, three lots in the town of New Florence for the sum of $350. Mr. and Mrs. Pershing made a donation of $100. The deed antedates the organization of the church. The work of building a church was promptly begun, but no financial statement was rendered, so that the congregation never knew what their church cost, but it was estimated at $3,300. The building was not finished according to the original contract. It was dedicated, December 1, 1873, while yet unfinished. It was a neat brick church, 35x45, very pleasing in appearance. This church was badly damaged by a storm in 1885, but promptly repaired and dedicated, January 24, 1886, Rev. A. C. Ehrenfeld and Doctor J. A. Clutz officiating. Considerable money was raised in the Alleghany Synod for them through the efforts of Rev. Ehrenfeld. On August 9, 1898, a lot near the church was purchased for $225, and a parsonage erected at a cost of $1,800. In the summer of 1917 the church was renovated and provided with a tower and bell at a cost of $800. The congregation now owns property valued at $6,000.00. In 1914 the Advisory Board of Home Missions was compelled to aid them in the support of a pastor, but the splendid work of Student Charles E. Held gave them the strength and courage of a self-sustaining parish. The following pastors have served the church from the day of organization: Simon P. Snyder, 1873-1874; Rev. I. B. Crist, 1874-1875; Rev. B. W. Tomlinson, 1876-1879; Rev. A. C.

Ehrenfeld, 1881-1882; Rev. Solomon McHenry, 1882-1884; Rev. F. H. Crissman, 1886-1889; Rev. J. K. Hilty, 1890-1891; Rev. F. S. Shultz, 1893-1897; Rev. S. A. Shaulis, 1898-1907; Rev. Henry Voegtley, 1908-1910; Rev. W. M. Spangler, 1910-1913; Rev. D. S. Weimer, 1913-1914; Rev. G. W. McSherry, 1915-1918; Student C. E. Held (supply), 1919-1922; Rev. Adam Boerstler, 1923-1925.

HOLY TRINITY EVAN. LUTHERAN CHURCH
IRWIN, PA.

At the earnest solicitation of a few Lutherans, most of whom were members of Trinity Church, Adamsburg, Pa., occasional services were held in Irwin by Rev. A. H. Bartholomew during the year 1873.

[25]"On May 30, 1874, a meeting was held, at which Rev. A. H. Bartholomew presided, to consider the propriety of organizing a Lutheran congregation in Irwin. After a full discussion of the matter an organization was effected. A constitution was adopted, officers were elected, and the following persons signed the constitution: Louis Eisaman, Henry K. Walthour, G. B. Painter, C. C. Painter, Mrs. Sarah Wideman, Adam Laney, J. B. Blyholder, and Leonard Hunker. Rev. A. H. Bartholomew, with the assistance of a few other brethren, supplied this church until a regular pastor was called. In the spring of 1876, Trinity Church, Adamsburg, and Irwin were united and constituted a parish, and on April 1, 1876, Rev. V. B. Christy of Delmont was called and became its pastor."

For the first four years the congregation worshipped in a hall; then a church was built on Main street. The corner

25—Ulery's History of the Southern Conference, page 265.

stone was laid, July 25, 1877, and the church dedicated by Pastor Christy, February 24, 1878. It was built of brick, 32x54, at a cost of $2,800. Irwin became a separate parish in 1833; later Manor was added for a time. A frame parsonage was built on Pennsylvania avenue, which was occupied by Pastor S. K. Herbster, May 1, 1892. The long pastorate of Rev. Samuel K. Herbster was rich in fruitage. The congregation developed in numbers and a new church was built. The corner stone of the second church was laid by Pastor Herbster, September 29, 1901, but the work dragged and the church was not ready for dedication until November 15, 1903. It was built of brick and stone, octagonal in form, at a cost of $15,000. During the pastorate of Doctor J. H. Miller, a fund of over $2,000 was raised to renovate the church and parsonage and pay the remaining debt. In recent years there have been large additions to both the Sunday School and congregation. In 1923 the confirmed members of the church numbered 496, and the total enrollment of the Sunday School was 325. The Ladies' Aid Society, organized in August, 1891, has rendered large financial assistance. The pastors have served in the following order: Rev. A. H. Bartholomew (supply), 1874-1876; Rev. V. B. Christy, 1876-1881; Rev. E. G. Lund, D.D., 1881-1883; Rev. F. W. Kohler, 1884-1886; Rev. E. L. Baker, 1886-1890; Rev. S. K. Herbster, 1891-1910; Rev. J. O. Glenn, 1911-1917; Rev. J. H. Miller, Ph.D., 1918-.

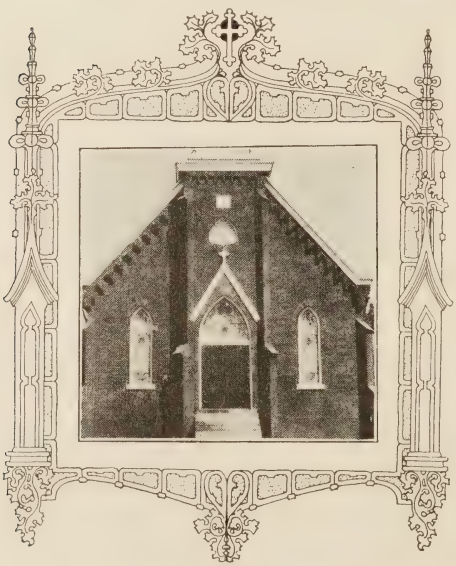
BETHEL EVANGELICAL LUTHERAN CHURCH COOK TOWNSHIP, WESTMORELAND CO., PA.

Pastor David Earhart of Donegal began to hold services here in a school house in 1876, and organized Bethel Church, June 9, 1879, with thirty-four members. Under the constitution the first church officers were: John Stahl, J. Piper, Andrew Stahl, and Adam Stahl. The corner stone of a church was laid, June 1, 1880, and the completed building dedicated by Pastor Earhart, May 20, 1881. It was built of frame, 34x48, at a cost of $1,200. Pastor Earhart succeeded in building up a congregation of 75 members in a few years, since this was the only church in the neighborhood. From 1879 to 1896 the church was served by Donegal pastors; from 1896 to 1907 it was under the care of Ligonier pastors; since 1907 it has been served chiefly by pastors of Youngstown Parish. The road over the ridge from Youngstown to Bethel is rough and often closed by winter snows, but the pastors have rendered faithful service. Much credit is due Pastor F. A. Weicksel for the way he rallied the congregation in 1912, leading them in the work of renovating their church. The

pastorates in their order were as follows: Rev. David Earhart, 1879-1882; Rev. R. G. Rosenbaum, 1885-1888; Rev. Samuel Stouffer, 1888-1894; Rev. J. H. Kline, 1895; Rev. A. H. Bartholomew, 1896-1898; Rev. H. L. McMurray, 1898-1906; Rev. G. W. Spiggle, 1907; Rev. I. M. Wallace, Ph.D., 1909-1910; Rev. C. A. Naumann, 1910-1911; Rev. F. A. Weicksel, 1911-1915; Rev. W. E. Bauer, 1916-1923; Rev. Henry Voegtley, 1923-.

TRINITY EVANGELICAL LUTHERAN CHURCH MOUNT PLEASANT, PA.

Although some of the oldest churches of the synod are not far distant, no attempt was made to organize a church in Mount Pleasant until 1882. Services were begun by Rev. Enoch Smith in 1869 when he was pastor of neighboring churches, then in connection with the Ohio Synod. Occasional services were held for a period of four years. The successor of Pastor Smith was Doctor S. L. Harkey, who also held services in the town from 1873 to 1882. The organization of Trinity Church was effected shortly before his resignation, indicating that there may have been some opposition from the rest of the parish. Trinity Church was organized, January 12, 1882. The first church officers were Jeremiah Baker, Joseph Truxal, J. H. Rumbaugh, and W. F. Baker. Rev. Jonathan Sarver became pastor of Mount Pleasant parish in March, 1883, and brought the three congregations, Trinity, Zion, and St. John's, into the Pittsburgh Synod in 1885. Pastor Sarver gathered a building fund of $3,000, and then began the work of building a church. The corner stone was laid, August 1, 1884, and the church dedicated by Pastor Sarver and Doctor W. A. Passavant, March 1, 1885. It was a Gothic brick structure, costing with the lot about $7,000. One of the chief hindrances to the early de-



velopment of the church was its connection with two large rural churches, making it impossible for the pastor to give the same amount of service enjoyed by other churches of the town. This condition was not remedied until 1918, when Trinity was made a separate parish. Missionary aid was given for two years, after which the congregation became self-supporting with 148 members. In 1923 St. John's Church was once more taken into the parish. Extensive improvements were made to the church in 1914 at a cost of $3,000, and a service of rededication was held by Pastor Leatherman, November 22, 1914. During the pastorate of Rev. Albert W. Trumpeter the church was given another renovation. The following pastors have served here since the year of formal organization: Rev. S. L. Harkey, D. D., 1882; Rev. Jonathan Sarver, D. D., 1883-1886; Rev. J. R. Groff, 1886-1891; Rev. C. L. Holloway, 1891-1896; Rev. Herbert Martens, 1897-1900; Rev. W. R. Swickard, 1901-1905; Rev. R. L. Leatherman, 1905-1922; Rev. A. W. Trumpeter, 1923-.

HOLY TRINITY EVANGELICAL LUTHERAN CHURCH DERRY, PA.

The roots of Holy Trinity Church are found in the congregation established at New Derry many years in advance.

[26]"Services were held in New Derry by Rev. A. Babb, pastor of the Lutheran Church at Blairsville, as early as 1847. He and his successors continued to hold services here occasionally until 1853, when a congregation was organized and a plain frame church built. After the boundary line between the Alleghany Synod and the Pittsburgh Synod was determined, the Blairsville pastors discontinued their work here, and ministers of the Pittsburgh Synod took it up. Revs. W. A. Passa-

26—History of the Southern Conference, Ulery, page 283.

vant, John Welfley, W. F. Ulery and others rendered service here before a regular pastor was secured. In the autumn of 1862, New Derry, Fennelton, and New Alexandria were constituted a mission, and Rev. J. S. Renninger was appointed missionary; he took charge of this field in the spring of 1863, and resigned January 1, 1864."

After the resignation of Pastor Renninger the church was made part of Ligonier Parish. During the pastorate of Doctor J. L. Smith, the congregation voted with practical unanimity to relocate in Derry. A lot in Derry was bought for $325, and preparations were made to build. This action was resented by a minority party in the congregation, who sought the fellowship of the General Synod as the original New Derry Church. The minority congregation was admitted to the Pittsburgh Synod of the General Synod in 1888, was served by Pastor J. H. Wright for several years, but finally disbanded in 1897. The local dispute was carried into court, where a verdict was given in favor of the majority party. In spite of this legal decision the minority party continued to use the old New Derry property, and were not molested by the Derry congregation. The corner stone of the new church was laid in Derry, November 10, 1883, and the building dedicated by Pastor J. L. Smith, August 9, 1884. It was built of frame, 33x55, at a cost of $2,675. As a part of the large Ligonier Parish, services were held every two weeks in the afternoon. This was not conducive to development, and it was made a separate mission parish after the resignation of Pastor Smith in 1892. The first missionary pastor was Rev. G. G. Ruff, whose pastorate continued from 1892 to 1899. A charter was secured in 1892, and a constitution adopted in harmony with it. A Ladies' Aid Society and a Luther League were organized and proved helpful auxiliaries. Zion Church of Bradenville was organized by Pastor Ruff, April 15, 1895, but this congregation disbanded about the year 1907. Hillside was another preaching point for a short time. During the pastorate of Rev. Wilson Yeisley, 1899-1902, memorial windows were placed in the church. The parsonage was bought for $2,500 in 1900. During the pastorate of Rev. Willis Beck additional improvements were made, and a service of rededication was held, June 19, 1904. The church has been a self-sustaining parish since 1902. The following pastors have served the congregation since 1863: Rev. J. S. Renninger, 1863-1864; Rev. Daniel Worley, 1865-1866; Rev. J. H. Smith, 1866-1874; Rev. A. D. Potts, 1874-1875; Rev. H. L. McMurray, 1876-1882; Rev. J. L. Smith, D.D., 1882-1892; Rev. G. G. Ruff, 1892-1899; Rev. Wilson Yeisley, 1899-1902; Rev. Willis Beck, 1902-1905; Rev. G. B. Matthews, 1905-1906; Rev.

Jonathan Sarver, D.D., 1907-1913; Rev. H. D. Whitteker, 1913-1917; Rev. F. L. Will, 1917-1918; Rev. J. J. Brubeck, 1918-1919; Rev. J. M. Weber, 1920-1924; Rev. W. A. Zundel, 1924-.

ZION'S EVANGELICAL LUTHERAN CHURCH HARRISON CITY, PA.

The founding of this church was due to Pastor Charles S. Seaman of Brush Creek Parish and Pastor C. L. Holloway of Delmont Parish, each having parishioners living in the community. Services were held here by both pastors when requested. The congregation was organized by Pastor Seaman, March 13, 1887, with fifty charter members. The first church officers were Michael Holtzer, L. W. Gongaware, Michael Portzer, John J. Altman, John J. Kuhns, and W. I. Shuster. The founder of the congregation did not become the regular pastor until June, 1888. A lot was bought and plans for the building of a church were made. The corner stone was laid, September 24, 1887, and the church dedicated by Pastor Seaman, June 10, 1888. It was a frame church, 40x60, with basement and belfry, and cost $3,500. Pastor Seaman served the church until September 7, 1889, when he died of typhoid fever. From 1889 to 1893 the church was served by Pastor R. M. Zimmerman as a part of Jeannette Parish. Zion and St. John's then united to form a parish. Rev. George J. Diener was called as pastor, and served from 1894 to 1903. For the last two years of this pastorate Pastor Diener served Zion Church alone. The two churches again entered into parish relations, and have remained together to the present. A list of the pastorates is as follows: Rev. C. S. Seaman, 1887-1889; Rev. R. M. Zimmerman, 1889-1893; Rev. G. J. Diener, 1894-1903; Rev. John Shunk, 1905-1907; Rev. E. H. Daugherty, 1907-1909; Rev. R. M. Zimmerman (second term), 1910-1915; Rev. J. A. Frischkorn, 1916-1918; Rev. Nathanael Scheffer, 1919-1920; Rev. G. L. Courtney, 1921-1922; Rev. W. E. Bauer, 1923-.

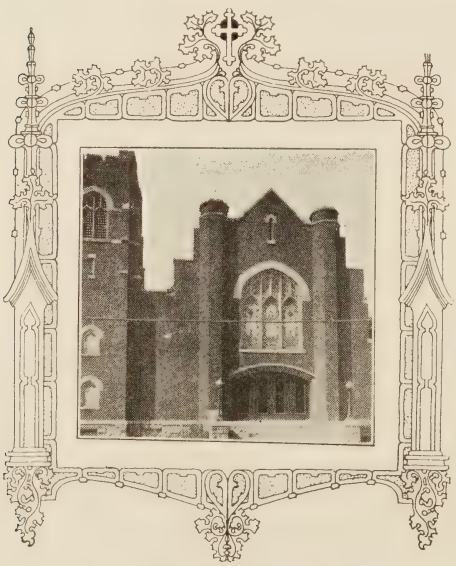
ST. PAUL'S EVANGELICAL LUTHERAN CHURCH DARLINGTON, PA.

While Doctor J. L. Smith was pastor of Ligonier Parish, a number of interested persons met at the home of Charles Eberly to consider the question of building a church. John Nicely, Albert Austin, Andrew Peterson, Samuel Johnston, and Doctor J. L. Smith consented to serve as a building committee. Pastor Smith prepared the plans and solicted the

funds. Samuel Johnston donated the lot. John Nicely donated and hauled all the heavy timber needed. Jesse Cogan agreed to plaster the church as his donation. The corner stone was laid, June 17, 1888, and the building dedicated by Pastor Smith, May 12, 1889. The little frame church cost about $1,200. A congregation of twenty members was organized, May 19, 1889, the first officers being John Nicely, Albert Austin, Kim Johnston, and Andrew Peterson. The Carnegie organ of the Ligonier Church was rebuilt and rededicated in St. Paul's by Pastor Buch, December 16, 1923. The congregation has been a part of Ligonier Parish from the beginning.

THE EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY JEANNETTE, PA.

At the suggestion of Rev. A. D. Potts, this new town was canvassed by Rev. J. A. Boord in the fall of 1888. Pastor Boord remained two weeks in the field, and organized a Sunday School, which prospered in the face of many difficulties. The first church service was held in an unused packing house of the McKee Glass Works in October, 1888, Doctor J. C. Kunzmann preaching the sermon. Neighboring pastors took turns in keeping up the services until a regular pastor was secured, while Rev. J. A. Boord and H. M. Zundel looked after the Sunday School. The chief difficulty at the beginning was not lack of Lutherans, but lack of a suitable place in which to preach for them. Owners of unfinished buildings kindly offered rooms, but these could only be used for a few times. Mrs. Knappenberger then offered the use of a vacant lot, on which a shanty chapel was built of rough boards. In this humble building a temporary organization was effected in the spring of 1889.



Doctor E. G. Lund of Greensburg was called as pastor, but lack of time made it impossible for him to do the large amount of pastoral work necessary; and the result was that the mission lagged. Even the promising Sunday School was disbanded. The Home Mission Committee of the Pittsburgh Synod then called Pastor Robert M. Zimmerman as the missionary. His work soon restored confidence; the shanty chapel was abandoned; and the German Lutheran Church was secured as a place of worship. Lots on the corner of Magee and Seventh streets, secured by donation from the land company, were found unsuitable for a church; and were exchanged for the present site on the payment of a bonus of $1,000. Services were held every Sunday in the German Church, and the "Evangelical Lutheran Church of the Holy Trinity" was organized by Pastor Zimmerman and Rev. D. M. Kemerer, April 13, 1890, with fifty-eight members. Sixteen Lutheran churches were represented in the original membership, which was drawn from many different sections of the country. The first officers were Gabriel B. Potts, Jacob Guy, Charles H. Soles, Oliver P. Skelly, D. T. Knappenberger, and G. W. Knappenberger.

General Synod workers also had an interest in this new town, and organized a church of twenty members, February 15, 1891, but difficulty was experienced in securing a proper deed for their lots, and the organization disbanded.

A building committee was appointed by Holy Trinity, and plans were adopted for the raising of a building fund of $5,000. The corner stone of the church was laid, September 18, 1892, but a business panic halted operations and the church was not dedicated until June 23, 1894. It was built of brick and stone, with roomy chancel and high central dome, at a cost of $12,000. A parsonage was erected on the adjoining lot at an added cost of $4,000. The completion of this double task inspired new life in the congregation, and fifty-five new members were enrolled that year. When Pastor Zimmerman began his pastorate, St. John's and Zion were included in the parish, but after a few years the church was given the entire time of the minister. A review of the history of Holy Trinity Church shows that, in spite of a number of serious troubles, there has been a steady development in the strength of the congregation. In 1895 there were 157 members; in 1902 there were 240; in 1918 there were 450; in 1923 there were 569. The Sunday School has kept the pace of the congregation. During the pastorate of Rev. J. J. Brubeck, 1905-1918, a sharp division of sentiment occurred, resulting in the organization of St. Mark's Church, November 22, 1908. Much stress also resulted from the decision to replace the first church with a better building. The old church was razed in

1916, and a fine Gothic building erected at a cost of $30,000. The corner stone was laid, November 26, 1916, and the completed church dedicated by Pastor Brubeck, September 22, 1917. The dedicatory sermon was preached by Doctor I. C. Hoffman. For a period of twenty-five years there was a German Lutheran Church in Jeannette. This German congregation was organized by Pastor Carl Mildner in 1889 with twenty members. Their frame church was dedicated, April 13, 1890, and furnished the place in which the Church of the Holy Trinity was organized. It was sold in 1914 when the congregation disbanded. The pastors of Holy Trinity Church have served in the following order: Rev. E. G. Lund, D.D., 1889; Rev. R. M. Zimmerman, 1889-1895; Rev. J. W. Myers, 1896-1898; Rev. F. S. Beistel, 1898-1902; Rev. L. D. Reed, 1903-1904; Rev. J. J. Brubeck, 1905-1918; Rev. W. S. Langhans, 1919-1922; Rev. G. L. Himmelman, 1922-.

FIRST EVANGELICAL LUTHERAN CHURCH NEW KENSINGTON, PA.

This city was laid out in 1890 by the Burrell Improvement Company. Its industries were of such substantial character that their success was assured from the beginning. Many Lutherans were attracted to the new town by the promise of good work, and Pastor Carl Zinssmeister conducted the first service for them, October 18, 1891, in the Reformed Presbyterian Church of Parnassus. These and succeeding services were so encouraging that he organized a congregation of forty-two members, December 6, 1891. Pastor Zinssmeister supplied the new congregation in both German and English until March 1, 1892, when he was commissioned as the first regular pastor. Three lots were donated by the Burrell Company, which later proved very valuable as a church site. The corner stone of a

church was laid by Pastor Zinssmeister, August 7, 1892, but a change of plans led to a relaying of the stone, November 20. The completed church was dedicated, October 1, 1893. It was a substantial brick church and cost about $8,000. A memorial bell was presented by the Burrell Company. The building committee was composed of Pastor Zinssmeister, H. L. Goerman, John Beamer, Samuel Schlegel, and Edwin Kunkle. About six months before the dedication the German part of the congregation was organized into a German Lutheran Church by Doctor J. D. Severinghaus, but this congregation was later disbanded. Pioneer work in First Church was hard and discouraging. With a new town, a heterogeneous population and a gain-seeking people, the church was given secondary consideration. After the resignation of Pastor Zinssmeister, Pastor Barry served as a supply, but found it hard to hold the people together. The debt was heavy and the church at one time was offered for sale. Rev. E. F. Dickey accepted a call in this emergency, and by good business methods established the church on a firmer financial basis. Much of the church debt was paid and a good congregation of 175 members gathered. Another long and trying vacancy ensued after his resignation in 1901, which proved almost as disastrous as the first. During this second vacancy, Pastor R. E. McDaniel of the General Council canvassed the community and organized St. Paul's Church, taking away some of the best families of the mission. When St. Paul's Church disbanded in 1909, the majority of the remaining twenty-one members united with First Church. Pastor Dickey's successor was Pastor Upton A. Hankey, who began his work in 1902. Under his leadership the recovery of the congregation was much more rapid than even its warmest friends had dared to hope; and it became a self-supporting parish, February 1, 1904. It was only a few years until the old church was outgrown, and the erection of a new church became imperative. The parsonage was sold and removed; the old church was razed; and then the contract for the building of the new church was let to Charles Reighter. The corner stone was laid, June 27, 1915, and Pastor Hankey was privileged to conduct the first service in the basement, October 4, 1915. But this was the last service in the ministerial life of the devoted pastor. Stricken during the following week he was called to his reward, January 3, 1916. Taking up the unfinished task of their leader, the congregation carried on the work of building to completion, and the church was dedicated by Doctor George W. Englar, March 19, 1916. This church is a two-story brick edifice, 60x100, now valued at $75,000. Pastor Hankey's successor was Pastor Taylor B. Yeakley, who began his pastorate, May 1, 1916, and has succeeded in building up a great congregation of more than one thousand members and a Sunday School of like

proportions. The mission church of 1891, whose life seemed to hang by a mere thread, is now the largest Protestant church of the city, and one of the most influential churches of the synod. The pastorates in their order were as follows: Rev. Carl Zinssmeister, 1891-1893; Rev. D. R. P. Barry (supply), 1894; Rev. E. F. Dickey, 1894-1901; Rev. U. A. Hankey, D.D., 1902-1916; Rev. T. B. Yeakley, Ph.D., 1916-.

HEBRON EVANGELICAL LUTHERAN CHURCH AVONMORE, PA.

Within the corporate limits of Avonmore, upon the brow of a great hill overlooking the Kiskiminetas, is an old neglected grave yard, in which nearly a hundred human bodies have been laid to rest.

[27]"This land, together with some more remaining unenclosed, was donated by Simon Hine for the purpose of a Lutheran and German Reformed church and burial ground. Here, to the south, and outside of the enclosure, was begun the building of a church. The timbers had been dressed and drawn to the place; the day appointed for the raising of the log house; the members were on the ground from far and near; one or two courses of logs put on their foundation—just ready to put in place the joists for the floor; when came the question: To whom shall the house and ground be deeded? Until that was decided not another hand to build was lifted, and, when decided, the issue remained the same. There the few logs placed upon pillars of stone remained untouched, as well as the large heaps lying all around; and there they are today, a decayed and decaying monument of human infirmity and folly. The precise date cannot now be ascertained. It was not earlier than 1797, nor later than 1805".

27—History of Westmoreland Classis, page 149.

Such was the first effort to plant the Evangelical Lutheran Church in Avonmore. Its failure led to the building of St. James Church, about three miles distant. The second effort was not made until after the lapse of nearly a century. In 1890 the Avonmore Land and Improvement Company bought up all but one of the Lutheran farms lying in the bend of the river and laid out a town. Among the first lot purchasers were a number of General Synod Lutherans from Leechburg, who determined to establish a church. The fact that the town was laid out on General Council lands did not deter them from making this effort. Rev. J. W. Poffinberger brought the matter to the attention of the Conemaugh Conference, and a special committee was appointed to secure the erection of a chapel. Liberal contributions were received from the churches of the conference, and this money, together with such other funds as Rev. Poffinberger was able to collect, enabled them to build a small frame chapel costing about $900. The lot was secured by donation from the land company; and it is noteworthy that it was located but a few yards from the site of the log house of Simon Hine, who donated the burial ground on the hill. This chapel was dedicated by Rev. Poffinberger, December 6, 1891, Rev. M. L. Culler preaching the dedicatory sermon. In this chapel, Hebron Lutheran Church was organized, December 13, 1891, with the following members:

Mr. and Mrs. D. W. Sober	Nevada Morrow	Henry S. Anderson
Mr. and Mrs. I. T. Klingensmith	John E. Anderson	David Faulk
Thomas S. Morrow	Mrs. Amanda Anderson	

The first Church Council consisted of Henry S. Anderson, D. W. Sober, and I. T. Klingensmith. It was a small but enthusiastic congregation, and a number of others were soon ready to unite with them. A Sunday School was organized at once, and I. T. Klingensmith became the first superintendent. Student Ellis B. Burgess spent the summer of 1892 with them, and succeeded in adding twenty-three new members to the congregation, among whom were some of the most influential men of the community. In the meantime the members of St. James Church living in the town were fully awake to the fact that here was an opportunity for church extension that should not be neglected. Accordingly, Pastor W. G. D. Hudson held regular services for them, beginning in the early spring of 1891. Permission was given by Jacob Hine, who had declined to sell his farm, to erect a temporary chapel on ground adjoining his home, and here a congregation of twenty-seven members was organized by Rev. Hudson early in 1892, under the name St. Andrew's Evangelical Lutheran Church. A Sunday School was also organized in connection with this mission, under the superintendency of Prof. Smeltzer, who for a number of years was a teacher in Thiel College. St. Andrew's was made a part of Saltsburg

Parish and served by Pastor Hudson until 1896, when he resigned. Here was a condition which has not often been reproduced in western Pennsylvania; a small town of not more than four hundred inhabitants with two small churches, both of which were served by an English Lutheran pastor. Naturally there was sharp rivalry between the two. St. Andrew's had the advantage of being able to secure all the Lutherans moving into the town from Westmoreland County, but Hebron managed to interest the others; and, after a five year period of rivalry, a process of absorption set in, by which all the Lutheran families of the community, one by one, were led into the fellowship of Hebron Church. The last of these families of St. Andrew's did not come until after the synodical merger. The first regular pastorate in Hebron Church began, June 1, 1893, when Rev. Ellis B. Burgess accepted a call at a salary of $600, without any promise of aid from the Board of Home Missions. This salary was promptly paid because two men carried a subscription paper through the two factories of the town, and secured $300 from working men who were not members of the congregation. During the second year of his pastorate a missionary appropriation of $160 was secured; and the mission was then united with Maysville to form a self-sustaining parish. The little chapel soon became too small, and the corner stone of a new church was laid by Pastor M. S. Kemp, September 27, 1903. This second church was dedicated, July 24, 1904, when Rev. E. B. Burgess, Rev. C. F. Sanders, and Rev. J. W. Poffinberger assisted the pastor. This was a substantial building of brick and stone, 50x75, that cost complete $8,750. It was built at this low figure only because it was done by Daniel W. Sober, an active member of Hebron, who ever considered the interests of the church higher than his own. A second house of worship was built by St. Andrew's Church in the fall of 1899 during the pastorate of Rev. A. M. Strauss. This was a neat frame chapel, erected on a lot donated by the Avonmore Land and Improvement Company, and dedicated, February 18, 1900. This property was sold in 1918 and turned into a private dwelling. Hebron Church has had too many pastors for its highest spiritual development, no less than twelve having been installed in twenty-seven years. The following is a list of the pastors of the two congregations:

PASTORS OF HEBRON

Rev. E. B. Burgess	1893-1895
Rev. C. F. Sanders	1895-1898
Rev. W. A. Hartman	1898-1899
Rev. J. C. Nicholas	1900-1901
Rev. M. S. Kemp	1902-1905
Rev. F. A. Hightman	1905-1908
Rev. M. R. Hamsher	1908-1910
Rev. H. C. Stuckenberg	1910-1912
Rev. W. A. Logan	1913-1914
Rev. C. E. Liebegott	1915-1917
Rev. R. N. Stumpf	1917-1920
Rev. Edwin B. Boyer	1920-

PASTORS OF ST. ANDREWS

Rev. W. G. D. Hudson	1892-1896
Rev. A. M. Strauss	1897-1901
Rev. E. E. Sieger	1903-
Rev. W. A. Lambert (supply)	1904-
Rev. E. L. Baker	1905-
Rev. L. O. Pearch	1905-1906
Rev. Charles D. Miller	1907-1909
Supplies	1909-1911
Rev. C. E. Schweikert	1912-1914
Rev. Frank W. Ash	1914-1917

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH SCOTTDALE, PA.

In 1890 Rev. J. H. Kline accepted an appointment to work as the missionary of the Pittsburgh Synod in the counties of Fayette and Westmoreland. At Scottdale he found at least a score of Lutherans, who were interested in the establishment of a church, and services were held in a rented hall. A provisional organization was effected, October 1, 1890, which enrolled forty members. This organization was later made permanent by the adoption of a constitution and the election of officers. The first officers were John S. Fretts, J. M. Baer, John Kritschgau, Harry F. Bott, W. S. Loucks, and Dennis Comp. After the people were assured that they would be given all the time of the missionary, they bought a lot on Loucks avenue for $800 and made plans for the building of a church. The corner stone was laid, May 21, 1891, and the building dedicated by Pastor Kline, October 20, 1891. The dedicatory sermon was preached by Doctor A. L. Yount. It was built of frame, with corner towers, at a cost of $3,500. Hoffman's Church was made a part of the parish at the beginning. After the resignation of Pastor Kline, January 1, 1894, Pastor J. C. F. Rupp served the congregation from September 1, 1894, to April 15, 1900. Hoffman's Church was dropped from the parish in 1899. A charter was secured in 1895. The third pastor was Rev. B. F. Hankey, who served from October 1, 1900, to March 1, 1907. During his pastorate he added 193 new members to the congregation and brought the parish to the position of self-support. He also served Zion Church in the country, an arrangement which remains to the present. The second church was erected during the pastorate of Rev. D. W. Michael, who served from July 1, 1907, to November 1, 1911. The parsonage was sold for $4,600; the church lot was sold for $4,000; a new site on the corner of Mulberry and Grant streets was then bought for $4,000. The committee, which handled these important transfers, consisted of Pastor D. W. Michael, John Kritschgau, C. L. Holtzer, A. C. Boyer, Edward Anderson, Charles Gregory, J. E. Albig, Adam Henkel, Albert Small, G. H. Brunner, Christian Meader, H. D. Stough, and C. M. Berkey. The corner stone of the new church was laid, June 26, 1910, and the completed building dedicated by Pastor Michael, February 5, 1911. Doctors J. C. Kunzmann and A. L. Yount assisted the pastor in the dedication. This church was built of brick and stone, church and parsonage being under the same roof, at a cost of $20,000. A considerable debt remained, but this was cleared by the labors of Pastors F. E. Stough and J.

O. Glenn. Pastor Glenn was able to report a debt free congregation of 298 members in 1923. A consecutive list of pastorates follows: Rev. J. H. Kline, 1890-1894; Rev. J. C. F. Rupp, 1894-1900; Rev. B. F. Hankey, 1900-1907; Rev. D. W. Michael, 1907-1911; Rev. F. E. Stough, 1912-1917; Rev. J. O. Glenn, 1917-1925; Rev. W. J. Seiberling, 1925-.

UNITY EVANGELICAL LUTHERAN CHURCH MANOR, PA.

While Rev. J. S. Fink was pastor of Brush Creek Church, he conducted regular services in this community for several years and started a movement for the building of a church, but a serious division of sentiment on the question of location led to a long postponement.

[28]"Later, a provisional organization was formed, and Manor united with the Irwin Parish. Revs. F. W. Kohler and E. L. Baker conducted services here, and some effort was made toward building a church, but it was not successful. On July 1, 1891, Rev. Samuel K. Herbster accepted a call from the Irwin Parish and entered at once on his work. On August 9 he organized, or reorganized, Unity Evangelical Lutheran Church. A new constitution was adopted and officers were elected and installed."

Services were conducted every Sunday afternoon by Pastor Herbster, but he was handicapped by the lack of a church building. This was remedied in 1901, when a committee, consisting of Pastor Herbster, Doctor C. A. Shirey, William Smeltzer, B. R. Walthour, David Helman, and Henry Naly, let the contract for the erection of a church. The corner stone was laid, February 2, 1902, and the church dedicated in the fall. It was built of frame, brick-cased, at a cost of $4,000. Pastor Herbster resigned,

28—Ulery's History of the Southern Conference, page 312.

October 30, 1910, leaving a congregation of 86 members. Unity Church was then added to Brush Creek Parish, and placed under the care of Pastor E. H. Daugherty. Enlarged at an expense of $17,000 it was rededicated by Pastor Daugherty, September 27, 1925.

PENN EVANGELICAL LUTHERAN CHURCH
PENN, PA.

This community was settled by those who helped to found Brush Creek Church. After the development of their local coal lands, which centralized the population along the railroads, it became necessary to provide a church organization at Penn. A Sunday School was organized in Weitz Hall, January 27, 1890, of which W. H. Landis was superintendent, and in which German and English classes were taught. This mission was organized by Rev. D. M. Kemerer without missionary aid, other than that provided by neighboring pastors. The nucleus of this congregation was composed of substantial families, intimately related, among whom existed the greatest cordiality. The church was organized, August 2, 1891, when Rev. R. M. Zimmerman presided. The first officers were D. H. Rankin, W. H. Landis, and J. G. Baker. Pastor Zimmerman served the congregation in connection with Jeannette from August 2, 1891, to October 14, 1894. A charter was secured, April 30, 1892, which was amended, March 1, 1906. After the resignation of Pastor Zimmerman, Penn Church was made a part of Brush Creek Parish and served by Pastors G. S. Seaman and Philip Doerr. It was during the pastorate of Rev. Philip Doerr that the church was built. Lots had been secured from the Westmoreland Coal Company in 1895, so that the site was ready. The corner stone was laid, October 10, 1897, and the church dedicated by Pastor Doerr, June 1, 1898. German and English addresses were made at the dedication. It was a brick-cased building,

34x45, with a small annex, costing $3,500. A parsonage was built in 1910 at a cost of $4,115. During the pastorate of Rev. G. W. Spiggle the church was improved at an expense of $3,525. When the service of rededication was held, April 19, 1914, Pastor Spiggle was quarantined, and neighboring pastors officiated. When Rev. Frank W. Ash became pastor he found a debt of $1,760, and this was fully paid in 1920, leaving a property valued at $24,000 free of encumbrance. The interior of the church was given a thorough renovation in 1923. The steady development of the church is attested by the fact that the close of every pastorate has shown an increase in membership and giving power. In 1923 Pastor Ash reported 280 members in the congregation and an enrollment of 184 in the Sunday School. Luther League work in this parish has been exceptionally good. After the close of the pastorate of Rev. Philip Doerr the congregation was given the entire time of their pastor. The pastorates in their order were: Rev. R. M. Zimmerman, 1891-1894; Rev. G. S. Seaman, 1894-1896; Rev. Philip Doerr, 1897-1908; Rev. G. W. Spiggle, 1909-1918; Rev. F. W. Ash, 1919-.

TRINITY GERMAN EVAN. LUTHERAN CHURCH NEW KENSINGTON, PA.

Among the first residents of New Kensington were Germans of Lutheran faith, some of whom were included in the original membership of First Church. Later they were organized into a congregation by Doctor J. D. Severinghaus and served by Pastor William Harder. When this congregation failed, Pastor Theodore Walz of the Missouri Synod organized the "First German Evangelical Lutheran Trinity Church", July 14, 1895. The first officers were: Pastor Theodore Walz, president; J. Fetzer, secretary; and F. Zillmer, treasurer. A charter was at once secured. On September 15, 1895, a property on the corner of Walnut street and Leishman avenue was secured, where a small frame church was dedicated in July, 1896. Pastor Walz served the parish until March 1, 1904. His successor was Pastor Paul Succop of the Missouri Synod, who served from 1904 to 1908, when a dispute on the lodge question led to the withdrawal of Pastor Succop and a number of families, and the organization of St. Paul's German Lutheran Church. The congregation although independent then returned to the Pittsburgh Synod for pastors. The Pittsburgh Synod pastors have been the following: Rev. H. P. Hansen, 1908-1912; Rev. R. R. F. Boethelt, 1912-1915; Rev. Johannes Burgdorf, 1915-1919; Rev. Emil Jestinsky, 1919-1922; Rev. F. J. Fuerst, 1922-.

FIRST EVANGELICAL LUTHERAN CHURCH VANDERGRIFT, PA.

In 1894 the site of the model industrial city of Vandergrift was a large and well cultivated Lutheran farm. Officials of the Apollo Iron and Steel Company saw in its broad acres the source of richer harvests than wheat and corn, and made it the site of one of the largest sheet steel mills of the world. The streets were laid out in sweeping curves, conforming to nature's lines, sewered, curbed, paved, and lined with shade trees; then beautiful Vandergrift arose almost as by magic. The plans of President McMurtry included the building of suitable churches, and the offer of three lots and $7,500 was made to any denomination, whose accredited representatives would build a church, costing not less than $15,000, and pay for it within a stipulated time. Lutherans were first in accepting this proposition. Rev. J. W. Poffinberger laid the matter before the Conemaugh Conference, May 27, 1896, and was instructed to ask the Vandergrift Company for an extension of time. A conference was held with President McMurtry, June 15, 1896, when C. F. Stifel, William Pore, and John Fite bonded themselves to build a church according to the general agreement. Three fine lots were promptly deeded to them. Pastor John W. Poffinberger of Leechburg was chiefly responsible for the success of this venture, making long trips to rural parishes and collecting large sums for the new church. Ground was broken for the church, September 19, 1896, when five apple trees of the Townsend orchard were removed from the site. The corner stone was laid November 12, 1896, and the church dedicated by Pastor Poffinberger, June 22, 1897. Doctor A. Stewart Hartman preached the dedicatory sermon. The congregation was organized by Rev. J. W. Poffinberger and Rev. A. J. Bean, May 16, 1897, with 117 members, of whom 48 came from the Apollo Church. The first church officers were Henry Isensee, A. H. Zimmerman, Oscar Lindquist, B. H. Townsend, I. K. Darbaker, George A. Hunger, M. E. Uncapher, Samuel McKinstry, and W. G. Young. The church was built of brick, with a front and tower of cut stone, at a cost of $16,984, and the agreement with President McMurtry was kept to the letter. The first communion service was held in the new church, June 29, 1897, and a Sunday School of 100 members was organized on the same day. Student W. A. Hartman supplied the church during the summer, and Rev. John W. Poffinberger became the first regular pastor, October 1, 1897. This pastor served until November 1, 1901, adding 436 members to the congregation and accomplishing the greatest work of his ministerial

life. During the pastorate of Doctor Holmes Dysinger a parsonage was secured at a cost of $4,000. This parsonage was sold and the brick house adjoining the church secured as the parsonage during the pastorate of Rev. H. G. Snyder. President McMurtry presented a pipe organ to the congregation, which was dedicated by Pastor Holmes Dysinger. Extensive improvements were made to the church property during the pastorate of Rev. H. G. Snyder at a cost of $5,000. Among these improvements was the cutting down of the terrace and the construction of an easier approach to the building. During these years there has been a steady development in the congregation, which has made a fine record in synodical benevolence. There are now 562 confirmed members in the congregation and an enrollment of 424 in the Sunday School. The regular pastorates have been the following: Rev. J. W. Poffinberger, 1897-1901; Rev. Holmes Dysinger, D.D., 1902-1905; Rev. W. S. Dysinger, 1906-1910; Rev. H. G. Snyder, 1911-1925; Rev. R. J. Meyer, 1925-.

BETHEL EVANGELICAL LUTHERAN CHURCH HYDE PARK, PA.

This community was visited by Doctor C. B. King early in 1899, and Bethel Church was organized by him, May 14, 1899, with thirty members. A good corner lot, 50x120, was donated by the Hyde Park Land Company, on which a frame church was built at a cost of $2,000. The corner stone was laid, October 7, 1899, and the church dedicated by Doctor King, January 28, 1900. With his usual skill Doctor King provided for nearly the entire cost on the day of dedication. During the summer of 1901 the congregation built a parsonage at a cost of $1,400. For many years this church was supported as a local mission of the Pittsburgh Synod of the General Synod; then it was connected with Bethel Church of Armstrong County to form a self-sustaining parish; since 1918 it has been served by pastors of Grace Church, Leechburg. This parish is restricted to the town of Hyde Park, but it is the church of the community and fills a large place in its religious life. The following pastors have served here: Rev. J. A. Flickinger, 1900; Rev. J. H. Diehl, 1901-1902; Rev. P. T. E. Stockslager, 1903-1904; Rev. W. W. Frey, 1904-1905; Rev .J. W. Poffinberger (supply), 1905-1908; Rev. E. F. Dickey, 1908-1911; Rev. Elmer Kahl, 1912-1913; Rev. J. F. Booher, 1914-1918; Rev. T. A. Himes, D.D., 1918-1920; Rev. H. K. Shanor, 1920-1924; Rev. H. A. Seel, 1924-.

ST. LUKE'S EVANGELICAL LUTHERAN CHURCH YOUNGWOOD, PA.

When this town was established by the Pennsylvania Railroad, Doctor A. L. Yount of Greensburg at once looked after the spiritual interests of the Lutherans. A meeting was held in Kennedy's school house, July 21, 1901, which was attended by Doctor A. L. Yount, H. M. Zundel, J. E. Wineman, W. H. Wineman, Mrs. H. M. McFeaters, C. H. VanDyke, W. J. Rummel, Mrs. W. J. Rummel, Mrs. Jacob E. Wineman, A. C. Miller, Nettie and Mary Bair, Mary Wineman, Mary Sullenberger and others, when committees on membership, constitution and church site were appointed. Another meeting was held at the home of H. M. McFeaters, August 8, 1901, where St. Luke's Church was organized by the adoption of a constitution and the election of officers. The first officers were H. G. Wineman, H. M. McFeaters, J. Elmer Wineman, W. J. Rummel, C. H. VanDyke, Jacob E. Wineman, and A. C. Miller. Doctor A. L. Yount was elected pastor. The first services were held in the school house, but later alternated between the school house and the Methodist Church. A charter was secured, December 18, 1901. Lots were purchased on Fourth street, and the contract for the building of a church was let to E. L. Nicholson. The corner stone was laid by Rev. George J. Gongaware, November 16, 1902, and the church was dedicated by Rev. W. A. Bilheimer, November 26, 1903. Pastor Bilheimer served the parish from October 1, 1903, to August 1, 1905, when he was drowned in the Allegheny River. During the pastorate of Rev. Ludwig Beisecker, 1911-1914, the last of the church debt was paid, a parsonage was built at a cost of $4,000, the parish became self-sustaining, and progress was made along all lines. Through all the pastorates, there was a steady increase in the membership, which numbered 193 at the close of the pastorate of Rev. E. O. Graham. The pastors served in the following order: Rev. A. L. Yount, D.D., 1901-1902; Rev. G. J. Gongaware, 1902-1903; Rev. W. A. Bilheimer, 1903-1905; Rev. H. K. Shanor, 1906-1911; Rev. Ludwig Beisecker, 1911-1914; Rev. E. O. Graham, 1914-1922; Rev. C. F. Frank, 1922-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH ARONA, PA.

Arona is a mining town, located in the heart of the old German settlement of Westmoreland. The building of the Hempfield Railroad opened up the coal fields, and added many

new families to the community. For several years before a church was built services were held by pastors of neighboring Lutheran parishes. Pastor George S. Seaman effected an organization in 1895, but this was not permanent. The first meeting, called for the purpose of erecting a community church, was held in 1900, when a building committee was appointed, consisting of Lutherans and Reformed. The corner stone of this church was laid, July 8, 1900, and the building dedicated, February 15, 1901. The officiating ministers were A. L. Yount, J. C. Kunzmann, Jonathan Sarver, S. K. Herbster, F. S. Beistel, and Philip Doerr. The church was built of brick and stone, 34x50, at a cost of $3,000. Andrew Carnegie presented the organ. The congregation was organized, March 8, 1901, with the following members:

Anthony, William
Anthony, Harry
Anthony, Annie
Baughman, J. B.
Baughman, Mrs. Lovina
Baughman, Otis
Baughman, Benjamin
Baughman, Mrs. Florinda
Bussard, Mrs. Catherine
Bussard, Mrs. Eliza
Bussard, Derwin
Earhart, Michael
Earhart, Mrs. Mary
Earhart, John
Earhart, Ezra
Earhart, Frank
Errett, G. W.
Garlow, L. L.
Garlow, Mrs. Mary
Jealison, Thomas B.
Jealison, Mrs. T. B.
Long Benjamin
Long Mrs. Mary
Long, Amos
Long, Mrs. Alice
Miller, John M.
Miller, Mrs. Emma
Miller, Martha
Miller, John A.
Miller, Mrs Sara
Miller, W. H.
Miller, Mrs. Mary
Miller, Nettie
Miller, J. B.
Miller, Mrs. Sara
Miller, Myers
Miller, Clara
Miller, Lizzie
Nash, Daniel and wife
Shannon, Mrs. Ellen
Shull, Mrs. Lydia
Siegfried, O. P.
Siegfried, Mrs. Almira
Siegfried, Arthur
Siegfried, Mrs. Grace
Walthour, Adam
Walthour, Mrs. Adam
Walthour Alvina

The greater part of these were Lutherans, but a number were Reformed and others had never been churched. The large number of Millers came from the neighboring Lutheran valley called Miller's Thal. According to the testimony of O. P. Siegfried, there was sharp division of sentiment on the question of a constitution, which resulted in the withdrawal of the General Council pastor, and the calling of Rev. C. L. Streamer. Their permanent constitution was adopted, March 9, 1902, after which the congregation was admitted to the Pittsburgh Synod of the

General Synod and made a part of the Hempfield Parish. This church was one of the first to adopt the Common Service Book, and is noted for its liberal response to synodical appeals. The General Synod pastors were: Rev. C. L. Streamer, 1902-1903; Rev. J. E. F. Hassinger, 1903-1912; Rev. L. M. Daubenspeck, 1912-1913; Rev. Elmer Kahl, 1913-1918; Rev. G. L. Courtney, 1919-1921; Rev. J. L. Marvin, 1921-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH VANDERGRIFT, PA.

When Vandergrift was founded many mill men declined to buy lots in the lower town, and built their homes in Vandergrift Heights. All the first churches were built in the lower town, and little thought was given to the organization of a church on the hill. As the hill population grew, however, the demand for such an organization grew. The first response to the demand was made by Lutherans of the General Council, September 22, 1901, when Rev. George S. Seaman held a public service. This Missionary Superintendent succeeded in organizing Trinity Lutheran Church with ten members, October 5, 1901. Pastor John W. Poffinberger of First Church regarded this as an invasion of his parish, and organized a branch Sunday School in the town hall, October 27, 1901. The first officers of this branch school were John M. Swauger, D. C. Ritchie, and Harry C. Boreland. Inasmuch as a number of the members of First Church were opposed to this movement, Pastor Poffinberger placed the school in the hands of Rev. S. J. McDowell, Missionary Superintendent of the Pittsburgh Synod of the General Synod, who organized St. Paul's Church with forty-two members, March 9, 1902. The first church officers were John M. Swauger, S. H. Young, H. E. Grimm, A. C. Young, E. C. Shields, and J. G. Horner. Twenty-seven additional members were received on the following Easter, and included in the charter membership. Lots on the corner of Emerson and Wallace streets were secured from Rev. J. W. Poffinberger for $1,000, their owner agreeing to donate $300 to their building fund. The corner stone of the church was laid, March 28, 1903, and the building dedicated by Pastor George Beiswanger, September 13, 1903. It was built of brick and stone, 38x67, well finished in hard wood, at a cost of $13,500. President George G. McMurtry presented the pipe organ. Trinity Church could not make much headway against such an energetic congregation and soon disbanded. The only pastor of Trinity was Rev. W. S. Heist. One of the hardest experiences in the history of St. Paul's

was the death of Rev. Samuel Ernest Smith, who was pastor for two months. He was the son of a Lutheran pastor, and one of the most gifted young men of the synod. During the pastorate of Rev. C. G. Leatherman, 1911-1916, the old parsonage was sold, and the property adjoining the church purchased. About the same time the church was renovated, refurnished and cleared of debt. During the pastorate of Rev. J. W. Shearer there were large accessions to the church, the confirmed membership being 404 in 1923. The pastors served in the following order: Rev. George Beiswanger, 1902-1907; Rev. J. W. Gentzler, 1907-1909; Rev. P. J. Shriver, 1909-1910; Rev. S. E. Smith, 1911; Rev. C. G. Leatherman, 1911-1916; Rev. J. Walter Shearer, 1916-.

GERMAN LUTHERAN CHRIST CHURCH LATROBE, PA.

At the conclusion of a German service in Trinity Church, October 26, 1902, eight men signed an agreement which led to the organization of this congregation. These eight founders were August Pohland, Sr., Carl Pohland, Andreas Dau, Albert Heiser, Morris Boehme, Leon Gerst, Michael Lingsch, and Edwin Honig. Rev. George Dietz of Jeannette was elected pastor. Ten additional families later agreed to contribute monthly to the support of the new church. A building site in the northern part of Latrobe, 100x100, was bought from Joseph Kelly for $500, and the contract let for the construction of a frame church for $2,475. The corner stone was laid by Pastor Dietz, October 18, 1903, and the building was dedicated in the following spring, when the pastor was assisted by Rev. Hugo R. Erdman. The font was donated by John Maier, the altar by Leon Gerst, and the organ by Michael Lingsch. Pastor Dietz resigned, December 29, 1903, in order to accept a call to Connellsville, but frequently returned to hold Sunday afternoon services. The second pastor was Rev. H. R. Mosig, who served for two months in 1905. After a long vacancy came the rich pastorate of Rev. William Hingkeldy, 1907-1910, during which a new board of trustees was elected and the membership greatly increased. Then came the coal strike of 1910, during which many men moved away in search of work. It was a hard blow to the struggling church. Pastor Richard Schluttig then accepted a call and served for two years. After his resignation, Pastor Carl R. Stolz of Johnstown supplied the pulpit and rendered such service as time would permit. Pastor G. E. A. Reschke filled a pastorate of eight months in 1913; then came Pastor Jann

Thiessen Kaehler, whose pastorate was closed in death, January 23, 1917. Pastor Schluttig then returned for his second pastorate. A table of pastorates follows: Rev. George Dietz, 1902-1903; Rev. H. R. Mosig, 1905; Rev. William Hingkeldey, 1907-1910; Rev. Richard Schluttig, 1911-1913; Rev. G. E. A. Reschke, 1913; Rev. J. T. Kaehler, 1914-1917; Rev. Richard Schluttig (second term), 1917-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH MONESSEN, PA.

Monessen is one of the busiest cities of the Monongahela Valley, its great steel mills giving employment to 12,000 men. When the town was first established it was canvassed by Doctor C. B. King, but conditions were not yet favorable to the organization of a church. The establishment of a succesful mission in Charleroi in 1901 made it easier to give close attention to the developing field. The Joint Synod of Ohio organized a German-English Church, but this did not fully meet the need. The work of Student W. M. Hackenberg in the summer of 1903 made it possible for Doctor A. J. Turkle to organize St. Paul's Church, August 31, 1903, with the following members:

Arble, N. T.	Morris, C. W.	Smith, J. B.
Arble, Mrs. N. T.	Morris, Mrs. C. W.	Smith, Mrs. J. B.
Bierer, H. T.	Morris, Mamie	Smith, Earl
Bierer, Mrs. H. T.	Price, Alma	Treese, Charles
Feightner, Jacob	Seifert, D. I.	Treese, Mrs. Nettie
Feightner, Mrs. Jacob	Seifert, Mrs. D. I.	Wild, Mrs. Agnes
Helfrich, A. B.	Seifert, Estelle	Wilson, Doctor A. R.
Jones, Mrs. Louise	Seifert, Helen	Yohn, E. E. and wife
Klingensmith, Joseph	Seifert, Bertha	Yohn, Esther
Klingensmith, Mrs. J.	Seifert, Edna	Yohn, Loretta

Not a little opposition was raised against the mission at the beginning, but it met all tests, and welcomed Rev. M. M. Allbeck as the first regular pastor, March 1, 1904. Pastor Allbeck remained four years, during which a work was done that insured

the permanency of the congregation. Two lots were bought for $2,900 in 1904, and the entire amount was raised by the mission in less than two years. A complete set of chancel furniture was presented by friends, which was dedicated by Pastor Allbeck, November 24, 1907. The corner stone of their church was laid by Doctor J. E. Bittle, May 29, 1910. The mission was vacant at the time, but the completed church was dedicated by Pastor G. H. Eveler, January 29, 1911. It was built of buff brick, Romanesque in style, at a cost of $15,508. A debt of $7,342 was thus incurred, which was not fully paid until 1921. The parsonage on McKee avenue was bought by the Ladies' Aid Society for $4,200 in 1914, all deferred payments being paid by them. The Luther League is another organization, which has filled a large place in the developing life of the congregation. Among the discouraging features of church work in this parish have been Sunday work in the mills and the transient character of the population. Many new members are added only to be lost by removal. There is a fine spirit in the parish at the present time, and the 320 confirmed members are looking forward to a day of greater things. The following pastors have served here: Rev. M. M. Allbeck, 1904-1908; Rev. F. J. Howard, 1908-1910; Rev. G. H. Eveler, 1910-1913; Rev. C. E. Keller, D.D., 1914-1918; Rev. J. E. Dietterich, D.D., (supply), 1918-1919; Rev. Paul A. Weidley, 1919-1923; Rev. Roy J. Meyer, 1923-1925.

ZION EVANGELICAL LUTHERAN CHURCH RUFFSDALE, PA.

Early in 1903, when Rev. W. R. Swickard was pastor of Mount Pleasant Parish, the Lutherans of Ruffsdale launched a movement for the building of a church in that town. The chief reason assigned was the difficulty of attending church in the country in bad weather. The leaders decided that it would be good policy to build the church before effecting the organization. The corner stone of the church was laid in August, 1903, and the building was dedicated by Pastor Swickard, July 17, 1904. Soon after the dedication a congregation of sixty members was organized, the majority of whom came from the "Swope" and "Seanor" congregations. Many hoped that all the members of "Swope Church" would attend services in the town, but the old associations were too strong. In 1905, Ruffsdale, St. John's and Mount Pleasant united to form the Mount Pleasant Parish. Services were then held every Sunday afternoon, following the sessions of the Sunday School. Another change was made in 1916, when Zion and St. John's were formed into the Ruffsdale Parish.

Under this arrangement alternate morning and afternoon services were held in Zion. Still another change was made in 1922, when Ruffsdale and Hunker were constituted the Ruffsdale Parish. During the pastorate of Rev. G. L. Himmelman the basement of the church was fitted up for Sunday School work, and other improvements made to the property, at a cost of $2,500. During the pastorate of Rev. J. F. Flegler, a parsonage was built at a cost of $8,000. The congregation has gradually increased in strength, and reported 153 confirmed members in 1923. The pastorates in their order were as follows: Rev. W. R. Swickard, 1904-1905; Rev. R. L. Leatherman, 1905-1916; Supplies, 1916-1919; Rev. G. L. Himmelman, 1919-1921; Rev. J. F. Flegler, 1922-1924; Rev. A. F. Schilling, 1924-.

GRACE EVANGELICAL LUTHERAN CHURCH LOCKPORT, PA.

Lockport lies on the main line of the Pennsylvania Railroad between New Florence and Garfield. Pastor S. A. Shaulis of New Florence ministered to the spiritual needs of the community for several years, and finally, in December of 1905, organized a congregation of fifty-four members. All the people of the community seemed to be interested in this movement, for it meant the establishment of the only church in the town. A small frame church, 32x44, was dedicated by Pastor Shaulis, October 6, 1907, when Rev. J. C. N. Park preached the dedicatory sermon. The cost of this church was $3,200, and almost the entire sum was secured before the dedication. It has never been a strong congregation, and the work by no means encouraging. The pastors of New Florence Parish have served them from the beginning.

ST. MATTHEW'S EVAN. LUTHERAN CHURCH HUNKER, PA.

For many years this community was regarded as a part of Seanor Parish. When Rev. Jonathan Sarver was pastor at Seanor's, he held services in the Hunker school house, and in August of 1902 organized St. Matthew's Church. Frederick M. Hunker and M. R. Welty were elected deacons, and J. J. Houser, secretary-treasurer. After the resignation of Pastor Sarver the congregation found itself isolated, but was made a part of Youngwood Parish in 1905. This relation continued until 1922, when it was transferred to Ruffsdale Parish. No effort was made to build a church until July 11, 1911,

when it was decided to build on a triangular lot donated by Mr. and Mrs. M. R. Welty. Although without a pastor at the time, work was begun. The corner stone was laid by Pastor B. F. Hankey, October 1, 1911. Pastor Ludwig Beisecker took charge of the parish a few months later, and dedicated the church, June 30, 1912. The congregation is prosperous, and reported a confirmed membership of 111 in 1923. The pastors have served in the following order: Rev. Jonathan Sarver, 1902-1903; Rev. W. A. Bilheimer, 1905; Rev. H. K. Shanor, 1906-1911; Rev. Ludwig Beisecker, 1911-1914; Rev. E. O. Graham, 1914-1922; Rev. J. F. Flegler, 1922-1924; Rev. A. F. Schilling, 1924-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH JEANNETTE, PA.

In the official record of St. Mark's Church, the following statement of the beginnings of the congregation is given. "Owing to critical conditions, as they existed in the Holy Trinity Church of Jeannette, Pa., about seventy-five members severed their connection with the old church, and would have in all probability been lost to the Lutheran Church, and having been refused any redress on the part of the Southern Conference of the Pittsburgh Synod, General Council, measures were taken for the organization of a new congregation."

As the first step in carrying out their plans, a Sunday School was organized in Maxwell's Hall, November 1, 1908, with forty-two persons present. Two weeks later a meeting of forty-three persons was held at the home of Doctor T. A. Klingensmith, where the question of organizing a church was discussed. A committee, consisting of John Yeckle, E. W. Johnson, J. A. Maxwell, W. R. Pierce, George Kemerer, John Steiner, and Doctor T. A. Klingensmith, was instructed to canvass the

town, and learn the number of people who were willing to enter the proposed organization. This committee reported at a meeting in Maxwell's Hall, November 22, 1908, when the constitution of St. Mark's Church was signed by sixty-three members. The first church officers were E. W. Johnson, J. W. Gilchrist, John Steiner, W. R. Pierce, Doctor T. A. Klingensmith, John Yeckle, J. A. Maxwell, and George Kemerer. Their first service was conducted by Pastor George O. Ritter in the same hall on the evening of the same day. He was given a call to serve as supply pastor, in connection with his work in East McKeesport and Denmark Manor. Appointments were made for services every Sunday, alternating between afternoon and evening. This arrangement continued until June 1, 1909, when St. Mark's and Denmark Manor united to form a parish, and extended a call to Pastor George O. Ritter at a salary of $1,000. The congregation was admitted to the Pittsburgh Synod of the General Synod in 1909 as a self-sustaining church. A lot on First street, valued at $2,500, was secured by donation, where a brick church with a stone front was built at a cost of $13,300. The corner stone was laid, June 12, 1910, and the church dedicated by Pastor Ritter, January 15, 1911. A debt of $7,000 was incurred, which was not fully discharged until ten years later. The Common Service Book was early introduced, and fits well into the churchly appointments of the beautiful auditorium. Steady growth has marked the course of the years, and the confirmed members numbered 249 in 1923. The following pastors have ministered to them: Rev. G. O. Ritter, 1908-1913; Rev. J. E. F. Hassinger, 1913-1923; Rev. W. E. Arnholt, 1924-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH NEW STANTON, PA.

The pioneers of this community were accustomed to attend church at Seanor's. For the benefit of Lutherans living in the town of old Stanton, an abandoned church of the United Brethren was bought for $800 and used as a preaching station. Part of the purchase money was solicited from members of Seanor's Church, and the rest was paid by John Long and Joshua Evans. A Sunday School was organized at once, and pastors of Seanor's Church preached here at stated times for several years, but no congregation was organized. In the course of time the town of New Stanton grew up about a mile distant, and it was deemed advisable to hold Lutheran services there. Pastor J. O. Glenn preached on Sunday evenings for several weeks in a hall in New Stanton, using the five parts of the catechism as his general theme.

Such interest was created that it was decided to found a new church. A lot was donated by John L. Hunker, and the Stanton Church was rebuilt on this new site and refurnished at a total cost of $2,938. St. Mark's Church was formally organized with 26 members, May 20, 1906, and made a part of Harolds-Seanor Parish. A charter was secured for the congregation, August 9, 1906. The remodelled church was dedicated by Pastor Glenn, December 16, 1906. The parsonage of the parish, erected at a cost of $7,150, is located in New Stanton. The following pastors have served here: Rev. J. O. Glenn, 1906-1911; Rev. E. H. Kohn, 1911-1913; Rev. I. K. Wismer, 1913-1922; Rev. F. L. Will, 1923-1924; Rev. A. F. Schilling, 1925-.

ST. MARK'S EVANGELICAL LUTHERAN CHURCH TRAFFORD, PA.

The first attempt to plant a Lutheran Church in this Westinghouse community was made by the Missouri Synod. After their failure General Council workers made a canvass, and held services in Ploss Hall. This second attempt was made in 1910. St. Mark's Church was organized with eleven members, April 23, 1911, the first officers being L. O. Pearch, Charles Ebert, and Thomas Murphy. A Sunday School of twenty-five members was organized, Janury 8, 1911, with L. O. Pearch as superintendent. For twelve years the congregation was without a home, worshipping first in the United Brethren Church, then in Odd Fellows Hall, and later in the Reformed Church. Church buildings could be used for the reason that services were then held in the afternoons. When the new St. Paul's Church of Pitcairn was erected, St. Mark's was permitted to use the portable chapel of the Church Extension Society of Pittsburgh. A good location was secured, and here the chapel was rebuilt on a good foundation, at a total cost of $2,500. The chapel was rededicated by Pastor W. H. Baker, October 7, 1923. The congregation at that time numbered 38 members. The following pastors have served here: Rev. H. F. Obenauf, 1911-1916; Rev. W. H. Baker, 1918-1924; Rev. R. F. Steininger, 1924-.

ST. PAUL'S ITALIAN EVAN. LUTHERAN CHURCH MONESSEN, PA.

For a number of years the Pittsburgh Synod of the General Synod sought ways and means of opening up work among the Italians of western Pennsylvania. Nothing definite was accomplished until 1917, when Rev. Fortunato

Scarpitti, an ordained pastor of the United Presbyterian Church, confessed a desire to work under a Lutheran Board. He was admitted to membership in the synod and sent to Monessen in 1917. He opened a Sunday School in a humble way on the second Sunday of December in the basement of St. Paul's English Lutheran Church. Only eight children were present at the first session, but the number grew to two hundred. Only a few adults were present at the first preaching service, but these also grew in number until the missionary was able to reach an audience of fifty. A congregation of 22 members was organized by Doctor M. M. Allbeck and Doctor C. E. Keller, June 9, 1918. For the first two years the mission used the basement of St. Paul's Church, after which the use of Christ Church of the Ohio Synod was secured. Pastor Scarpitti served the mission until July 15, 1920, building up a congregation of 76 members in the face of strong opposition. Pastor Fausto Pisani then took charge of the parish and was admitted to membership in the synod. The synod agreed to contribute $5,000 for the building of a church in 1924. For a time similar work was carried on among the Italians of Monongahela, under the leadership of Pastor Salvatore Morello, but this did not prove successful. The necessary missionary aid was furnished at first by the Advisory Board of Home Missions, but the mission was later transferred to the Immigrants Mission Board of the United Lutheran Church.

CALVARY EVANGELICAL LUTHERAN CHURCH ARNOLD, PA.

Because of easy access to the churches of New Kensington, the town of Arnold was churchless for a number of years, even though the population had increased to 4,000. Lutherans were first in remedying this situation, sending Student E. P. Windman into the community in the summer of 1922. His first public service was held in the High School in August of that year, and was attended by twenty persons. When Mr. Windman returned to the seminary his place was taken by Rev. A. J. Bean, who pressed the work so successfully that the missionary superintendent was able to organize Calvary Church, November 12, 1922, with fifty members. The charter list was kept open until April 1, 1923, when it numbered seventy-six. A constitution was adopted on the day of organization, and the first deacons were J. H. Wilson, H. T. Yingst, C. S. Shoemaker, J. W. Hunger, W. R. Lukehart, and C. E. Richter. This constitution provided that the superin-

tendent of the Sunday School, and the secretary and treasurer of the congregation should be members of the Church Council. The Sunday School was organized, December 3, 1922, with G. P. Karle, as the first superintendent. R. E. Mears was elected secretary, and L. A. Phillips treasurer of the congregation. Pastor Bean served the mission until February 25, 1923, and Pastor Lloyd M. Keller became the first regular pastor, June 1, 1923. By the help of the Church Property and Loan Fund of the Pittsburgh Synod, a good building site, 90x120, was secured at a cost of $3,500. Here a temporary chapel of rough boards was erected as a place of worship until the permanent church could be completed. The corner stone of their church was laid under promising conditions, November 11, 1923, and the completed building was dedicated by Pastor Keller, May 25, 1924. The new church was built of brick, roofed with aluminum and completely furnished at a total cost of $21,000. Few missions have been launched under more hopeful conditions.

CHAPTER XXI

OHIO CHURCHES OF PITTSBURGH SYNOD

1804-1924

"They that sow in tears shall reap in joy."

OHIO was formed of part of the North Western Territory in 1802. The first settlement made by white men within its borders was that of the German Moravian missionaries in 1773. The second was that of New Englanders at Marietta in 1788. The first Lutherans of Ohio, so far as we can learn, were the families of George Ostertag, Martin Ostertag, and George Bauer from Fayette County, Pennsylvania, who took up lands near Osage in 1800. When John Reinhard came from Washington County in 1804, he found that five other German families had located in this community before him. On the first page of the German Church Record is a statement by John Reinhard that large numbers of Germans began to settle in Ohio from 1802 to 1805. Finding land in Pennsylvania no longer cheap, the younger Germans began to look for farms "als weiter west". While the first cost of the Ohio land was small, much labor was required to bring it into a state of cultivation. Only the most industrious succeeded. The first Lutheran settlements were made in Jefferson, Harrison, Columbia, Stark, Montgomery, Pickaway, and Fairfield counties, and their oldest church was Good Hope of Osage, organized provisionally in 1804 and permanently in 1805. In The Lutheran Standard of January 29, 1851, John Reinhard gives the following account of this organization:

"In the year of our Lord 1804, I and my family, in connection with three other families, moved to Jefferson County in the State of Ohio. Upon our arrival here we found five other families which had preceded us, and in the next year another family followed us. Having no minister to break unto us the bread of life, there being no minister of our Church in the whole state, we agreed to meet every Sunday for the purpose of mutual edification by reading, singing and prayer. Soon after this the Rev. Father Stauch, whose former hearers we were and who may be called the father of the Evangelical Lutheran Church in Ohio, visited and encouraged us. He organized us into a congregation under the name of Good Hope, and the following brethren were elected as officers: Balthaser Kolb, David Reidnauer, Andrew Alt, and John Reinhard. He then advised us to draw up a petition to the Evangelical Lutheran Synod of Pennsylvania (the first petition presented to

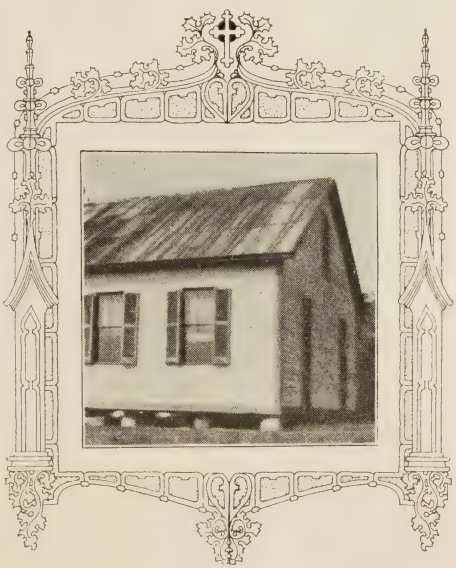
that body from Ohio), which was done by the undersigned in the following words: 'As in the providence of God several German families, who grew up under the sound of the gospel, have settled in the wilderness in the State of Ohio, where to their sincere sorrow they are deprived of the blessings of the gospel, they pray the Reverend Synod of Pennsylvania to send them if possible a minister of the gospel. We would be thankful for occasional visits from our ministers, but it is our wish that the Rev. J. Stauch might become our minister, for our children grow up without religious instruction, and we are like sheep without a shepherd'. Soon after this Rev. J. Stauch appeared in our midst, but living eighty miles from here he could only come once in eight weeks. For this reason Father Stauch appointed me to instruct the children in his absence, and also urged upon me to dedicate myself to the gospel ministry. At first I refused, but after prayerful meditation and serious reflection, especially on the case of the servant with one pound (in the parable in Luke 19), which caused me much anxiety and uneasiness of mind, I consented to devote myself to the ministry until the Church could be supplied with better qualified laborers. In the year 1812 I accompanied the Rev. Mr. Stauch to the Synod held at Carlisle, Pa., still hoping that I would not be received. At this session the Rev. H. Huet, Rev. J. Liest, Rev. C. Schaeffer and myself were admitted by licensure. The venerable George Ney from Fairfield County, Ohio, was also present as a delegate, praying for a minister. The Rev. J. Liest was recommended to him, and soon after removed to Ohio. In the following year, 1813, the first Conference of Evangelical Lutheran ministers in Ohio was held in Israel's Church, under the care of Rev. J. Liest, Fairfield County, at which were present: the Rev. Paul Henkel from Virginia, Rev. Samuel Mau from Kentucky, Rev. Andrew Simon from Montgomery County, Ohio, Rev. J. Stauch from Columbiana County, Ohio, Rev. J. Liest from Fairfield County, Ohio, Rev. J. Reinhard from Jefferson County, Ohio, and I think Rev. Anthony Weyer and Rev. H. Huet. This was the beginning of the Evangelical Lutheran Church organized in Ohio. The above brethren penetrated the forests and prepared the way, and no one can fully imagine the difficulties they encountered. The second Conference was held in Jacob's Church in Columbiana County, and the third in Perry County, Ohio."

When the Pittsburgh Synod was organized in 1845 only churches of Pennsylvania were included; but when the Pennsylvania pastors of the Ohio Synod declined to enter the organization, and competed with them for Pennsylvania parishes, it was but natural that this competition should be extended into Ohio. The first Ohio parish to be admitted to the Pittsburgh Synod was Trinity Church, Canton, under the care of Pastor W. F. Ruthrauff. When the English Synod of Ohio disbanded in 1873, the pastors of that body refused to unite with the English District Synod of Ohio, and went so far as to threaten independence if refused admission to the Pittsburgh Synod. After the English District Synod united with the General Council, repeated efforts were made to adjust the boundary line with the Pittsburgh Synod, but a large number of Ohio congregations remained in the fellowship of the Pittsburgh Synod, and were not disturbed. No less than

23 Ohio churches were in the Pittsburgh Synod of the General Council in 1919. The Pittsburgh Synod of the General Synod always recognized the state line as its western border.

GOOD HOPE EVANGELICAL LUTHERAN CHURCH OSAGE, JEFFERSON COUNTY, OHIO

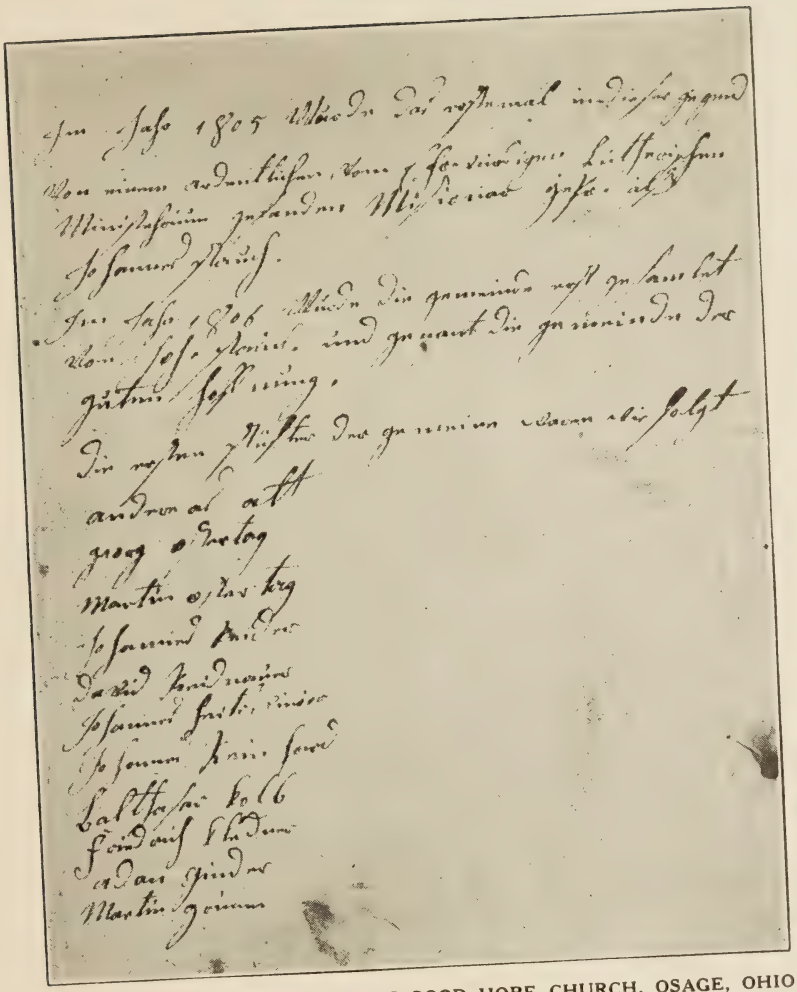
This venerable congregation, first born among the Evangelical Lutheran congregations of Ohio, was founded by Pennsylvania Germans in 1804. According to the statement of Pastor John Reinhard, the first of these Germans arrived in April, 1800. Several others joined them within a few years, and they were provisionally organized by Pastor Johannes Stauch in 1804. The official record shows that the permanent organization of Good Hope Church was effected by Pastor Stauch in 1805, with the families of Andreas Alt, Martin Grimm, John Heits, Friedrich Kleckner, Balthaser Kolb, George Ostertag, Martin Ostertag, David Reidnauer, John Reider, John Reinhard, and Adam Zinder. A more devout group of men never settled within this state. Lacking the leadership of a pastor, they met for worship and prayer in the log cabin of pious John Reinhard. Pastor Stauch recommended that John Reinhard should serve as the parish catechist, and this eventually led him into the office of the ministry. The hardships of these pioneers were many and severe. Log cabins roofed with bark served as their first homes, whose only floor was the bare earth. While the virgin soil was rich and productive and the woods full of game, the wolves were very troublesome in the winter, and great fires were made in front of their cabin doors to frighten the "wood dogs" away. Salt and iron were brought by pack horses from the East. The Indians had a salt spring on Yellow Creek, but kept it concealed from the white men. The soil was too rich at first to grow good wheat, and the market value was too low to make it profitable.



To grind their flour they used hand mills, then horse mills, and finally water mills. In 1804 they appealed to the Ministerium of Pennsylvania for a pastor, and Rev. Johannes Stauch gave them service every eight weeks. Pastors Paul Henkel, George Foerster, and Andreas Simon visited them occasionally, but they wanted a resident minister. This wish was not granted until 1812, when Rev. John Reinhard was licensed by the Ministerium of Pennsylvania. This pastor gave them service, 1812-1825, and was responsible for the firm establishment of the congregation. After his death, June 6, 1861, his body was laid to rest in Good Hope cemetery. Like all the founders of Good Hope, he lived to a ripe old age. The grave stones show that Martin Ostertag lived to be 84; George Ostertag, 87; Balthaser Kolb, 90; Andreas Alt, 82; Friedrich Kleckner, 100; David Reidnauer, 80; John Reinhard, 89. A log church was built in 1807 on land secured from Martin Zwuedert. Mr. Zwuedert, whose children spelled their names Swickard, was one of the Hessians captured at Trenton. His services as a teamster in the Sandusky Expedition of Colonel Crawford were such that he was given a section of government land as a reward. This land grant, signed by Thomas Jefferson, is still in the possession of the Swickard family. He was a member of Good Hope until 1816, when he helped the Methodists to found Tabor Church. "The devil entered Martin Swickard, and the church doors were closed against him" was the comment of Pastor Reinhard. The year 1816 seems to have been a year of trouble in Good Hope. Up to this time the Reformed and Lutherans had worshipped together in the old log church. Then a question of land title was raised, and the Reformed moved the church to a new site near Shelly's school house, while the Lutherans raised a fund of $429.25, and built a small frame church in the cemetery. The old record gives the names of the following persons as subscribers to this fund:

Adams, Mrs. Marie
Alt, Andreas
Armstrong, Benjamin
Arnhold, Daniel
Bauer, Joh
Bender, Jacob
Bender, Elizabetha
Billman, Conrad
Brods, Karl
Eberhard, Jacob
Friedrich, Nicolaus
Farl, Wilhelm
Grimm, Abraham
Haus, Johannes
Haushalter, Petrus
Haut, Heinrich
Haut, George
Haut, Christian
Haut, Jacob
Heits, Christian
Heits, Michael
Heits, George
Heits, Johannes (2)
Kasmer, Michael
Kleckner, Friedrich
Kneisley, Jacob
Kolb, August
Kraf, Jonas
Kraf, Jacob
Kraf, Petrus
Lang, George
Ludwig, Emmanuel
Mehbel, Benjamin
Meyer, George
Moschrosch, Jacob
Nothstein, Jonas (2)
Ostertag, Martin (2)
Ostertag, Christian (2)
Ostertag, Jacob
Reidnauer, David (2)
Reider, John
Reider, George
Reinhard, John
Roth, Joseph
Schweinford, Gabriel
Sommerladen, Valentin
Sommerladen, Michael
Steinbrecher, Johann
Stembel, Jacob
Sterm, Paulus
Striby, Christian
Wile, Joh. George
Zwuedert, Daniel (2)
Zwuedert, Mrs. Maria

This frame church was moved and converted into a cooper shop in 1852, and a new church built on the old site at a cost of $500. It was dedicated by Pastor Dennis Swaney, June 20, 1852.



RECORD OF THE FOUNDING OF GOOD HOPE CHURCH, OSAGE, OHIO
OLDEST LUTHERAN CHURCH OF OHIO

The successor of Pastor Reinhard was Pastor James Manning, a typical backwoodsman, and one of the most effective preachers of his day. He introduced English services in the face of much opposition, and argued that it was the only way to preserve Lutheran faith in the community. He completed two pastorates in Good Hope, 1825-1839, and 1859-1864. During his first pastorate, May 13, 1837, he orgainzed Bethel Church of Tunnel Hill. Two churches were built on the farm of Adam Kolb, the first of brick and the second of frame, the latter being removed to Wellsville after the disbandment of the congregation. During the second pastorate of Pastor Manning, the large number of Democrats in the parish kept matters in a constant turmoil, for Pastor Manning was a fierce Abolitionist. Many a sermon in Good Hope was closed with a ringing peroration on the Democrats, who never seemed able to answer or control him. One of the members appealed to the president of the Pittsburgh Synod for relief, and a diplomatic visit was made and a sermon preached on the virtue of bridling the tongue. After the sermon Pastor Manning made some complimentary remarks, and then launched out into one of the fiercest political speeches of his pastorate. At the time of Morgan's raid many feared that his enemies would take advantage of it to have him killed, but the bravest man in the parish was Pastor James Manning. From 1869 to 1884 Good Hope passed through a trying period of isolation; then a parish was formed of Good Hope, St. Paul's, and Bethel. Under this arrangement the church recovered a measure of its strength, but a second isolation, 1894-1908, led to almost irreparable loss. Since 1908 it has been connected with St. Paul's and Wellsville. The following is a list of pastorates: Rev. Johannes Stauch, 1804-1812; Rev. John Reinhard, 1812-1825; Rev. James Manning, 1825-1839; Rev. Benjamin Pope, 1839-1843; Rev. Amos Bartholomew, 1843-1848; Rev. George Baughman, 1849-1850; Rev. Dennis Swaney, 1850-1853; Rev. David Sparks, 1853-1859; Rev. James Manning (second term), 1859-1864; Rev. Jacob Singer, 1864-1869; Supplies, 1869-1878; Rev. A H. Kinnard, 1878-1882; Rev. C. L. Holloway, 1884-1886; Rev. J. F. Booher, 1887-1889; Rev. Owen Reber, 1890-1893; Rev. E. J. Meissner, 1896-1897; Supplies, 1897-1908; Rev. C. E. Read, 1908-1912; Rev. J. C. F. Rupp, 1914-.

ZION'S EVANGELICAL LUTHERAN CHURCH GERMANO, HARRISON COUNTY, OHIO

During the years 1802-1805 several German families settled a few miles east of Germano. Pastor Johannes Stauch visited them in 1805, and organized them into a union Lutheran and

Reformed congregation. It is said that he left the spiritual care of this church to two Seaman brothers, when he returned to his Pennsylvania home in the fall. When Pastor Stauch located in Ohio in 1806, this church was made one of his eleven regular appointments. A log church was built on land donated by Christophel Schaber, and the church was generally called "Schaber's". According to the written statement of Pastor John Reinhard, "the first leading men who built the Zion's Church were Christophel Schaber, George Helwig, Jacob Schuss, and others. The first Church Council were Christophel Schaber and George Helwig. After that followed George Schuss, Jacob Beckley, Jacob Schaber Sr., Peter Heimbach, George Megsel, Jacob Lebenguth, Johannes Wagner, Andreas Flickinger, Friedrich Druckenmiller, and Christophel Abel." The church ground was not conveyed to the trustees of "Zion's Lutherian and German Reformed Church" until September 19, 1838, when the heirs of Christophel Schaber executed a deed. The tract contained over two acres, and still holds the bodies of many of the German pioneers. Their second pastor was Rev. John Reinhard, 1812-1825, who did a great work for the congregation. The first constitution was adopted in 1824. After short pastorates by Rev. Johannes Wagenhals and Student John Schafer, Pastor Dewalt Rothacker took charge of the church with a strong hand and built up a large congregation. At a communion service held in Zion by him, May 28, 1830, the following persons communed:

Berger, Heinrich
Berger, Johann
Berger, Philip
Berger, Jacob
Berger, George
Berger, Peter
Berger, Susanna
Berger, Elizabetha
Berger, Rebecca
Druckenmiller, Marg.
Eberhard, John and wife
Fischer, Martin
Fischer, Johann
Fischer, Elizabetha
Fischer, Katharina
Fuss, Wilhelm
Grimm, Daniel and wife
Grimm, Sofia
Grimm, Hanna
Grimm, Abraham
Grimm, Katharina
Hahn, Jonathan
Hahn, Johann
Hahn, Katharina
Hahn, Alma
Hahn, Lydia
Heimbach, Peter and wife
Heimbach, George
Hilbert, Johann and wife
Hilbert, Susanna
Hilbert, Daniel
Hilbert, Maria
Holsmann, Martin
Holsmann, Katharina
Holsmann, Lydia
Juengling, Joseph
Juengling, Jacob
Juengling, Johann
Juengling, Barbara
Kondo, Jeremias
Kondo, Hanna
Kondo, Margaretha

Lebenguth, Jacob
Lebenguth, Christina
Lebenguth, Maria
Lebenguth, Rachel
Meiksel, Peter
Meiksel, Susanna
Miller, Christina
Riegel, Margaretha
Roths, Jacob and Michael
Roths, Sara Anna
Roths, George
Roths, Elizabetha
Sawel, Michael and wife
Schaber, Jacob
Schaber, Elizabetha
Schaber, Rosina
Schaber, Katharina
Schaber, Margaretha
Schaber, Samuel
Schaber, Maria and Sara
Schaber, Rebecca
Schmidt, Katharina
Schneider, Katharina
Schuss, George and wife
Schuss, George Jr., and wife
Schuss, Sara
Stahl, Jacob
Stahl, Elizabetha
Stahl, Michael
Stahl, Rachel
Stahl, Rachel
Strasbach, Peter
Strasbach, Elizabetha
Weining, Barbara
Werle, Heinrich
Wilson, Katharina

The Reformed withdrew in 1835 and dedicated a church in Germano, and this led the Lutherans to build and dedicate a new frame church on the old site in 1837. This building is still standing in the old burial ground on the Miller farm, but was abandoned in 1870, when a brick church was built in Germano at a cost of $9,000. This church was dedicated by Pastor J. A. Roof, July 6, 1873. Wrecked by a cyclone in 1881, it was rebuilt at a cost of $7,000, and dedicated by Pastor G. H. Gerberding, April 29, 1883. While the congregation has been steadily reduced in numbers in recent years, the spirit and faith of the fathers abide. The Miller family of Zion has sent three sons into the ministry: Charles D. Miller, D. D. Miller, and Jesse Leroy Miller. The pastorates were: Rev. Johannes Stauch, 1805-1812; Rev. John Reinhard, 1812-1825; Rev. Johannes Wagenhals, 1825-1826; Student John Schafer, 1827-1828; Rev. Dewalt Rothacker, 1829-1839; Rev. Benjamin Pope, 1839-1843; Rev. Amos Bartholomew, 1843-1848; Rev. George Baughman, 1849-1850; Rev. David Sparks, 1851-1858; Rev. James Manning, 1859-1864; Rev. Jacob Singer, 1864-1870; Rev. J. A. Roof, 1870-1877; Rev. D. M. Kemerer, 1877-1881; Rev. G. H. Gerberding, 1881-1887; Rev. Jonathan Sarver, 1887-1890; Rev. John Shunk, 1891-1895; Rev. F. P. Cook, 1896-1909; Rev. W. L. Langhans, 1910-1913; Rev. H. K. Shanor, 1914-1919; Rev. F. C. Snyder, 1921-1925; Rev. F. Will, 1925-.

GOOD HOPE EVANGELICAL LUTHERAN CHURCH NORTH LIMA, OHIO

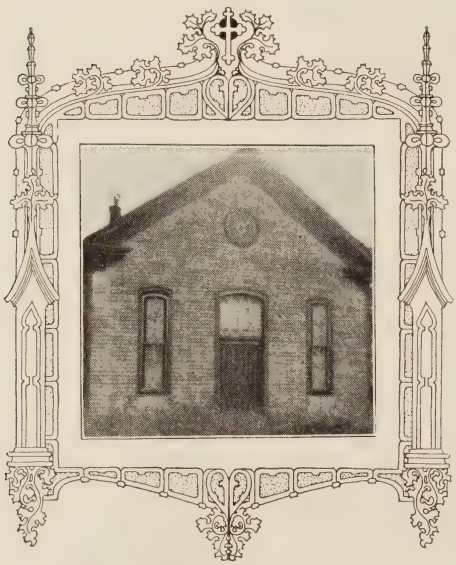
The first settlers of this community came from Pennsylvania, and built their log cabins in the wilderness as early as 1804. They were chiefly Germans, but poor early records make it hard to give a complete list of the family names. The founder of the church, as the name suggests, was Father Stauch, who is said to have conducted services here as early as 1805. The first trustees of the church were elected in 1806, and this has been accepted as the date of organization. The first catechetical class was confirmed by Pastor Stauch in the barn of Christian Seidner in 1808, but he left no record of the communion held on the same day. The only record

of baptism left by Pastor Stauch was that of the five children of Friedrich Sponseller, the oldest having been born, December 26, 1804. On October 13, 1810, Nathanael Routseng and wife conveyed a tract of ground to Michael Dutterer, Adam Hahn, John Shanefeld, and Christopher Mentzer, trustees, "for the purpose and use of the German Lutherian and Presbyterian Societies or Congregations", and a log church was built on this ground during that year. Although constructed of logs, it was built according to the church ideals of southern Germany, with a gallery on three sides and a high pulpit above the altar. The panel work on the front of the pulpit and galleries is said to have been very fine. It served the congregation as a place of worship for sixty years. The relations between the Reformed and Lutherans in the earlier years were so cordial that the pastors asisted each other in the administration of the sacrament of the altar. Their first union constitution was adopted in 1813, and it is thought that this was the year when Pastor Stauch was succeeded by his pupil, Pastor Heinrich Huet. Pastor Huet served Good Hope for 36 years, often travelling on foot for thirty miles in order to meet his engagements in a parish of fourteen churches. When he died at a ripe old age, February 16, 1855, his body was laid to rest in Bethlehem cemetery at Youngstown. His successor was Pastor Samuel Baeschler, who was granted ad interim license by the Ohio Synod, May 20, 1849, in order to serve North Lima Parish. His record shows that he served a parish of six churches until November, 1856, when illness led him to take a rest. His successors were Rev. Gottlieb Kranz, 1857-1861, and J. F. Nuoffer, 1862-1865, but it is hard to distinguish the time of these pastorates, since the records of ministerial acts seem to intermingle. Pastor Baeschler completed a second pastorate here, 1869-1874, during which there was a separation of the Lutherans from the Reformed, the former building a new brick church in North Lima for $4,000. The last of the Ohio Synod pastors retired in 1881, when a call was extended to Rev. J. A. J. Zahn of the Pittsburgh Synod. The parish united with the Pittsburgh Synod in 1884, and has been served by the pastors of that body ever since. During the pastorate of Rev. S. L. Harkey, 1888-1891, the German language was displaced by the English. Under Pastor D. B. Stahlman a more serviceable constitution was adopted. The parsonage was built for $1,820 in 1901, and the interior of the church was renovated during the following year. Five of the sons of Good Hope have entered the ministry: H. F. Obenauf, P. E. Baisler, Ezra Houk, Aaron Houk, and S. H. Yerian. During the long pastorate of Rev. John H. Graf, 1909-1923, there was a remarkable development in the benevolent work of the

church. The pastorates in their order were: Rev. Johannes Stauch, 1806-1813; Rev. Heinrich Huet, 1813-1849; Rev. Samuel Baeschler, 1849-1856; Rev. Gottlieb Kranz, 1857-1861; Rev. J. F. Nuoffer, 1862-1865; Rev. C. A. J. Cramer, 1865-1869; Rev. Samuel Baeschler (second term), 1869-1874; Rev. P. Raether, 1874-1881; Rev. Herman Gilbert (supply), 1881-1882; Rev. J. A. J. Zahn, 1882-1887; Rev. S. L. Harkey, D.D., 1888-1891; Rev. D. B. Stahlman, 1891-1895; Rev. William Weicksel, 1895-1899; Rev. T. F. Weiskotten, 1900-1904; Rev. G. A. Fechner, 1904-1908; Rev. J. H. Graf, 1909-1923; Rev. Theodore Hoffmeister, 1923-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH ANNAPOLIS, JEFFERSON COUNTY, OHIO

This church was organized by Pastor John Reinhard in 1814. While the distance to "Schaber's" was not great, and John Zimmerman, Jacob Leas and others often walked there to church,



Pastor Reinhard frequently held services in an old log building that stood in the Leas cemetery, and these services ripened into a church organization. After a church was built in Annapolis, this log church was used for a number of years as a school house. The first church erected by the Lutherans in the town is now used as a Grange Hall; the second was built on Main street in 1872, and is still used as a place of worship. It is a plain frame building, and cost about $2,000. The German pioneers of this community came chiefly from Maryland, Virginia, and Pennsylvania. Some of them were soldiers of the continental army; a few were Hessians of the English army, who preferred a home on the American frontier to a return to the Fatherland. The old grave stones of the Leas cemetery prove that they were a hardy and long-lived race. The first members of the St. Paul's Church were the following:

Albaugh, Catherine	Calhoun, Rebecca	Schultz, Mary
Baer, Catherine	Cloman, Margaret	Shoemaker, Jacob
Baer, Susan	Graden, Sophia	Shoemaker, Adam
Bartholomew, Alex	Leas, Jacob	Shoemaker, Andrew
Bartholomew, Mrs. A.	Leas, William	Strayer, Andrew
Bartholomew, Flora	Miser, Henry and George	Strayer, Samuel
Bowers, William	Mug, Mary	Vance, Anna
Bowers, Sarah A.	Mull, Samuel	Wyant, Mary E.
Burchfield, Mary	Myers, Samuel	Zimmerman, John

For a long time St. Paul's was a part of Jewett Parish; since 1914 it has been connected with Osage and Wellsville. The pastors were: Rev. John Reinhard, 1814-1825; Rev. James Manning, 1825-1839; Rev. Benjamin Pope, 1839-1843; Rev. Amos Bartholomew, 1843-1848; Rev. George Baughman, 1849-1850; Rev. Dennis Swaney, 1850-1853; Rev. David Sparks, 1853-1859; Rev. James Manning (second term), 1859-1864; Rev. Jacob Singer, 1864-1869; Rev. J. A. Roof, 1870-1877; Rev. D. M. Kemerer, 1877-1881; Rev. G. H. Gerberding, 1881-1883; Rev. C. L. Holloway, 1884-1886; Rev. J. F. Booher, 1887-1889; Rev. Owen Reber, 1890-1893; Rev. John Shunk, 1894-1895; Rev. F. P. Cook, 1896-1909; Supplies, 1909-1914; Rev. J. C. F. Rupp, 1914-.

ST. BARTHOLOMEW'S EVAN. LUTHERAN CHURCH NEW ROMLEY, HARRISON COUNTY, OHIO

The oldest records of this church are dated, July 26, 1829, but mention is made of Romley Church in the minutes of the Ohio Synod as early as 1826. How much earlier than 1826 the church was organized cannot be told, but the fact that Pastor Johannes Wagenhals reported it as one of his churches in 1826 leads us to think that he was its founder in that year. According to the synodical record, "Mr. Schafer supplied Schaber's and Romley", 1827-1828, and was ordained by the Ohio Synod a few years later. Rev. Dewalt Rothacker accepted a call to the parish, July 26, 1829, and served with much success for ten years. The organization of Pastor Wagenhals was a union

church, whose first constitution was adopted, April 26, 1834, when the following were classed as members:

Dumfrey, Rebecca
Erbaugh, James
Erbaugh, John and wife
Fischer, Esther
Gibler, Katharina
Gibler, Elizabetha
Gottschalk, Jos. and wife
Gottschalk, Jonas and wife
Gutry, William and wife
Hendricks, Mary A.
Hespelhorn, John and wife
Kimmel, John and wife
Kimmel, Frederick and wife
Kimmel, David
Kimmel, Adam
Kimmel, Sofia
Knauff, John and wife
Knopf, Peter and wife
Knopf, Jacob and wife
Little, Christina
Long, Samuel and wife
Long, Elizabetha
Manbeck, Margaret
Markley, David and wife
Meinerd, John and wife
Meinerd, John Jr., and wife
Renecker, Lydia A.
Renecker, John and wife
Renecker, Daniel and wife
Renecker, Lydia
Sawvel, Rebecca
Schilling, Jacob
Schilling, Christian
Shambaugh, Christian
Shawber, John
Sheafer, Jacob and wife
Sheafer, John and wife
Sheafer, George and wife
Shearer, Elizabetha
Sneary, Jacob and wife
Trusdill, John
Trusdill, Mrs. John

Since there were but four Reformed families in the church, a meeting was held, August 27, 1847, at which it was unanimously agreed to reorganize as "St. Bartholomew's Evangelical Lutheran Church." A petition to the legislature was adopted, asking that the charter of the union church be repealed, and a new charter granted to St. Bartholomew's. The fact that Rev. Amos Bartholomew was pastor at the time may have had something to do with the new name. The constitution recommended by the Ohio Synod was then adopted. The first officers of the new organization were John Erbaugh, Elias Lowmiller, Joseph Gottschalk, Samuel Shearer, Isaac Simmons, John Erbaugh Jr., and Jonathan Kimmel. The corner stone of a brick church was laid by Pastor Bartholomew during the same year, but the building was not finished until August 10, 1879, when it was dedicated by Pastor D. M. Kemerer. Repairs were made at the time of the dedication at a cost of $1,000, which included a tower and bell. The parish of Pastor Rothacker in 1829 included Schaber's, Romley, Centerville, Hersch, Sandyville, and Waynesburg; but the parish admitted to the Pittsburgh Synod in 1872 consisted of Jewett, Germano, and New Romley. The congregation has never numbered more than 90 members, the enrollment in 1919 being 44. General George Armstrong Custer of Indian fighting fame was born in this parish, and was a frequent attendant at church with the young men of his age. He was highly esteemed by the members of the congregation. The pastors were: Rev. Johannes Wagenhals, 1826; Student John Schafer, 1827-1828; Rev. Dewalt Rothacker, 1829-1839; Rev. Benjamin Pope, 1839-1843; Rev. Amos Bartholomew, 1843-1848; Rev. George Baughman, 1849-1850; Rev. David Sparks, 1851-1858; Rev. Henry Acker, 1858-1865; Rev. J. M. Long, 1866-1868; Rev. J. A. Roof, 1869-1876; Rev. D. M. Kemerer, 1877-1881; Rev. G. H. Gerberding, 1881-1887; Rev. Jonathan Sarver, 1887-1891; Rev. John Shunk, 1891-1895; Rev. F. P. Cook, 1896-1909; Rev. W. L. Langhans, 1910-1913; Rev. H. K. Shanor, 1914-1919; Rev. F. C. Snyder, 1921-1925; Rev. F. L. Will, 1925-.

PARADISE EVANGELICAL LUTHERAN CHURCH NEW BUFFALO, MAHONING COUNTY, OHIO

About the year 1848 Pastor F. C. Becker of Lordstown began to hold services on Paradise Hill. A union Reformed and Lutheran Church was organized in 1849, and plans were adopted for the building of a church. On December 27, 1849, Candidate Samuel Baeschler was given permission to serve the newly established congregation. The corner stone of a church was laid by Pastor Becker, August 28, 1849, and the building was dedicated by Pastor Baeschler, May 9, 1850. It was a small frame building, painted white, with two entrances on the west side. The pews were divided by a central partition, the men sitting on one side and the women on the other. All services in this church were conducted in German, alternating between Reformed and Lutheran. On Sunday morning, May 1, 1881, as the Reformed were preparing for services, the church was burned to the foundation. After this loss the Lutherans decided to rebuild in New Buffalo, where ground for church and burial purposes was donated by Frank Beard. The kind donor was not permitted to worship in the new church, for his body was laid to rest in the new burial ground while the church was yet unfinished. The building was dedicated by Pastor J. A. J. Zahn in 1882, and given a thorough renovation during the pastorate of Rev. D. B. Stahlman. The history of the congregation has been one of constant struggle amid trying conditions. Located in a rural community, with never more than 80 members, it has been difficult to repair the loss of continuous removal to the cities. The following pastors have served here: Rev. F. C. Becker, 1849; Rev. Samuel Baeschler, 1849-1856; Rev. Gottlieb Kranz, 1857-1861; Rev. J. F. Nuoffer, 1862-1865; Rev. C. A. J. Cramer, 1865-1869; Rev. Samuel Baeschler (second term) 1869-1874; Rev. P. Raether, 1874-1881; Rev. J. A. J. Zahn, 1882-1887; Rev. S. L. Harkey, D.D., 1888-1891; Rev. D .B. Stahlman, 1891-1895; Rev. William Weicksel, 1895-1899; Rev. T. F. Weiskotten, 1900-1904; Rev. G. A. Fechner, 1904-1908; Rev. J. H. Graf, 1909-1923; Rev. Theodore Hoffmeister, 1923-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH JEWETT, OHIO

The organization of St. James was due to members of Zion and St. Bartholomew's living in Jewett and the vicinity, who desired a more convenient place of worship. Pastor Henry Acker organized the congregation in 1859 with the following members:

Arbaugh, Levi
Arbaugh, John
Arbaugh, J. J. and wife
Bloomis, William
Bloomis, Mrs. William
Bushy, Mrs. Sarah
Hazlett, Mrs. D.
Hoobler, Isaac and wife
Hoobler, Emanuel and wife
Horner, Mrs. Sarah
Kimmel, Mrs. Susanna
Laughlin, Mrs. James
Lucas, Mrs. Thomas
Lucas, Mrs. Mary
Mikesell, Jos. and wife
Mikesell, Daniel
Nupp, Simon
Nupp, Mrs. Henry
Orr, Mrs. Sarah
Orr, Mrs. Lavinia
Reid, Benjamin and wife
Ridenour, Mrs. Elizabeth
Schilling, Jacob and wife
Schilling, Eli and wife
Schilling, Martin and wife
Schilling, Frank
Schuss, George and wife
Schuss, John and wife
Schuss, George, Jr.
Shambaugh, Mrs. Maria
Shambaugh, Mrs. Catherine
Simmons, Isaac and wife
Simmons, George and wife
Simmons, Uriah
Simmons, William, Jr.
Simmons, Margaret
Stahl, John and wife
Stahl, George and wife
Stahl, George, Jr.

Church ground was donated by John Stahl, and a frame church was erected and dedicated early in the pastorate of Rev. Henry Acker. This building served as a place of worship until 1879, when it was sold and a new church built. This second church was erected on the same site in Gothic style, 36x64, with a corner tower and bell, and cost $3,300. The corner stone was laid, May 12, 1879, and the church dedicated by Pastor D. M. Kemerer, August 31, 1879, while the Pittsburgh Synod was in session here. The congregation then numbered 108 members. Under the leadership of Pastor H. K. Shanor, the building was veneered with brick and stone at a cost of $4,500. The repairs included the reconstruction of the tower, the building of a substantial retaining wall along the street, and the enlarging and remodelling of the chancel. The service of rededication was held, December 6, 1914, when the pastor was assisted by Rev. D. M. Kemerer. The parsonage was built in 1889 at a cost of $1,850. St. James Church is proud of the fact that in this parish Doctor G. H. Gerberding wrote his Lutheran classic, "The Way of Salvation." The congregation was connected with the Ohio Synod until August 23, 1873, when the four congregations of Fairview Parish were received with Pastor J. A. Roof into the Pittsburgh Synod. A consecutive list of pastorates is as follows: Rev. Henry Acker, 1859-1866; Rev. J. M. Long, 1866-1868; Rev. J. A. Roof, 1869-1876; Rev. D. M. Kemerer, 1877-1881; Rev. G. H. Gerberding, 1881-1887; Rev. Jonathan Sarver,

D.D., 1887-1891; Rev. John Shunk, 1891-1895; Rev. F. P. Cook, 1896-1909; Rev. W. S. Langhans, 1910-1913; Rev. H. K. Shanor, 1914-1920; Rev. F. C. Snyder, 1921-1925; Rev. F. L. Will, 1925-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH EAST LIVERPOOL, OHIO

When Rev. John G. Pfuhl became pastor of the Steubenville-Bridgewater Mission of the Pittsburgh Synod in September, 1862, his attention was drawn to East Liverpool by Doctor W. A. Passavant. Here he succeeded in organizing a mission church of thirty-six members in May, 1863. Among the original members, whose names can now be recalled, were the following:

Dietrich, Mrs. Caroline	Mantz, Katharina	Udick, Heinrich
Dietz, Henry, Sr.	Mast, Johann	Waechter, George
Erbsen, Wilhelm	Mueller, Andreas	Weibel, Mrs. Johann
Fleutke, Wilhelm and wife	Nagel, Friedrich	Wohlmacher, Johann
Fritz, Johann	Nagel, Mrs. Auguste	Wohlmacher, Mrs. Johann
Greutzebach, Friedrich	Paternoster, August	Wucherer, Gottlob
Greutzebach, Mrs. Fried	Schroeder, Philip	Wucherer, Karl
Kleinlagel, Mrs. Auguste	Trautmann, Peter	Wucherer, Sophie

A good building lot was secured at a cost of $50, on which a small brick church, 25x35, was erected. The corner stone was laid, August 3, 1867, and the building dedicated by Pastor Ewald Giese, October 27, 1867. At the time of this dedication the membership had been reduced to twenty. Pastor Giese prepared an excellent constitution, which has been been preserved as the law of the congregation to the present day. A charter was secured, February 3, 1868, but this was replaced by another, April 16, 1886. After the resignation of Pastor Giese, July 1, 1868, Rev. C. J. Steinbach served from 1868 to 1870, and Rev. John Fritz from 1870 to 1872. For the next nine years the mission maintained a precarious existence, subsisting chiefly on supplies. The officers of the congregation determined to close the doors of the church in 1881 on account of hard times; but better counsels prevailed, and Rev. Gustav Schultz served the congregation in connection with St. Paul's of New Castle from October 1, 1882, to October 1, 1884. After another short experiment with supplies, Rev. John Gottfried Reinartz was called, and became the regular pastor immediately after his ordination, June 29, 1886. While he could find but twenty-four of the reported members, the little brick church was soon overcrowded with worshippers. Fire almost wrecked their church on the day before Easter, 1887, but the repairs were quickly made as the work moved forward. A substantial parsonage was also erected. From 1887 to 1899 Wall Rose was connected with

East Liverpool, in order that a proper salary might be given to the pastor; after the separation of the two churches mission aid was continued to St. John's until 1906, when the congregation of 180 members assumed self-support. The corner stone of the present church was laid, July 19, 1896, and the building dedicated by Pastor Reinartz, November 29, 1896. It was built of brick and trimmed with Berea stone, with a cross crowned steeple 110 feet high, at a cost of $10,000. The Sunday School room was remodelled for graded work in 1921, and the exterior of the building was encased in stucco in 1923, at a total cost of $10,000. The hazardous work on the tower and gold cross was done by skilled workmen from Dallas, Texas. The service of rededication was conducted by Pastor Reinartz, November 4, 1923. An adjoining lot on Third Street was bought in 1904, on which it is proposed to build a parish house. The following is a list of the regular pastorates: Rev. J. G. Pfuhl, 1863-1865; Rev. E. F. Giese, 1866-1868; Rev. C. J. Steinbach, 1868-1870; Rev. John Fritz, 1870-1872; Supplies, 1872-1877; Rev. Michael Kuchler, 1877-1878; Supplies, 1878-1882; Rev. Gustav Schultz, 1882-1884; Supplies, 1885-1886; Rev. J. G. Reinartz, D.D., 1886-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH MARTINS FERRY, OHIO

Little is known of the early history of St. John's Church, except that it was regularly organized by Pastor Friedrich in 1864 in the United Presbyterian Church. Among the charter members were Henry Helling, Louise Meyers, Fred Knapp, Charles Schwartz, August Rothermund, Jacob Braun, Charles Seabright, William Otte, and Henry Floto. Prior to this time the Lutherans of the community attended church services in Wheeling. Their first church building was erected and dedicated in 1867. When Rev. John Fritz was commissioned as pastor of the Steubenville Mission in 1870, he was asked by the Pittsburgh Synod to give attention to this field. He found a congregation of forty members, and served it from October 1, 1870, to August 17, 1875, building up a successful German church of more than one hundred members. In his early days, Pastor Fritz was a missionary in the Holy Land, where he lost an arm in the service of the Christ. He married one of the members of St. John's, and did much to establish order and system in the congregation. His successors for a period of twenty years were pastors of the Joint Synod of Ohio. During this period the present church was dedicated by Pastor P. G. Doepkin. The next Pittsburgh

Synod pastor was Rev. Paul Kummer, who gave faithful service from 1895 to 1901. During his pastorate a dissatisfaction arose in the congregation, which resulted in the organization of Zion Church. All the successors of Pastor Kummer have been pastors of the Pittsburgh Synod. Pastor George Johannes served from 1901 to 1914, during which the church was thoroughly renovated, the service of rededication being held, September 18, 1910. The next pastor was Rev. C. Frederick Frank, through whose efforts a large three-manual pipe organ was installed at a cost of $4,650. This fine instrument was dedicated, November 25, 1917. Pastor Frank also introduced the German liturgy of the General Council. His successor was Rev. Herman K. Dietrich, who began his work, July 1, 1919, and succeeded in building up the congregation from 135 to 300 members within four years. St. John's has a Sunday School of 282 members, a Senior and Junior Luther League, a Women's Missionary Society and a Sewing Circle, all of which are strong and efficient auxiliaries. German services are held on the first and third Sundays of each month; all other services are conducted in English. The following is an approximate list of the pastorates: Rev. Friedrich, Rev. William H. Berkemeier, Rev. Oestermeier and Rev. Walters, 1864-1870; Rev. John Fritz, 1870-1875; Rev. Becker, 1875-1876; Rev. H. Kunkel, 1876; Rev. Julius Koehler, 1877; Rev. G. H. Schodde, 1878-1880; Rev. P. G. Doepkin, 1881-1894; Rev. Paul Kummer, 1895-1901; Rev. George Johannes, 1901-1914; Rev. C. F. Frank, 1915-1919; Rev. H. K. Dietrich, 1919-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH WARREN, OHIO

About the year 1858 a German Evangelical Church was organized in this community, in which a number of Lutherans were interested. None of the records of this organization can be found and little can be said of it. On Monday, September 7, 1868, the Lutherans met in Daniel Bischof's Hall, and decided to organize a separate congregation, and incorporate as the "German Evangelical Lutheran St. Paul's Church of Warren, Ohio". Henry Bohl was president, and August Dietz secretary of this meeting. The following officers were elected: Julius Illing and George Schall, elders; Johann Baehr and Ludwig Ripper, deacons; and John Buchsteiner, Friedrich Brautigam, George Clement, Friedrich Scheller, and Michael Goelz, trustees. The constitution was adopted, September 15, 1868, and revised, October 23, 1870. A frame

church was built on South Vine street at a cost of $2,500, which was dedicated by Pastors Meiser, Schulze, and Becker, May 8, 1870. Among those who subscribed to the building fund were the following:

Baehr, Johann
Balzer, Philip
Beck, Philip
Bischof, Daniel
Blessing, Leonard
Bohl, Henry
Brautigam, Friedrich
Buchsteiner, John
Christianer, H.
Clement, John
Clement, George
Daterhel, Peter
Dietz, Jacob
Dietz, August
Dietz, John
Dietz, George
Feher, Michael
Filger, Mrs. Susanna
Fischer, Christian
Friedrich, Wilhelm
Gaertner, Philip (2)
Gaertner, Peter
Geis, E.
Goelz, Michael
Goering, Theodore
Goering, B.
Grimm, Michael
Hauk, John
Herrlinger, David (2)
Hoehmann, G.
Illing, Julius
Kayser, Carl
Klingensmith, Fr.
Koch, John
Laemle, Jacob
Long, L.
Martin, John
Meck, Wilhelm
Meier, Friedrich
Mex, Adam
Michael, Wilhelm
Mies, Henry
Mueller, Gottlob
Raufle, Ludwig
Reizel, Michael
Rebhan, John
Ripper, Ludwig
Scheller, Friedrich
Schall, George
Schall, Lucas
Schilling, Wilhelm
Schilling, George
Tobin, Samuel
Uhl, John (2)
Voit, Ludwig
Weber, Heinrich
Wolf, Anton

Pastors of the Joint Synod of Ohio ministered to this church from the time of its organization to the close of the pastorate of Rev. W. L. Busch, March 29, 1908. On that day a committee was appointed and instructed to canvas the sentiment of the congregation on the question of synodical relations. A few days later this committee reported that the general sentiment was that St. Paul's neither could nor would remain in the Ohio Synod. It is said that one of the reasons for this was the refusal of some of the Ohio Synod pastors to administer the sacrament to members of secret orders. The congregation then turned toward the Pittsburgh Synod for a pastor, and a call was extended to Pastor Julius John Neudoerffer. In order to effect this transition, the congregation adopted the constitution recommended by the General Council, July 19, 1908. The church was admitted to the Pittsburgh Synod during the same year, and united with Struthers to form a mission parish. This arrangement was not satisfactory, and the relationship was dissolved in 1909, when Warren became a self-sustaining parish. Under the new order the congregation prospered, and was able to report a membership of 243 in 1923. St. Paul's was organized as a German congregation, and English services were unknown until 1887, when Pastor H. J. Reimann held two evening services a month. At the beginning of the pastorate of Rev. J. A. Frischkorn in 1911, one-half of the services were held in German; at the close of the same pastorate all German had been eliminated. The Vine street property, including both parsonage and church, was sold for $28,500, December 9, 1918, and a new site on the corner of Vine and High streets, 110x146, bought for $12,500, April 11, 1919; but the congregation was divided on the question of rebuilding, and their old church was occupied

at a heavy rental for a period of four years before they were able to build and dedicate the present church. The corner stone of the new church was laid, November 6, 1921, and the building dedicated by Pastor C. Krauth Spiggle, September 17, 1922. The dedicatory sermons were preached by Doctor C. P. MacLaughlin and Rev. Theodore Buch. This church was built of tapestry brick and art stone, 42x70, and so constructed that a larger church may be joined. The interior was furnished according to Lutheran ideals, and is well equipped for service. The valuation of the fine plant is fixed at $65,000, on which a debt of $13,000 remained after the dedication. The pastors of St. Paul's have served in the following order: Supplies, 1868-1870; Rev. J. C. Schulze, 1870; Rev. J. Bauch, 1871-1875; Rev. Karl Schmidt, 1876-1877; Rev. H. A. Schmidt, 1878-1879; Rev. P. G. Doepkin, 1880-1881; Rev. E. L. T. Engers, 1881-1884; Rev. H. J. Reimann, 1884-1888; Rev. Butz, 1888-1892; Rev. W. L. Busch, 1893-1898; Rev. A. C. Schiff, 1898-1900; Rev. J. E. Harman, 1901-1902; Rev. W. L. Busch (second term), 1902-1908; Rev. J. J. Neudoerffer, 1908-1911; Rev. J. A. Frischkorn, 1911-1916; Rev. F. C. Snyder, 1917-1920; Rev. C. K. Spiggle, 1921-1923; Rev. D. C. Burnite, 1924-1925; Rev. C. E. Held, 1926-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH LEETONIA, OHIO

St. John's is a child of the Evangelical Lutheran Church of Columbiana. When the Lutherans and Reformed of Columbiana dissolved their union church in 1869, those Lutherans living west of Columbiana decided to organize a congregation in Leetonia. The organization was effected by Pastor Samuel Baeschler, November 25, 1869, when a constitution was adopted and signed by the following men:

Baeschler, Samuel	Guenther, Frank	Lenz, Johann F.
Beilharz, John	Kleinknecht, Gottlieb	Rothfuss, David
Fellnagel, Fred	Kuegele, Frederick	Stockburger, Andreas
Flothing, William	Kuegele, Jacob	Wather, C.

The first services were held in a rented hall and a neighboring grove. An ideal site for a church was secured in Leetonia, and building plans were made. The corner stone of the church was laid in 1869, and the completed building dedicated by Pastor Baeschler in 1870. This church was 33x45 in size, with an end gallery and a well proportioned steeple. The congregation has been served during the course of the years by pastors of the Joint Synod of Ohio, the Synod of North America, the Immanuel Synod, the Ministerium of New York, the Missouri Synod and the Pittsburgh Synod.

The first of the Pittsburgh Synod pastors was Rev. T. F. Weiskotten, but the church was led into the fellowship of the synod by Rev. John H. Graf in 1917. It was organized as a German Church, and German was retained in the public services until 1914, when it gave way to the English. A parochial school was opened by Pastor H. E. Stuehm of the Missouri Synod in 1899, but this was soon discontinued. During the pastorate of Rev. E. R. Gillman, 1906-1909, a Sunday School room was added to the church; and in more recent years many improvements have been made to the property. While St. John's has suffered the loss of many faithful members in recent years, love for the mother church has prompted those who remain to redouble their efforts in advancing the work. A proposition was made to merge with St. Paul's in 1921, but the effort failed. The pastors of St. John's have served in the following order: Rev. Samuel Baeschler, 1869-1874; Rev. M. Lauffer, 1874-1876; Rev. Henry Voegele, 1877-1878; Rev. Abraham Miller, 1880-1888; Rev. Achilles, 1888-1889; Supplies, from Salem, 1889-1895; Rev. J. H. Lindemeyer, 1895-1898; Rev. H. E. Stuehm, 1898-1902; Rev. T. F. Weiskotten, 1903-1904; Student J. H. Graf (supply), 1904-1905; Rev. J. H. Graf, 1905-1906; Rev. E. R. Gillman, 1906-1909; Rev. J. H. Graf (second term), 1909-1923; Rev. Theodore Hoffmeister, 1923-.

GRACE EVANGELICAL LUTHERAN CHURCH YOUNGSTOWN, OHIO

The beginnings of Grace Church are found in a humble mission, established by Pastor Samuel Baeschler in 1872. When his large Mahoning Parish was divided in 1872, he moved to Youngstown and began mission work in the English language. His first place of meeting was Martin Luther Church, but this was soon changed to the Reading Room Hall on Federal street. For a short time the parish of Pastor Baeschler consisted of Youngstown and two other congregations, but this was divided in 1874, and he continued to serve Youngstown alone until 1877. His successor was Rev. E. J. Meissner, who served from 1877 to 1887. A Sunday School was organized in 1878, Mr. F. Arnold serving as the first superintendent. During the summer of the same year a provisional constitution was adopted, in which the name Grace was assumed. The trustees elected under this constitution were F. A. Kaercher, Henry Wendler, and Louis J. Bergman. Among the members of Grace Church, whose names appear on the earlier records, were the following:

Baughman, Henry and wife	Gessman, G. D. and wife	Krebs, J. F.
Bergman, L. J. and wife	Haid, Joseph and John	Parks, Charles
Beard, Henry and wife	Henry, F. W.	Ritter, Eugene and wife
Bierdemann, Gustav	Hinkle, A. W.	Sederland, Charles
Bierdemann, Luther	Hofus, Aaron and wife	Smith, H. W. and wife
Bierdemann, Paul	Kaercher, F. A. and wife	Stoyer, B. F.
Bierdemann, Nettie	Kaercher, Hezekiah	Wendler, Henry and wife
Condor, John	Kaercher, Chauncey	Wendler, George H.

The hall soon proved an undesirable place of meeting, and steps were taken in 1880 to build a church. On March 20, 1881, a lot on the corner of Wood street and Belmont avenue was bought for $500, and a legal charter was secured, October 25, 1881. The corner stone was laid, June 19, 1881, and the church dedicated, March 11, 1882. The cost of this church was about $5,000. By congregational resolution, May 1, 1887, Grace Church sought admission to the Pittsburgh Synod. While it was admitted as a weak mission, it soon developed into a strong self-sustaining parish. During the pastorate of Rev. E. J. Meissner, 1877-1887, the parish consisted of Youngstown, Girard, and Boardman. The third pastorate was that of Rev. Homer W. Tope, 1888-1895, during which "the little church around the corner" became one of the most attractive places of worship in the city. The energetic pastor added 793 members to the congregation within seven years, but many fell away owing to imperfect catechetical methods. A frame parsonage was also secured at a cost of $1,260 during this period, the Ladies Aid Society taking care of all deferred payments. The fourth pastor was Rev. Alpheus D. Potts, Ph.D., whose scholarly preaching was very pleasing to the congregation, but the pastorate was closed by ill health within less than one year. The fifth pastor was Rev. Jesse Leroy Miller, D.D., who accepted Grace Church as his first parish, August 1, 1897. Because of the location of the church near the noisy railroad center of the city, he soon learned that a relocation was imperative. The chief obstacle in the way of this relocation was the mortgage resting on the old church; but this was burned at a congregational meeting, May 30,

1898, and plans were begun for a better church. The old church and parsonage were sold to the Electric Light Company for $6,000, and the Claybourne property on West Rayen avenue was bought for $5,500, March 3, 1901. The corner stone of the second church was laid, August 10, 1902, and the building dedicated by Pastor Miller, September 6, 1903. The dedicatory sermons were preached by Doctors F. W. E. Peschau and I. O. Baker. This church was constructed of brick and stone at a cost of $25,500, and the entire cost was paid within eight years. During the course of this pastorate the congregation has grown in its appreciation of Lutheran order, while the confirmed membership has increased to 791. At the silver anniversary of Doctor Miller in 1922, he could report that 1147 new members had been added to the congregation during his twenty-five years of service, and that $34,000 had been contributed to benevolence and $85,300 to local objects during the same period. A consecutive list of pastorates is as follows: Rev. Samuel Baeschler, 1872-1877; Rev. E. J. Meissner, 1877-1887; Rev. H. W. Tope, D.D., 1888-1895; Rev. A. D. Potts, Ph.D., 1896-1897; Rev. J. L. Miller, D.D., 1897-.

ZION'S EVANGELICAL LUTHERAN CHURCH MARTINS FERRY, OHIO

Zion's Church was organized by members of St. John's in 1896, after mission work had been conducted by pastors of the Joint Synod of Ohio for nearly two years. The nine original members were George Dorsch, C. L. Dorsch, F. H. Daums, Lena Daums, Elizabeth Dorsch, Mr. Real, Louis Rothermel, and Theodore Myers. While Pastor Schuh was active in the mission work that preceded the organization, the first regular pastor was Rev. William H. Oelschlager, who served from 1896 to 1900. During his pastorate a lot on North Fifth street was bought for $1,000, and a building fund gathered for the erection of a church. This church cost about $2,800 in money, but labor and materials to the value of $2,000 were donated. It was dedicated by Pastor Benjamin F. Schillinger on Cantate Sunday of 1901. The first services were held in German, but this gradually gave way to English. Pastor Schillinger remained with the congregation from 1900 to 1916, but there was so little development during this period that difficulty was experienced in securing his successor. For two years the parish was vacant, except for a student supply in the summer of 1917. In 1918 the Immigrant Mission Board entered into negotiations with the trustees, with the result that the Zion Church was federated with the St. Peter and

St. Paul Hungarian Church, March 23, 1919 to form the present English-Hungarian congregation. The last named had been served for a short time as a Hungarian mission by Pastor Julius Csernecky of the Pittsburgh Synod. The new organization numbered 38 English and 27 Hungarian members at the beginning, and retained the name of Zion. Rev. Joseph Korntheuer was secured as pastor, since he could officiate acceptably in Hungarian, German, and English. A missionary appropriation of $600 was made in 1919 for the support of the pastor, but this was gradually reduced so that the parish became self-sustaining in 1924. The release of the congregation from the Joint Synod of Ohio to the Pittsburgh Synod was secured in 1919 by the payment of $500 to the first named. During this pastorate improvements were made to the property at a cost of $1,000, but disintegration then set in, and the congregation disbanded in 1925. A consecutive list of the pastorates is as follows: Rev. W. H. Oelschlager, 1896-1900; Rev. B. F. Schillinger, 1900-1916; Vacant, 1916-1918; Rev. Joseph Korntheuer, 1919-1925.

TRINITY EVANGELICAL LUTHERAN CHURCH BRIDGEPORT, OHIO

The founders of this congregation were members of the German Lutheran Church of Bridgeport, who believed that more English services should be provided for their children. Miss Dora Heinlein was the leading spirit of an English Lutheran Sunday School, which held its first session in Heinlein Hall, January 10, 1897. President J. C. Kunzmann of the Pittsburgh Synod then visited the field, and tried to persuade the German Church to make some provision for English services; but, when he failed in this mission of unity, the organization of an English congregation became imperative. Rev. F. W. Kohler visited the field two weeks later, but the time was not yet ripe for an organization. The Sunday School was continued under the care of Albert Young, and Student John A. Frischkorn conducted services for them. The congregation was organized by Rev. F. W. Kohler with eighteen members, July 19, 1897. This number was increased to thirty-three within a short time. The names follow:

Baggs, Warren
Baggs, Mrs. Mary
Burt, Edward T.
Burt, Mrs. E. T.
Cline, Wilson
Cline, Mrs. Emma
Cline, Mrs. Mary
Cook, Mary
Cook, Radie
Duke, Mrs. Amelia
Ehni, Katie
Eberle, Mrs. J. A.
Eberle, Dora
Eberle, Edward
Eberle, Louis F.
Eberle, Adam, Jr.
Glass, Dora
Heinlein, Jacob A.
Heinlein, Dora
Hildebrand, Ottoman
Koch, Katie
Koch, Mrs. Barbara
Kehnlein, Minnie
Kaatz, Mrs. Dora
Mehlmann, Carrie
Meyer, Minnie
Meyer, Emma
Miller, Dora
Otsch, Margaret
Siepp, Mrs. Catherine
Svingle, Annie
Ziles, Peter
Ziles, Mrs. Matilda

The first regular pastor was Rev. Ernest O. Graham, who served from October 15, 1897, to February 27, 1901. During all this time the services were held in Heinlein Hall, but there was a steady development in the congregation. A Ladies' Aid Society was organized in 1897, with Mrs. Mary Baggs as president. Twenty-five years later Mrs. Baggs still held this important office. The second pastorate was that of Rev. Adam C. Sumons, 1901-1908, during which the present church property was secured. This property at the time of the purchase consisted of a corner lot improved with a good residence. On the rear of this lot a brick church was dedicated by Pastor Sumons, May 14, 1905. While the development of Trinity has been comparatively slow, it has always included a splendid class of people. The vested choir, under the leadership of George C. Meister, is regarded as one of the best in the synod. One of the pastors of Trinity, Rev. Robert G. Rosenbaum, died in the service of the parish. He conducted the chief service as usual on Sunday morning, August 31, 1919, and was suddenly called to his reward during the same afternoon. The following is a list of the regular pastorates: Rev. E. O. Graham, 1897-1901; Rev. A. C. Sumons, 1901-1908; Rev. J. C. F. Rupp, 1908-1909; Rev. D. P. T. Crickenberger, 1909-1917; Rev. R. G. Rosenbaum, 1918-1919; Rev. W. L. Winner, 1921-1923; Rev. E. P. Windman, 1923-.

GRACE EVANGELICAL LUTHERAN CHURCH CONNEAUT, OHIO

Grace Church was organized with twenty-six members, May 31, 1901. Prior to that time, services were held in City Hall and other places by Pastors G. A. Benze, I. O. Baker, and F. C. Obely. The first church officers were George Clauss, Herman Wrasse, George Walters, Fred Eckert, Frank Hoffman, and Charles Van Horn. The congregation was admitted to the Pittsburgh Synod in 1901, and granted a missionary appropriation of $400. During the summer of 1901 Student Henry of the Philadelphia Seminary did helpful work in the field. Rev. Peter Riffer did similar service in the summer of 1902, and Rev. Isaac H. Stetler then served the parish for a short time. The congregation obtained a charter, October 20, 1902, and bought a lot on the corner of State and Sandusky streets ten days later. Rev. Charles E. Blethen then became pastor and worked faithfully in the building of a small brick church, but was not privileged to see it dedicated. After his resignation, May 26, 1907, the parish remained vacant for two years, during which the congregation

scarcely maintained an existence. Rev. J. C. F. Rupp became pastor in 1909, and did much to encourage the people during a pastorate of five years. A good roof was placed on the church, and the theatre chairs were replaced by pews. During the pastorate of Rev. Paul I. Morentz, 1915-1917, the basement of the church was completed and equipped for Sunday School work. The church was dedicated by Pastor Morentz, May 23, 1916, during a meeting of the Erie Conference. The next pastor was Rev. Frank P. Welkner, who took charge immediately after his ordination, June 22, 1918. St. John's Church of Girard was then added to the parish. A consecutive list of the pastorates is as follows: Rev. I. H. Stetler, 1902-1903; Rev. C. E. Blethen, 1903-1907; Rev. J. C. F. Rupp, 1909-1914; Rev. P. I. Morentz, 1915-1917; Rev. F. P. Welkner, 1918-.

ZION EVANGELICAL LUTHERAN CHURCH WELLSVILLE, OHIO

The first Lutheran service was held in Wellsville, June 28, 1908, and the organization of Zion Church effected, July 22, 1908. The first constitution was adopted, December 13, 1908, and the charter obtained, January 25, 1909. A building lot on Fifteenth street was bought for $700 in 1909, on which the frame church of the disbanded Yellow Creek congregation was rebuilt at a cost of $2,100. This building was rededicated by Pastor C. E. Read as Zion Church, January 11, 1911, Pastors Reinartz, J. L. Miller, and D. M. Kemerer assisting in the service. The old building was donated by the surviving members of the Yellow Creek congregation, J. L. Culp, Mrs. McClain, and Mrs. McIntosh, and their generosity was commended by the synod. Zion Church of Wellsville is therefore a restoration of Bethel Church of Yellow Creek, organized by Pastor

James Manning in 1837, although it never received any of the former members of Bethel into its membership. From 1908 to 1912 Wellsville and Osage constituted a parish; after 1914 the St. Paul's Church of Annapolis was added to the parish. Zion Church is not planted in what might be called congenial soil, but is a healthy plant and will grow in strength with the years. A list of pastorates is as follows: Rev. C. E. Read, 1908-1912; Rev. J. C. F. Rupp, 1914-.

FIRST HUNGARIAN EVAN. LUTHERAN CHURCH CLEVELAND, OHIO

The largest Hungarian colony of America is found in the city of Cleveland. Many of these Hungarians were Lutherans, who were anxious for the organization of a congregation. About 31 families met in one of the social clubs, October 9, 1905, under the leadership of M. Toth, L. Toth, and George Dombi, and resolved to appeal to the Bishop of Hungary for a pastor. Although the appeal was unanswered, they continued to meet for worship on Sundays, singing the old familiar songs and being served by Rev. Julius Csernecky. Their prayers were answered in September, 1907, when Pastor Stephen Ruzsa appeared in their midst, and began a long and fruitful pastorate of sixteen years. To him belongs the real credit for the organization of the congregation and its rapid development into a strong self-sustaining church. Under his guidance a church and parish house were bought for $8,200, the church being dedicated on the first Sunday of December, 1907. Normal church life began on that day. In 1913 a good brick building was erected at a cost of $12,000, which served as the first Hungarian Lutheran Orphanage of America for a period of six years. Because of inability to secure the needed financial assistance, Pastor Ruzsa was compelled to close this house of mercy, and it is now used for general church purposes. Pastor Ruzsa was succeeded by his brother, Pastor Ladislaus Ruzsa, May 1, 1923, under whose leadership there has been a large development in the parish. The congregation now numbers 300 contributing members, and has a Young Peoples' Society of 125 members. This pastor also organized the First Hungarian Lutheran Church of Akron in 1922, which was later placed under the care of Pastor John Ormai. The value of the property of the Cleveland Church is now estimated at $63,000.

FIRST ENGLISH LUTHERAN CHURCH ASHTABULA, OHIO

This church was organized by the missionary superintendent of the Pittsburgh Synod in 1908. The following persons constituted the charter membership: Andreas Allen, Henry Strubbe, Mary Erickson, Mary Reidenbach, Lena Reidenbach, Cora Strubbe, and Sarah Allen. The first services were held in a rented hall on Main street. The preliminary work was done by Rev. William F. Pfeifer, who was ordained in Ashtabula, August 18, 1907, organized the Sunday School two months later, and remained in the field until the following spring. After four years of hard work the congregation was encouraged to buy a brick house on the corner of Center and Prospect streets at a cost of $7,500, and remodel it in such a manner as to serve as chapel and parsonage. This chapel was dedicated by Rev. C. L. V. Dozer, October 1, 1911. At the time of the dedication the congregation numbered thirty-six members. During the pastorate of Rev. Albert W. Dockter, there was a serious disturbance in the congregation, and more than half of the members were given certificates of dismissal when the pastor united with the Presbyterians. Much credit is given to Doctor A. W. Ahl of Thiel College for salvaging the wreck during the summer of 1923. The following is a list of pastors of the organized church: Rev. G. V. Schumann, 1908-1910; Rev. C. L. V. Dozer, 1910-1920; Rev. A. W. Dockter, 1920-1923; Rev. A. W. Ahl, Ph.D. (supply), 1923; Rev. J. M. Uber, 1923-1925; Rev. L. O. Benze, 1926-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH DENMARK CENTER, ASHTABULA COUNTY, OHIO

This church is located in a Scandinavian settlement, several miles south of Ashtabula, and was organized by Rev. C. L. V. Dozer, February 28, 1914, with thirty-one members. The

first services were held in the United Brethren Church, and the first church officers were Ole Anderson, A. Anderson, Charles Praessler, Edmund Peterson, and Harry Kuhns. A frame church was erected at a cost of $3,500, which was dedicated by Pastor Dozer, May 16, 1915. In common with many other rural churches, St. Paul's has had many heavy losses during recent years, but a small company still gathers for Sunday afternoon services. The pastors have been those of the First Lutheran Church of Ashtabula.

HOLY TRINITY ENGLISH LUTHERAN CHURCH SALEM, OHIO

The language question in Emmanuel Church of Salem was the occasion of the organization of this congregation. The first meeting for this purpose was held in the home of Arthur H. Schropp, June 1, 1917, when Rev. C. A. Dennig, Rev. John H. Graf, and Rev. Jesse Leroy Miller held a conference with seventeen Lutherans of the city. The name "Holy Trinity" was suggested by Mrs. A. H. Walde at that meeting, but the constitution was not adopted until June 24, when Rev. C. A. Dennig, serving as missionary superintendent, preached the first sermon for the congregation. The charter members enrolled at this time were the following:

Barkley, Mrs. Samuel
Beighley, Edward
Domhoff, W. H. and wife
Gabriel, Ella
Hendricks, Mrs. Harry
Izenhour, Harry and wife
Ritz, W. H. and wife
Ross, Henry and wife
Ross, Mertie
Sanders, Louise
Sanders, Freda
Schaefer, W. H. and wife
Schaefer, Ralph
Schmid, Pauline
Schmid, Carl
Schmid, Frank
Schropp, A. H. and wife
Sump, Otto
Walde, A. H. and wife
Walde, Rudolph
Wentz, A. H. and wife

The first church officers were Henry Ross, A. H. Walde, Harry Izenhour, W. H. Domhoff, and A. H. Wentz. The church was incorporated, July 5, 1917. The first place of meeting was the Red Cross rooms on the first floor of the Pioneer Block. "Each Saturday night, after the close of the week's activities, sewing machines and work tables would be pushed back along the wall, the floors cleaned, and the chairs arranged for services the next day. Each Sunday evening the room would again be put in order for carrying on the war-time activities of the Red Cross." The first hard task of the young mission was the securing of a permanent place of worship. The value of the property on the corner of McKinley and Woodlawn avenues attracted them, and it was secured by the help of a generous Church Extension loan, June 10, 1918. The Women's Missionary Society was a helpful agency in securing needed funds, all the money needed for the repairing of the building being earned by this organization. The cost

of the property was $3,350, and $800 was spent in remodelling. The first floor was converted into a temporary chapel, which was dedicated by Rev. C. A. Dennig, July 28, 1918. The influenza epidemic closed the church for a month, and a still greater trial came when Rev. Dennig took charge of the Lawrence Park Mission. Occasional and uncertain supplies were then provided for the congregation until July 11, 1919, when Rev. C. Frederick Frank came as the first regular pastor. His ministry continued until December 26, 1920, during which time the mission developed into a congregation of sixty members. The church was united with a rural congregation in 1924, to form a new parish of the Ohio Synod. The pastorates in consecutive order were as follows: Rev. C. A. Dennig (supply), 1917-1918; Rev. C. F. Frank, 1919-1920; Rev. J. P. Harman, 1921-1923; Rev. W. H. Baker, 1924-.

EVANGELICAL LUTHERAN SIEBENBURGER SAXON HONTERUS CHURCH YOUNGSTOWN, OHIO

Among the first Siebenburger Saxon families to arrive in Youngstown, 1888-1889, were those of Johann Gelch, Andreas Schmidt, Andreas Schaas, Johann Loew, and George Thellmann. After them, usually in small groups, came others until a colony of perhaps 1,000 souls was formed. Few of them expected to make America their home, but hoped to save enough money to make themselves comfortable on their return to the Fatherland. For this reason the first immigrants gave but little consideration to the founding of churches, believing that any German pastor would be willing to perform such ministerial acts as were desired during their temporary sojourn. Then came the tremendous changes of the World War, persuad-

ing them to look upon America as their permanent home. Their first organizations were in the form of Beneficial Unions, four of which were organized in Youngstown, the first in 1901. In the course of time, as the sense of permanent residence deepened, they began to think of their need of the Church. The lodge provided many things, but could not minister to their souls. Honterus Church was then organized by Pastor George Shuster with 42 members, July 3, 1910, and was encouraged by missionary aid from the Pittsburgh Synod. A good frame church on the corner of Lincoln and Holmes streets was bought for the congregation during the same year. The men who made this purchase possible were Pastor George Shuster, Michel Brenner, Martin Alzner, Johann Orben, Johann Loew, Michel Schotch, Johann Hauer, Simon Schenker, George Schueller, Paul Radleff, Michel Hartmann, George Holztraeger, Andreas Tutzi, and Johann Pfingstegraf. In the charter stringent provisions are made not only for the maintenance of the pure doctrines of the Augsburg Confession, but also for the preservation of the German language in the services. Should the congregation ever abandon the "mutter sprache," it is declared to be unworthy of the name of Honterus the Reformer. During the first twelve years the church had a hard battle to fight. Many of the Siebenburger immigrants had lapsed into irreligion, and were bitterly opposed to the Church. Other disheartening experiences were added to this, but the little company of faithful souls held fast to their faith. With the coming of Pastor Ludwig A. Fritsch from the Fatherland in 1921, and his admission to the Pittsburgh Synod in 1922, a wonderful spirit of new life was quickly manifested. A Jugend Verein of 120 members was organized; a Saturday School was conducted by the pastor with the help of three volunteer teachers; the faithful Frauen Verein increased their efficiency; the Sunday School enrolled 250 scholars; and the number of communing members was almost trebled. This congregation should develop into one of the stronger German churches of the Pittsburgh Synod.

SIEBENBURGER SAXON EVANGELICAL LUTHERAN ST. JOHN'S CHURCH CLEVELAND, OHIO

Among the first Siebenburger Saxon immigrants of 1885 were some who located in Cleveland. Notable names among them were Olzner, Loew, Kloss, Ullman, Mueller, Schuster, Meneges, Binder, and Sift. The first Siebenburger Sick Benefit Association of Cleveland was organized in 1895. A Singing Society was organized in 1897, and a Women's Society in

the following year. Nearly all the Siebenburger immigrants were farmers in Transylvania, but in America they preferred the harder work and larger wages of the steel mills. All hoped to return to the Fatherland within a few years, and live in affluence on their American fortunes. This state of mind naturally led them to give but little thought to the Church. They left the Church in Transylvania; they expected to find it there on their return. Those who were blessed with new-born children took them to some German pastor for baptism, but were slow about identifying themselves with any congregation. As a result of this policy, moral discipline was relaxed among them and many fell into grievous sin. In the large boarding houses, where many young men congregated, moral conditions were distressing. During the war period many of the immigrants began to buy their own homes, and this soon produced a different spirit. After the close of the war, when Transylvania was transferred to Rumania, the Siebenburgers began to realize that America would be their permanent home. That conviction led them to see the mistake of having neglected the Church and to correct the wrong. As early as 1907 Pastor George Shuster of Youngstown had held services for them, but could effect no organization. In November of 1908 Pastor Michael Orendt came to Cleveland, and succeeded in organizing the "First Siebenburger Saxon Evangelical Lutheran Church", but the visitation of Pastor Wittstock of Transylvania created a division of sentiment that led not only to the withdrawal of Pastor Orendt but also to the dissolution of his congregation. The effort of Pastor Wittstock also failed, and he returned to the Fatherland in 1909. The next attempt at organization was made by Pastor Erich Wilhelm Becker, a member of the German Evangelical Synod. A large church on Euclid Avenue was secured, and many were sanguine of success. Then something happened. What it was no one seemed to know, but the congregation suddenly dissolved. After this pathetic failure no attempt was made at organization until June, 1922, when the Pittsburgh Synod ordained Johann Foisel, and sent him to Cleveland as a missionary to his countrymen. Naturally the young man was timid about accepting such a commission, but the president of the synod told him that he must go. While he met with little encouragement at the start, he announced that a service for the Siebenburger Saxons would be held in the West Side Hall, June 4, 1922. When the hour of service came there were only six persons present; but the missionary was very patient, and one hour later he was permitted to preach from the improvised pulpit to 200 Saxons. On July 9, 1923, he was able to

organize St. John's Church and secure the election of his first Church Council. The organization meeting was held in a Reformed Church, but later the place of worship was changed to Calvary Lutheran Church. On September 19, 1922, the property at 761 Eddy road, 91x250, with a frame dwelling, was bought for $15,000 with the help of a loan from the Board of Home Missions and Church Extension. This house was fixed up for social purposes, but church services were held in Bethany on the West Side and Calvary on the East Side. For more than a year two places of meeting were sustained, after which the West Side appointment was dropped. The permanence of this organization was assured, September 7, 1924, when 1000 Saxons assembled to witness the laying of the corner stone of a new church. This church was built of brick and stone at a cost of $33,300, and was dedicated by Pastor Johann Foisel, December 21, 1924, when the sermon was preached by Doctor E. A. Tappert. This dedication gave such great encouragement that a congregation of 477 baptized members was reported in 1925. When it is remembered that there is a Saxon colony of 6000 in this city, the vital importance of the founding of St. John's Church will be appreciated.

CHAPTER XXII

CHURCHES OF OTHER COUNTIES

1803-1924

"The wilderness and the solitary place shall be glad for them."

THE strong Lutheran centers of western Pennsylsylvania are found in the counties of Allegheny, Armstrong, Erie, Westmoreland, Butler, Beaver, Indiana, and Clarion. While the largest number of Lutherans is found in Allegheny, the largest percentage of Lutherans in the population is found in Armstrong. In addition to the churches of the above named counties there are a number of others scattered throughout the territory of the synod, some of which are among the oldest as well as strongest churches of western Pennsylvania. A brief sketch of each of these congregations will be given in this chapter.

FIRST EVANGELICAL LUTHERAN CHURCH
VENANGO, PA.

There were three well established German settlements in Crawford County before the close of the eighteenth century, Venango, Meadville, and Conneaut Lake, the first named being the oldest and strongest of the three. It is claimed that there were Pennsylvania Germans living in the French Creek Valley as early as 1795. At the beginning of the nineteenth century there were several Lutheran families living in the valley, some of which were deeply interested in the establishment of a church of their own faith. The first pastor to minister to them was Rev. Philip Muckenhaupt, who gave them occasional services from 1803 to 1811, when a letter from the Ministerium of Pennsylvania to Mathias Flack closed his labors. Since he also taught school and practiced medicine he remained in the county, and some of his descendants are still found in the valley. Father Heyer has this to say in his journal concerning this pioneer pastor: "From these people I learned the following information concerning the affairs of our Church in that region. A rogue named Muckenhaupt had at first come among the settlers as a preacher, but he could not stay very long; he went away leaving his wife and chil-

dren uncared for. It was still said of this vagabond that he could preach more powerfully, drink more, and curse more loudly than anyone else within a hundred miles."

Unfortunately the age encouraged such bibulous tendencies. The Lutherans of this section united with those of Erie as early as 1808 in petitioning the Ministerium of Pennsylvania for a pastor, but no one was sent until 1811, when Rev. W. H. Scriba visited the field as a "travelling preacher". A similar visit was made by Rev. Peter Rupert in 1814. In the summer of 1815 Rev. Carl Wilhelm Colsen became their regular pastor, making his headquarters in Meadville. In the following year he completed the organization that had been started in a provisional way in 1803. His work was too heavy for his frail body, and he died as a result of exposure to a cold rain, December 29, 1816. His people were proud of him, and their history might have been much brighter had his life been spared. While tradition says that their first church was built of logs and dedicated by Pastor Colsen before his death, Father Heyer says that it was built of frame. This church was a meeting center for all the Lutherans of the French Creek Valley for many years, and the congregations at communion time overtaxed the seating capacity. Father Heyer succeeded Pastor Colsen in 1817, and remained until the following spring, when he resisted the urgent entreaties of the people and returned to the East. Pastor Rupert returned in 1819 and spent three years in the parish. Some of his descendants still reside in Crawford County, and his body was brought to Woodcock Township for interment after death. From 1822 to 1826 a converted Romanist, Rev. Philip Meyerhoeffer preached for them, but it is said that "he did little good." One of their most successful pastors was Rev. W. E. Schulze, who lived at Meadville and served them from 1829 to 1830. On April 17, 1829, he confirmed a class of thirty-one catechumens and administered the communion to 112 members. There were few churches in western Pennsylvania in those days with brighter prospects than Zion of Venango. From 1830 to 1831, Rev. David Muck, a German Reformed pastor who later joined the Methodists, preached for them, during which time a new constitution was adopted. From 1831 to 1842 they were served in English by Rev. Elihu Rathbun, but the fact that he could not minister in German caused much distress to the older people, who made pathetic appeals to synod for relief. Several pastors of the Ohio Synod gave them occasional services, but the church suffered much for want of proper pastoral care during this critical period. Both the German and English members were relieved in 1842 when

Rev. J. D. Nunnemacher became pastor, for he could use both languages. The records show that he was pastor from 1842 to 1846. When the Pittsburgh Synod sent her Missionary Superintendent, Rev. Henry Ziegler, into the field, he reorganized them as an English congregation and gave them such services as his two large mission parishes would admit, July 18, 1847, to May 24, 1850. He also reorganized the Sunday School on a missionary basis, the offering of each alternate Sunday to be given to missions. There were 55 members when he took charge of the congregation, but the adoption of a constitution in which there were strong temperance clauses caused not a little confusion and loss. His successor was Rev. John A. Nuner, 1852-1855, during whose pastorate a parsonage was built. The next three pastors were Rev. Henry Weicksel,, 1855-1858, Rev. Isaiah J. Delo, 1858-1861, and Rev. W. B. Bachtell, 1861-1866. During the pastorate of the last named the membership of the congregation was increased by revivals to 135, but the pastor resigned under a heavy cloud. His successor was Rev. D. M. Kemerer, who served Venango, Highfield, and Saegertown together from 1867 to 1871. When the last named church asked for the entire time of Pastor Kemerer, Drakes Mills, Mosiertown, and Venango congregations united to form Venango Parish, and extended a call to Rev. Philip Doerr. Pastor Doerr was a faithful and godly man, so that all the churches prospered under his leadership, 1871-1873. His successor was Pastor George Gaumer, who is described as a man of gentle and irenic spirit, but he was not strong enough to control the synodical controversy that broke out in the community during his pastorate. It is claimed that this controversy was stirred up by a former pastor, who returned to the field for that purpose. When Pastor Gaumer proposed the erection of a new church there was an eager response from the people, so that half of the estimated cost was subscribed. Then the question was raised by Solomon Lasher as to whether it would be dedicated as a General Synod Church. When the pastor answered in the negative, Mr. Lasher and his friends objected so strenuously that it became necessary to use discipline and expel twenty-three of them from the church. These expelled members rallied their friends, held a meeting, and adopted the following resolution:

"The undersigned, being of the Evangelical Lutheran Zion's congregation of Venango Borough, Pa., at the time George Gaumer and party expelled and suspended a number of its members, without a just or reasonable accusation, do, by our signatures hereunto annexed, and by our fellowship in worship with the parties so expelled and suspended, declare said acts of said George Gaumer and party to have been, spec-

ially and in all their effects, arrogant and unjust, and therefore null and void, because in direct violation of the Formula of Government under which said Zion's Church has existed for many years, which Formula of Government is that printed in the English Hymn Book of the General Synod of the Evangelical Lutheran Church in the United States of America."

Fifty-eight of these Protestants applied for admission to the Pittsburgh Synod of the General Synod, under the name of Zion's Evangelical Lutheran Church of Venango, and were so received, October 7, 1875. This meant a law suit between the rival Zions for possession of the property. The case was tried before Judge Trunkey of the Crawford County Court, who decided that, inasmuch as the General Synod party had left the old church and effected a separate organization, the property belonged to the General Council party. The costs of the suit, amounting to $375, were placed on the plaintiffs. This led the General Synod party to build a new church, which was dedicated as the "First Evangelical Lutheran Church of Venango" by Pastor Delo, October 21, 1877. Through the generosity of George P. Delo, father of the pastor, an excellent parsonage was secured. On October 10, 1879, Pastor George Gaumer issued "A Call in Time of Need", and sufficient funds were gathered to build a new General Council church. This building was dedicated by Pastor Emanuel Cressman, November 27, 1881, and was considered an excellent church in that day. Two rival organizations were thus established in a limited field, and the final result was disaster to both. The following pastors served the two congregations during the period of division:

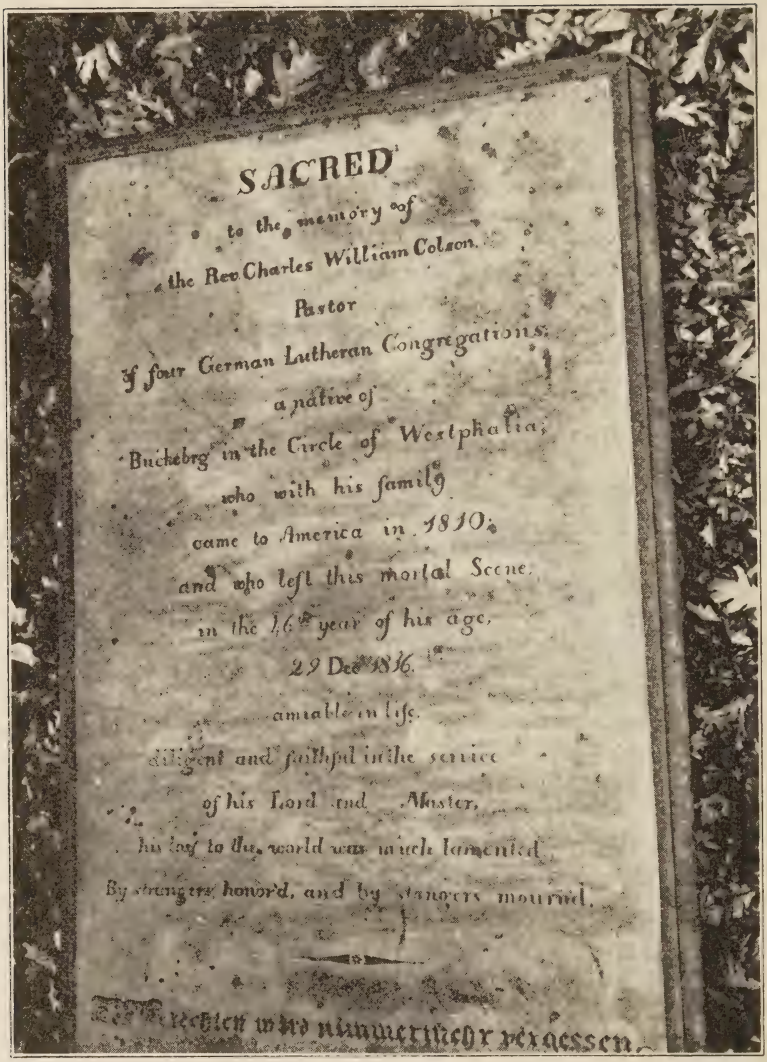
GENERAL COUNCIL		GENERAL SYNOD	
Rev. George Gaumer	1874-1880	Rev. Isaiah J. Delo	1875-1880
Rev. Emanuel Cressman	1881-1886	Rev. Eli Miller	1880-1887
Rev. J. H. Ritter	1887-1889	Rev. S. W. Young	1888-1893
Rev. J. H. Orr (supply)	1890	Rev. J. H. C. Manifold	1894-1895
Rev. G. W. Critchlow	1892-1895	Rev. J. K. Hilty	1895-1898
Rev. J. Q. Waters	1895-1903	Rev. Payson Young, Ph.D.	1900
Rev. Jonathan Sarver, D.D.	1903-1907	Rev. S. L. Hershiser	1901-1902
Rev. G. J. Diener	1908-1910	Rev. J. M. Wonders	1902-1903
Rev. T. B. Roth, D.D., (supply)	1911-1912	Supplies	1903-1905
Vacant	1912-1918	Vacant	1905-1918

The six-year vacancy of Zion Church was due to weakness, not more than eight members being enrolled at the end; the thirteen-year vacancy of First Church was due to its isolation, its fifty members not being able to support a pastor alone. Then came the period of the synodical merger, and First Church was permitted to represent the community in the newly formed Crawford County Parish of 1918. The remaining members of Zion Church held a legal meeting, May 7, 1921, conveyed their property to the Pittsburgh Synod and disbanded. In 1923 this property was conveyed to the Pres-

byterian Church by the synod, and the net proceeds were given to "Bethesda". The pastors of First Church since the merger have been the following: Rev. M. R. Kunkelman, 1918-1920; Rev. A. C. P. Hays, 1921-1922.

TRINITY EVANGELICAL LUTHERAN CHURCH MEADVILLE, PA.

When northwestern Pennsylvania was organized into counties, March 12, 1800, Meadville was made the seat of justice for the entire region for a number of years. For this reason it fills a large place in the history of the state. The town was laid out in 1793 by Daniel Mead, who sold no less than forty-seven lots during the first two years. Located in the heart of the French Creek Valley, the town became a convenient meeting place for a number of Pennsylvania German families in this vicinity. The early history of these pioneer Germans is hard to relate, since the church which they organized in Meadville has preserved no records earlier than 1874. Tradition says that Rev. Philip Muckenhaupt affected a provisional organization for them in 1803, and preached for them with varying regularity from 1803 to 1811. This pastor was not a member of any synod during the time of his residence in Crawford County, and spent the greater part of his time teaching school and practicing medicine. Because of his failures he was replaced by the travelling missionaries of the Ministerium of Pennsylvania in 1811. The first appeals of the Lutherans of this region to the Ministerium for a pastor are described as coming from "the congregation in and about Meadville" in 1808. The first of the travelling preachers to reach Meadville was Rev. W. H. Scriba, who spent three months of the summer of 1811 in the region. The second was Rev. Peter Rupert, who made Meadville his headquarters in the summer of 1814, and travelled many miles in order to minister to the scattered Lutheran settlers. The congregation extended him a formal call, but he declined. His successor was Rev. Carl Wilhelm Colsen, who arrived in 1815, reorganized the church in the court house in 1816, travelled far and wide in his ministry to the Germans, and finally died of pneumonia, December 29, 1816. A marble slab in Greendale Cemetery marks his last resting place. He was a friend of Timothy Alden, and was offered a professorship in Allegheny College. His successor was Rev. J. C. F. Heyer, who rendered valuable service during the winter of 1817-1818. It is claimed that he preached the first English Lutheran sermon of western Pennsylvania in the court house at the request of


SACRED
to the memory of
the Rev Charles William Colsen
Pastor
of four German Lutheran Congregations
a native of
Buckeberg in the Circle of Westphalia
who with his family
came to America in 1810
and who left this mortal Scene
in the 46th year of his age
29 Dec 1816
amiable in life
diligent and faithful in the service
of his Lord and Master
his loss to the world was much lamented
By strangers honor'd, and by strangers mourned
Der Gerechten wird nimmermehr vergessen

GRAVE STONE OF PASTOR CARL WILHELM COLSEN
MEADVILLE, PA.

Timothy Alden. Pastor Heyer was also offered a professorship in Allegheny College, but declined. Rev. Peter Rupert returned for a second pastorate, 1819-1822, and his body was later laid to rest in Woodcock Township. Rev. Philip Meyerhoeffer served the church, 1822-1826, but the services of this converted Romanist were not very satisfactory. During the summer of 1824, Candidates A. H. Lochman and N. J. Stroh of the Ministerium of Pennsylvania spent several weeks in the parish; and Rev. N. G. Scharretts of the West Pennsylvania Synod made a similar visit in 1826. From 1826 to 1836 they were supplied by Pastor Michael Kuchler. An old record says that he installed an elder and a trustee in 1828, and the records of the Ohio Synod show that Meadville was a part of his parish in 1836. Rev. Wilhelm Edward Schulze was the resident pastor, 1829-1832, but for the next ten years only supplies were available. Pastor J. D. Nunnemacher served the congregation, 1842-1845, but was unable to revive the discouraged people. This was the condition of things in 1846, when they were visited by Rev. Henry Ziegler of the Pittsburgh Synod. Many thought that he was wasting his time in Meadville, but the missionary thought otherwise, and reorganized the congregation in 1846 with 25 members. The church was then admitted to the Pittsburgh Synod and made a part of the Crawford Mission. A lot on Pine street was bought, and their first church was dedicated by Pastor Ziegler in the fall of 1847. When he resigned in May, 1850, he reported a German-English Church of 55 members, with a Sunday School of 30 pupils. Another long and distressing vacancy followed, 1850-1857, during which the good work of Pastor Ziegler was almost destroyed. Rev. Henry Weicksel served as their pastor, 1857-1858, and found church life at such low ebb that he was compelled to effect a reorganization with twelve members in October, 1857. When Pastor Weicksel resigned in 1858, Pastor A. B. Bierdemann of the Ohio Synod volunteered his services, and for the next 25 years the church was served by pastors of that body. During this period the congregation had a splendid development, largely because of the arrival of a large number of German families from Canada in 1864. From 1864 to 1884 all services were held in German; from 1884 to 1904 both languages were used; since 1904 all services have been conducted in English. The original congregation of 1803 was a union church, but the Lutherans purchased the interest of the Reformed in 1865. A Lutheran constitution was adopted in 1866, and signed by the following:

Bam, Anton	Frobose, Heinrich	Michaelis, Friedrich
Bauerschmidt, Baltzer	Goerke, Wilhelm	Mueller, John G.
Bauerschmidt, Margaret	Gromol, Karl	Mueller, Christian
Baeyer, Jacob	Haller, Conrad	Pappenfuss, John
Berg, Christoph	Hoffman, George A.	Pappenfuss, August
Boehm, J. G.	Kochendorfer, Jacob	Schalk, Gustav
Bork, Johann, Sr.	Koller, Friedrich	Schmidt, Jacob
Burk, Ferdinand	Kuppler, George	Schutz, Jacob
Eberspeicher, Karl C.	Kuppler, Martin	Schutz, Johann
Eberspeicher, Charles G.	Meier, Wilhelm	Weiss, Casper
Eberspeicher, Louise.	Metzgar, Jacob	Werle, Jacob

The congregation was chartered, January 23, 1868, under the name "The Evangelical Lutheran Trinity Church of Meadville, Pa." The pastor at the time was Rev. G. A. Bruegel, who believed that the Joint Synod of Ohio would unite with the General Council then forming, and inserted the following article in the charter.

"This church acknowledges itself to be a member of, and to belong to the Evangelical Lutheran Joint Synod of Ohio and Adjacent States, and of the General Council of the Evangelical Lutheran Church of the United States. As such it accedes to, recognizes and adopts the constitution, doctrine, discipline and form of worship, as it now is or may be hereafter changed by the aforesaid Synod or Council of the Evangelical Lutheran Church, and acknowledges their authority accordingly."

The Synod of Ohio finally decided not to unite with the General Council; and this created an Ohio Synod and a General Council party in the congregation. The latter had a majority, and called General Council pastors as supplies. The church was also received into the Pittsburgh Synod in 1884. The next pastor was Rev. J. H. Orr, who served Meadville and Corry, 1885-1888, and Meadville alone, 1888-1890. During this time plans were laid for the relocation of the church, but these were frustrated by a strong minority. Soon after the resignation of Pastor Orr in 1890, the Ohio Synod entered suit for the possession of the property. The case was tried before Judge John J. Henderson of the Crawford County Court, who decided in favor of the General Council party. The name of the Joint Synod of Ohio was then eliminated from the charter, February 11, 1894. Pastor G. W. Critchlow of Saegertown was the adviser of the congregation during this period of litigation. The present constitution was adopted, October 28, 1890. A new site on North Park avenue was bought for $850, where a brick church was built at a cost of $8,000. The corner stone was laid on Ascension Day, 1893, and the church dedicated by Pastor A. R. J. Graepp, November 19, 1893. A two-manual pipe organ was installed in 1894, half the cost being paid by Andrew Carnegie. The Pine street property was sold to Mrs. Bauersmith for $1,000 in 1894. The parsonage was built by John Shutz in 1892, and was conveyed to the congregation in 1901. The Ohio Synod party built a frame church on the corner of Grove and Willow

streets, but this was sold after a few years, and the majority of the people returned to Trinity. During the pastorate of Rev. A. L. Benze, 1899-1901, the church was freed from debt and became self-sustaining. The longest pastorate in the history of the church was that of Rev. Nathanael Scheffer, 1904-1919, during which there was a strong development of the congregation. A complete list of pastors is as follows: Rev. Philip Muckenhaupt, 1803-1811; Rev. W. H. Scriba (supply), 1811; Rev. Peter Rupert (supply), 1814; Rev. C. W. Colsen, 1815-1816; Rev. J. C. F. Heyer, 1817-1818; Rev. Peter Rupert, 1819-1822; Rev. Philip Meyerhoeffer, 1822-1826; Rev. Michael Kuchler, 1826-1829; Rev. W. E. Schulze, 1829-1832; Supplies, 1832-1842; Rev. J. D. Nunnemacher, 1842-1845; Rev. Henry Ziegler, 1846-1850; Supplies, 1850-1857; Rev. Henry Weicksel, 1857-1858; Rev. A. B. Bierdemann, 1859-1865; Rev. J. G. Boehm, 1865-1867; Rev. G. A. Bruegel, 1867-1868; Rev. A. B. Bierdemann (second term), 1868-1870; Rev. W. F. Deiss, 1870-1875; Rev. G. L. L. Kittel, 1876-1877; Rev. P. G. Doepkin, 1877-1879; Rev. Gerhard Weise, 1879-1880; Rev. H. A. Schmidt, 1880-1881; Rev. F. E. Fickeisen, 1882-1883; Rev. E. Cressman and Rev. G. W. Critchlow (supplies), 1884-1885; Rev. Herman Gilbert (German supply), 1884-1885; Rev. J. H. Orr, 1885-1890; Rev. A. G. Voigt (German supply), 1890; Rev. G. W. Critchlow (supply), 1890-1892; Rev. A. R. J. Graepp, 1892-1894; Rev. J. H. Orr (second term), 1894-1899; Rev. A. L. Benze, 1899-1901; Rev. Charles Koerner, 1901-1903; Rev. Nathanael Scheffer, 1904-1919; Rev. S. H. Roth, 1919-1922; Rev. G. W. Critchlow, 1922-.

EVAN. LUTH. CHURCH OF THE TWELVE APOSTLES SAEGERTOWN, PA.

Among the earliest settlers of this region were Germans, who took up lands about the opening of the 18th century. Mathias Flack and Israel Berlin were revolutionary soldiers, who came here after the war. The village is named after Daniel Saeger, who did not come until 1823. The first German pastor of the valley was Rev. Philip Muckenhaupt, who practiced medicine and held occasional services for the people at Venango as early as 1803. After the Peiffer school house was built in 1816, the Meadville pastors held services there more or less regularly. When Rev. J. C. F. Heyer was in Meadville 1817-1818, his favorite stopping place was the Peiffer home. Mrs. Peiffer fixed up a study for him above the milk house, and there he would often be heard playing his flute. One of the Peiffers helped to move Pastor Colsen from

BETHESDA HOME

Northampton County to Meadville in 1816. It is said that there was no regular organization at Peiffer's school house until 1829, when arrangements were made to build a permanent church. Some wanted it built at Peiffer's, others at Saegertown. A meeting was held in the school house, April 20, 1829, at which it was decided to build a frame church for $1,000, the location to be decided by the party subscribing the largest number of shares at six dollars each. When the final vote was taken, Saegertown subscribed 170 shares to 136 for Peiffer's, and the church was built at Saegertown. The heaviest subscriber was Daniel Saeger, who deeded a lot to Edward Saeger, "in trust for Saegertown meeting house", July 18, 1829, as well as sufficient ground for a cemetery. Many people made subscriptions to the building fund, with the understanding that the church could be used by all denominations. The charge that Daniel Saeger was trying to convert the whole community to the Lutheran Church was puerile. On April 7, 1838, the Methodists sold their shares to Lutherans and Reformed, and relinquished all claims. Among the names found on this subscription list of 1829 were the following: Bebelheimer, Berlin, Betz, Biege, Brobst, Diechmann, Flickinger, Fry, Gehr, Graff, Grubb, Hauer, Hecker, Hetrick, Hoffman, Joerg, Huidekoper, Kern, Kleckner, Knerr, Liebensperger, Lingle, Neuenhousen, Peiffer, Rathbun, Saeger, Sander, Schaeffer, Schneider, Seiverling, Stoll, Straw, Strouse, Weiss, and Wotring. The church was dedicated by Pastor W. E. Schulze in 1831, the year being fixed by a poem prepared by the pastor for the occasion. It was dedicated as Jerusalem Church. One of the members of the congregation was Elihu Rathbun, a local tailor, who was persuaded by Pastor Schulze to enter the ministry, and later became one of the founders of the Pittsburgh Synod. He served as their English pastor, 1830-1842, but his inability to preach in German was a source of weakness to the whole parish. The oldest records of the church were begun by Pastor John D. Nunnemacher, who ministered in both German and English from 1842 to 1857. A complete constitution was adopted during his pastorate, January 16, 1843. His successor was Rev. A. B. Bierdemann, also a member of the Ohio Synod, who served from 1857 to 1867. A new era dawned in 1867, when Rev. D. M. Kemerer of the Pittsburgh Synod became pastor. The congregation in advance of his coming decided to give up the German, and this resulted in building up a strong congregation of 120 members in a few years, able to support their own pastor. During this pastorate the Lutherans sold their interest in Jerusalem Church to the Reformed for $500, and a new frame church

was dedicated by Pastor Kemerer, as the Evangelical Lutheran Church of the Twelve Apostles, January 9, 1870. The new site was bought from Isaac Saeger for $100, and the church cost $7,500. These were prosperous days in the history of the congregation, and a parsonage was built in 1869. In the course of time, however, many families began to move elsewhere, and the church was compelled to unite with three other churches in 1918 in order to form a parish. The establishment of Bethesda Home, on a farm donated by a member of this congregation, gave the parish a new outlook, for the children were brought into Saegertown to attend Sunday School. For this reason Pastor R. W. Yeany was able to give them needed service during a distressing vacancy. The pastors served in the following order: Rev. W. E. Schulze, 1829-1832; Rev. Elihu Rathbun (English), 1830-1842; German supplies, 1832-1842; Rev. J. D. Nunnemacher, 1842-1857; Rev. A. B. Bierdemann, 1857-1867; Rev. D. M. Kemerer, 1867-1877; Rev. A. H. Bartholomew, 1877-1880; Rev. Hiram Peters, 1880-1884; Rev. G. W. Critchlow, 1884-1895; Rev. J. Q. Waters, 1895-1903; Rev. Jonathan Sarver, 1903-1907; Rev. G. J. Diener, 1908-1910; Rev. T. B. Roth, D.D., 1911-1918; Rev. M. R. Kunkelman, 1918-1920; Rev. A. C. P. Hays, 1921-1922; Rev. R. W. Yeany, 1922-.

CHRIST'S EVANGELICAL LUTHERAN CHURCH MOSIERTOWN, PA.

German settlers located here at an early day, but their limited numbers led them to postpone the organization of a church until 1830. This was effected by Pastor Philip Zeiser of the Reformed Church under the name of the "United Evangelical Lutheran and German Reformed Church of Cussawaga Township". A church was built and dedicated, which was known as "Union" on the synodical records, but as "Reichel's" in the community. The first constitution provided that the pastor might be Lutheran or Reformed, but that there must never be more than one pastor at a time. One pastor, one council, one treasurer, served both Lutherans and Reformed for many years. When Pastor Zeiser resigned in 1843, the Reformed majority elected Pastor Benjamin Boyer as his successor, but this did not meet with community approval, and he remained only a few months. Pastor J. D. Nunnemacher then served them from 1843 to 1857, and then another Lutheran, Rev. A. B. Bierdemann, served from 1857 to 1866. The Reformed then felt that they had been slighted, and asked for the privilege of electing a pastor of their own.

This was granted, and Rev. D. B. Ernst became their pastor. The next Lutheran pastor was Rev. Isaac Brenneman, who served Drake's Mills and Mosiertown from 1867 to 1870. Rev. Frederick Wahl was the Reformed pastor at the time of Pastor Brenneman's resignation, but his services were not acceptable to the Lutherans, who asked the privilege of electing a pastor of their own. While the Lutherans had granted this privilege to the Reformed, the latter were not willing to return the favor, but locked Rev. Philip Doerr and his Lutheran congregation out of the church. Services were held in the school house, and measures taken to carry the case before the court; but better counsel prevailed and a new church was built at a cost of $2,000. The corner stone was laid, July 4, 1873, and the church dedicated by Pastor D. M. Kemerer, November 27, 1873. The building site was secured from J. M. Manville for $100. While a complete set of officers had been elected on Whitsunday, 1871, the constitution, in which they assumed their present name, was not adopted until January 1, 1874. The church was admitted to the Pittsburgh Synod in 1874, under the leadership of Pastor George Gaumer. Pastor Gaumer conducted the first communion service in the new church, September 20, 1874, when the following members received the sacrament:

Dengler, Benjamin	Mosier, Daniel	Moyer, Jacob
Dengler, Susanna	Mosier, Israel	Moyer, Catherine
Dengler, Amanda	Mosier, Isaac	Moyer, Anna
Mosier, Amos	Mosier, Israel (2)	Moyer, Solomon
Mosier, Lucinda	Mosier, Mary E.	Moyer, Collie
Mosier, Daniel F.	Mosier, Rebecca	Oswalt, Aaron
Mosier, Susan	Mosier, Matilda	Zimmer, Daniel
Mosier, Samuel	Motter, Elizabeth	Zimmer, Rebecca

The largest communion in the history of the church was held, May 4, 1884, when 32 persons were given the sacrament. In recent years there has been such an exodus from the community that only a remnant of the congregation remains. The pastors from the time of the founding of the union congregation were: Rev. Philip Zeiser (Ref.), 1830-1843; Rev. Benjamin Boyer (Ref.), 1843; Rev. J. D. Nunnemacher, 1843-1857; Rev. A. B. Bierdemann, 1857-1866; Rev. Isaac Brenneman, 1867-1870; Rev. Philip Doerr, 1871-1872; Rev. D. M. Kemerer, 1872-1874; Rev. George Gaumer, 1874-1880; Rev. Emanuel Cressman, 1881-1887; Rev. G. W. Critchlow, 1887-1895; Rev. J. Q. Waters, 1895-1903; Rev. Jonathan Sarver, 1903-1907; Rev. G. J. Diener, 1908-1910; Rev. T. B. Roth, D.D., (supply), 1911-1918; Rev. M. R. Kunkelman, 1918-1920; Rev. A. C. P. Hays, 1921-1922; Rev. G. W. Critchlow (supply),. 1922-.

FIRST EVANGELICAL LUTHERAN CHURCH WARREN, PA.

It is claimed that there were a number of German and Scandinavian settlers in this vicinity as early as 1832, but no public services were held by them. Among the early settlers were the Kerbergers, Truschels, Brueseckers, Lessers, Messners, Reigs, Retterers, Schulers and others, who eventually became the founders of this congregation. After the lumber industry reached its height about the year 1850, many acres of denuded timber land were taken up by industrious Germans. The following tribute is paid to these Germans in The Missionary of February 3, 1859:

"From the most reliable sources of information it appears that there are, on a moderate calculation, about 250 families of Germans in Warren County, residing principally within ten miles of Warren, the county seat. They are nearly all from Alsace, a German province of France on the Rhine. These 250 families may be set down according to their religious sentiments as follows: 103 Lutherans, 65 Albrecht Leute, commonly known as German Methodists, 31 Roman Catholics, and 61 Liberals or Free Thinkers. Of these last perhaps 22 families call themselves Lutheran, although by their daily walk and entire neglect of all religion they show but too sadly that 'they care for none of these things'. To the above should be added at least 100 single young men and women, who have no home except among strangers. *** The German population of our county, I am happy to add, are much in favor of the education of their sons and daughters. Such is the impression which they have made upon the English community by their industry and general uprightness, that the German is studied in the leading English families, and the principal of the public school in Warren teaches German to a class of young ladies and gentlemen."

Their first pastor was Rev. Henry David Keyl, who rode on horse back from Saegertown to Warren to minister to them. He held his first service in 1842 in the Lauffenberger home, located on what is now called Cottage Place. For a time they worshipped in the Pleasant Township school house, then in the academy, and finally in the court house, where Pastor Keyl confirmed the first catechumens. After his resignation in 1844, the congrega-

tion asked the Joint Synod of Ohio to license Mr. P. Hauk, but this was denied. Pastor F. Brumbacher then served the parish, 1844-1846, during which plans were laid for the building of their first church. A lot was bought on East street, near Fifth avenue, where Pastor Fremund Wucherer dedicated a modest and rudely furnished church. A charter was secured, December 10, 1846, and the first officers of this corporation were: Rev. Fremund Wucherer, pastor; Christian Keller and George Hertzel, trustees; Philip Bucher and Philip Leonhart, elders; John Reig and Christian Bartsch, deacons. The third pastorate was that of Rev. Julius Zoller, 1849-1852, during which a constitution was adopted and the parish steadily strengthened. The next pastor was Rev. Conrad Kuehn, 1852-1854, by whom the congregation was persuaded to unite with the Ohio Synod. For some reason a small faction withdrew from the church at this time, and held services in private homes, but the schism was healed after Pastor Kuehn resigned. His successor was Rev. Friedrich Carl Brauneck, who remained four years. When Rev. Henry Weicksel became pastor in June, 1858, a new page of church life was turned, for a new constitution was adopted and the parish admitted to the Pittsburgh Synod. The first officers under the new constitution were Christian Bartsch, Andrew Hertzel, Max Amann, Jacob Sutter, Philip Gruber, and Jacob Nachtrieb. Pastor Weicksel was the first to introduce English services, and met considerable opposition. Only the support of some of the strongest men of the parish enabled him to continue these services. Probably the most telling pastorate in the history of the congregation was that of Rev. Adolph Leopold Benze, 1863-1872, during which there was such a large development that a new church became necessary. The corner stone was laid in 1867, but the church was not dedicated by Pastor Benze until September 26, 1869. German and English addresses were made at the dedication. The church was built of brick, 42x85, with a steeple 120 feet high, at a cost of $10,000. The adjoining parsonage was built in 1866 at a cost of $2,500. The next pastor was Rev. G. A. Bruegel, 1872-1875, to whom belongs the credit of confirming the first class in English. During the pastorate of Rev. G. H. Trabert, 1892-1896, the present constitution was adopted, and English almost displaced German in the public services. The church was remodelled at a cost of $25,000 in 1901, but not dedicated until November 24, 1907, during the pastorate of Rev. W. E. Brinkmann. Additional improvements were made to the property during the pastorate of Rev. C. A. Dennig at a cost of $10,000, and a service of rededication was held, May 28, 1922. The rearrangement and refurnishing of the chancel in 1920 is also

credited to the leadership of Pastor Dennig. First Church numbered 1095 members in 1922, ranking third among the 315 churches of the Pittsburgh Synod. The pastors served in the following order: Rev. H. D. Keyl, 1842-1844; Rev. F. Brumbacher, 1844-1846; Rev. Fremund Wucherer, 1846-1849; Rev. Julius Zoller, 1849-1852; Rev. Conrad Kuehn, 1852-1854; Rev. F. C. Brauneck, 1854-1858; Rev. Henry Weicksel, 1858-1863; Rev. A. L. Benze, 1863-1872; Rev. G. A. Bruegel, 1872-1875; Rev. F. C. H. Lampe, 1875-1879; Rev. G. A. Wenzel, 1879-1881; Rev. Philip Doerr, 1881-1890; Rev. W. A. C. Mueller, 1890-1891; Rev. G. H. Trabert, 1892-1896; Rev. A. B. Markley, 1896-1904; Rev. G. J. Gongaware, 1904-1905; Rev. W. E. Brinkmann, 1906-1911; Rev. W. C. Beck. 1911-1919; Rev. C. A. Dennig, 1920-.

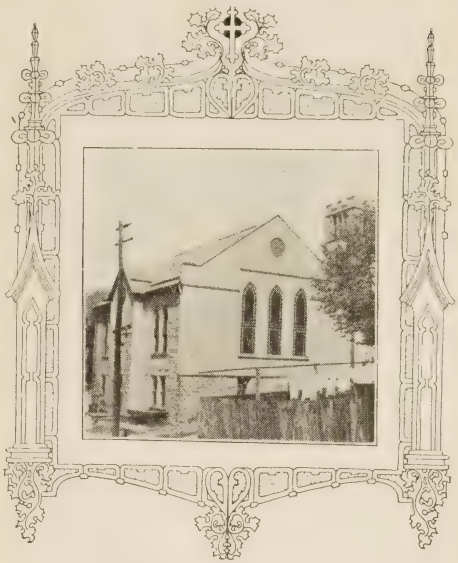
ZION EVANGELICAL LUTHERAN CHURCH WHEELING, W. VA.

While some of the first citizens of Wheeling were Germans, no attempt was made to organize them into a congregation until 1835, when a German Evangelical Church was founded. When this church fell into rationalistic hands, the more conservative Germans withdrew and founded "The First German Evangelical Lutheran Zion Church". The first meeting for this purpose was held in Ott Hall, May 26, 1850, when a committee on constitution was appointed. This constitution was adopted and signed by 56 men, June 2, 1850, when the following officers were elected: Heinrich Hartmann, Christian Hagedorn, Karl Schwardfeger, Philip Hoffman, Ernst Loehr, Johann Wust, Christian Feder, Andreas Emmert, Wilhelm Wiedebusch, Heinrich Giesseler, August Hoffnung, and Karl Siebrecht. This constitution in modified form is still the law of the church. During the first year the church increased to 200 members, but the opposition of a rationalistic press was such that aid was granted by the Pittsburgh Synod. The missionary appropriations, 1850-1857, were never large, but gave a sense of moral support to the congregation that was much needed. Civil suit was entered against them by the German Evangelical Church, but this was decided in their favor. A lot on Chapline street was purchased, but this was sold in 1854, when the Congregational Church on Market street was bought for $5,000. After several hundred dollars were spent in repairs, it was rededicated by Pastor Zimmerman as a Lutheran Church. A Sunday School and as a Parochial School were organized by this pastor. When he resigned, May 3, 1858, he was succeeded by

Pastor William Berkemeier, who served from 1858 to 1866. This pastor organized a Parochial School, and established Mt. Zion Cemetery, which was dedicated, July 3, 1864. The parish enjoyed splendid development until May 21, 1862, when a hurricane destroyed the church and killed three of the school children. The Pittsburgh Synod responded generously to their call of distress, and the church was rebuilt and ornamented with a tower and spire. The new church was dedicated by Pastor Berkemeier, March 22, 1863, when sermons were preached in German and English. Such was the reaction of the church to the storm, that the membership was rapidly increased to more than three hundred. The period of the civil war was one of severe trial to the congregation. No less than thirty of the men of Zion enlisted as volunteers, and a large number of them perished on the field of battle. When Pastor Berkemeier resigned in 1866, he was succeeded by Pastor F. C. H. Lampe. This pastor organized a church in Bellaire, but this proved short lived. He resigned in 1873 under charges, but these were later disproven. His successors in Zion were Rev. F. P. Mayser, 1873-1874, and Rev. Otto Meerwein, 1874-1884. Pastor Meerwein is remembered as a scholarly man, who organized the Ladies' Aid Society and the Sick and Benevolent Society of Zion. His successors were Rev. Paul Ziegelmeier, 1885-1893, and Rev. Philip Jacob Hoh, 1893-1901. During the last pastorate the church was greatly improved at a cost of $10,284. The memorial windows, altar and font were installed at this time. The renovated church was rededicated by Pastor Hoh, May 20, 1900. The next pastorates were those of Rev. S. B. Stupp, 1902-1906, and Rev. Albert L. Benze, 1906-1917. Under the leadership of Pastor Benze, the church was once more renovated at considerable cost, the rededication service being held, May 8, 1910. This pastor was also responsible for the introduction of English Vespers, and the grading of the Sunday School according to the system of the General Council. The parish had a steady development in all departments, and more than 800 members were enrolled. Pastor S. K. Strauss began his work in Zion, September 1, 1918, and the church has continued to fill an enviable place among the churches of the Pittsburgh Synod. A consecutive list of pastorates is as follows: Rev. Frederick Zimmerman, 1850-1858; Rev. William Berkemeier, 1858-1866; Rev. F. C. H. Lampe, 1867-1873; Rev. F. P. Mayser, 1873-1874; Rev. Otto Meerwein, 1874-1884; Rev. Paul Ziegelmeier, 1885-1893; Rev. P. J. Hoh, 1893-1901; Rev. S. B. Stupp, 1902-1906; Rev. A. L. Benze, 1906-1917; Rev. S. K. Strauss, 1918-.

ZION'S GERMAN EVAN. LUTHERAN CHURCH JOHNSTOWN, PA.

The first citizen of Johnstown was Joseph Yahn, an enterprising German Mennonite, who settled at the forks of the Conemaugh and Stony Creek in 1793, and laid out the town in 1800. Some think his name was Schantz, but he himself spelled it Yahn. At all events it was from this German that the city derived its name. The discovery of iron ore in the mountains in 1842 led to the building of Cambria Furnace and the opening of an era of prosperity. A great natural advantage of the town was that it lay at the head of western navigation. The First Lutheran Church was established by Rev. J. K. Rebenach in 1919, but the German Church had become entirely English before the larger immigration from the Fatherland began. During the pastorate of Doctor Peter Sahm in First Church, 1848-1852, he took a deep interest in the new immigrants, and held services for them every alternate Sunday afternoon. Pastor Theobald Kleis was sent to Johnstown by Doctor W. A. Passavant in September of 1852, and a church was organized a few weeks later, forty men of Johnstown and vicinity giving their support. The organization was effected in the Brethren Church, corner of Main and Jackson streets. The Church Record opened at that time contains the marriages and baptisms, but all other records were lost in the flood. The lot on the corner of Jackson and Locust streets was bought for $400 from James McMillan. The corner stone of their first church was laid by Pastor Kleis, June 5, 1853, but his death on October 7 denied him the privilege of dedication. The building was dedicated by Pastor C. C. A. Brandt, December 11, 1853. It was a modest frame church, with a small sacristy in which it was the custom to hang memorial wreaths in honor of their dead. The chancel was finished in yellow and white. No organ was provided, but August Danges led the singing. Germans



came from all parts of Cambria County to worship here, and the church was self - sustaining and independent from the beginning. While Pastor Carl Taubner was a member of the Alleghany Synod, he never returned any parochial reports from the congregation. The first parochial teacher of Zion was Constantine Nenstiel, who opened a school in a rented Railroad street hall in 1861. About four years later a school house was built on the corner of Jackson street and Carr alley. During these years there was such a large German immigration that the church was soon outgrown. The corner stone of their second church was laid in September, 1868, and the building dedicated by Pastor Taubner, January 2, 1870. Much difficulty was experienced in building the steeple, and this led to the delay in dedication. It was built of brick, with the tower and entrance on Locust street. Galleries were built on three sides, providing a seating capacity of eight hundred. The cost of the second church was about $16,000. During the pastorate of Rev. Henry Veith, 1882-1889, a pipe organ was installed at a cost of $1,400, which was then considered the finest in the city. Pastor Veith organized the Ladies' Aid Society in 1882, and was largely responsible for the organization of St. Paul's Church in Morrellville. His successor was Rev. John Philip Lichtenberg, who began his labors, May 12, 1889, and closed them in death, May 31, 1889, when the great flood swept through the valley and left death and desolation in its path. Among the 2,286 victims of the flood were Pastor Lichtenberg, his wife and four children. The bodies of the pastor and his wife were found on Sandyvale Cemetery, but the children were yet comparative strangers, and remained among the 776 unknown dead, which were interred in Grandview. The site of the church could not be identified after the flood until after a survey had been made. The church bell was recovered, and is still highly prized by the congregation. The heart of the Lutheran Church was deeply touched by this catastrophe; and gifts of $10,440.06 were re-

ceived from sympathetic friends. A fund of $4,016 was gathered by the Lutherische Kirchenblatt, and given to the congregation on condition that a pastor of the General Council be called. Thirty persons attended a congregational meeting, June 23, 1889, when it was decided to rebuild and also to apply to the Ministerium of Pennsylvania for a pastor. This pastor came in the person of Pastor Paul A. Glasow, June 27, 1889, who served until death, April 8, 1897. No pastor ever served Zion to whom the parish owes more. Many of the parish irregularities of former years were discarded, and yet in such fine spirit that few found fault. His first services were held in Hausmann's Hall, where a new constitution was adopted, August 18, 1889. While Zion Church was incorporated in 1854, no record of the act could be found, and it was therefore reincorporated, October 8, 1889, and admitted to the Pittsburgh Synod in the following year. At that time it was already a great congregation of 1450 members. A frame school house was built in 1890, where services were held for a time. The corner stone of the restored church was laid, October 5, 1890, and the building dedicated by Pastor Glasow, May 3, 1891. It was built of brick, with a high steeple, at a cost of $30,000. Despite heavy flood losses, all but $14,000 was provided at once. Lutheran books were then introduced into all departments of church work. The next pastors were Rev. John Luepke, 1897-1899, and Rev. Hugo R. Erdmann, 1900-1914. At the beginning of the latter pastorate a brick parsonage was erected at 119 Jackson street for $10,000. In 1901 two more bells were added to the flood bell in the tower. The interior of the church was remodelled in 1906, and a service of rededication was conducted by Pastor Erdmann, November 11, 1906. By this time it was apparent that the parish could not be properly developed without the use of suburban chapels. Salem Chapel of Moxham was built for $6,400,

and dedicated by Pastor Erdmann, February 13, 1910. Bethany Chapel of Walnut Grove was bought from the United Brethren for $3,750, June 11, 1916, remodelled at a cost of $2,000, and dedicated by Pastor E. A. Tappert, February 26, 1922. The cost of both chapels was financed by Zion. Sunday Schools and regular services are held in both places. An effort was made to organize the Germans of Ehrenfeld and Summer Hill in 1910, but this effort failed. In February of 1910 altar panels, painted by Doctor William Steinhauser of Frankfort, were presented by J. L. Tross in memory of the flood. The school house was replaced by a brick parish house at a cost of $32,000, and this was dedicated by Pastor Erdmann, May 10, 1914. When the schools of Salem and Bethany unite with that of the parish house in a celebration, the seating capacity of Zion is taxed to the limit. Pastor Erdmann took a vacation trip to Europe soon after this dedication, and the parish was shocked to learn of his death in London, July 30, 1914. With much difficulty his body was brought from war-disturbed England, and laid to rest in Grandview Cemetery. His successor was Doctor Ernst A. Tappert, who began his labors here, November 12, 1914. His son, Wilfried Tappert, was installed as his assistant, June 20, 1920. Under the ministry of the Tapperts there has been a large development in the parish, especially in benevolence after the introduction of the duplex system. Zion's Brotherhood was organized with more than 200 members, February 4, 1915. From 1916 to 1917 Pastor F. J. Fuerst served as a congregational missionary. In 1918 the steeple of the church was struck by lightning, and it was found advisable to take it down. During the World War the service flag of Zion had 207 stars, of which 5 were gold. At the 70th anniversary of Zion, the mortgage was burned and another forward movement planned. The property at 613 Locust street was bought for $40,000, and used for the parsonage, but the chief purpose of the purchase was the future enlargement of the chancel of Zion. In 1924 the parish reported 2756 confirmed members. A feature of parish life for many years was the teaching work of Mrs. E. A. Tappert. The pastors of Zion have served in the following order: Rev. Theobald Kleis, 1852-1853; Rev. C. C. A. Brandt, 1853-1855; Rev. H. S. Lasar, 1855-1856; Rev. Karl Kress, 1856-1859; Rev. W. Sick, 1859-1862; Rev. Carl Taubner, M.D., 1862-1876; Rev. Karl Knortz, 1876-1882; Rev. Herman Veith, 1882-1889; Rev. J. P. Lichtenberg, 1889; Rev. P. A. Glasow, 1889-1897; Rev. John Luepke, 1897-1899; Rev. H. R. Erdmann, 1900-1914; Rev. E. A. Tappert, D.D., 1914-; Rev. Wilfried Tappert (assistant), 1920-.

GRACE EVANGELICAL LUTHERAN CHURCH FRANKLIN, PA.

Friedens Lutheran Church was organized by Rev. Henry Weicksel with 32 members in 1852. A number of these had worshipped with the Highland Church, organized three years before. A lot on Buffalo street was bought for $150, where the corner stone of a frame church was laid by Pastor Weicksel, June 3, 1852. Because of lack of funds the church was not completed until December 8, 1861, when it was dedicated by Pastor Isaac Brenneman. A charter was secured for the "Evangelical Lutherian Friedens (Harmony) Congregation," November 30, 1885, the petition being signed by the following:

Henry Maria
Henry, Catherine
Keely, Susanna
Kester, George and Anna
Kunkel, Abraham
Miller, Abraham
Miller, James
Miller, Catherine
Miller, Jonathan
Miller, Maria
Rechtel, Isaac (2)
Rechtel, Elizabeth
Roeman, John L.
Roeman, Anna C.
Roeman, Anna M.
Roemer, Herman
Roemer, Catherine
Schneider, Jacob (2)
Schneider, George
Schneider, Catherine
Streck, Andrew
Seifer, Michael
Seifer, Catherine
Seifer, Ludwig
Seifer, Henry
Seifer, William
Seifer, Susanna
Seifer, Jacob
Steifel, Frederick
Steifel, Martin
West, George
West, Marget
Young, John

Friedens Church was then a part of the Venango Mission, consisting of Dempseytown, Mt. Pleasant, Center, and Cranberry. Pastor Weicksel served until June 1, 1855, when he and Pastor John A. Nuner exchanged parishes. The parish consisted of Franklin, New Lebanon, Center, St. James, Cranberry, Mt. Pisgah, and Dempseytown in 1857, and was counted the hardest field in the synod. When Rev. J. M. Long became pastor of Franklin, New Lebanon, and Dempseytown in 1868, he reorganized the Franklin church as an English congregation of 29 members, June 16, 1868. An amendment to the charter, January 6, 1890, changed the name to "Grace Evangelical Lutheran Church". During the pastorate of Rev. H. J. G. Bartholomew, 1884-1892, the old church was sold to the Baptists for

$1,000, and the lot at Buffalo and 11th streets bought for $900. Here the corner stone of the second church was laid, July 25, 1886, and the building dedicated by Pastor Bartholomew, January 9, 1887. It was built of frame, 48x74, at a cost of $7,000, and contained a church, primary room and parsonage. During this pastorate the mission became self-sustaining. During the pastorate of Rev. W. R. Swickard, 1897-1901, the church was renovated and a pipe organ installed at a total cost of $2,500. The building was rededicated by Pastor Swickard, November 6, 1898. A long pastorate by Rev. W. G. D. Hudson was closed in death, June 7, 1920, and his body laid to rest in the Franklin cemetery. Under the leadership of Pastor M. R. Kunkelman, the parsonage at 1034 Buffalo street was secured at a cost of $7,000, and the church was renovated. There has been a gratifying development in the parish in recent years, the membership being increased to 245 and a brotherhood room built. The pastors were: Rev. Henry Weicksel, 1852-1855; Rev. J. A. Nuner, 1855-1860; Rev. Isaac Brenneman, 1860-1863; Rev. W. F. Ulery, 1863-1865; Rev. Michael Kuchler (German supply), 1865; Supplies, 1865-1868; Rev. J. M. Long, 1868-1873; Supplies, 1873-1874; Rev. S. W. Kuhns, 1875-1881; Rev. F. W. Kohler, 1881-1884; Rev. H. J. G. Bartholomew, 1884-1892; Rev. H. J. H. Lemcke, 1892-1896; Rev. W. R. Swickard, 1897-1901; Rev. W. G. D. Hudson, 1902-1920; Rev. M. R. Kunkelman, 1920-1925; Rev. J. W. Ramsey, 1925-.

ST. JAMES EVANGELICAL LUTHERAN CHURCH ALTOONA, PA.

This congregation was organized by Rev. Henry Seifert of the Alleghany Synod in 1860. The first place of worship was First Church, and the first officers were: F. W. Myers, Conrad Boehm, Henry Lenz, Henry Reich, Philip Fertel, and Christian Brennecke, elders; Nicholas Marks, Stephen Winters, George Lesli, William Schomberg, George Kerschner, and Conrad Hallacher, deacons. Pastor Seifert withdrew after a few months of service, and Pastor John H. Schmidt was installed, November 24, 1861. St. James united with the Alleghany Synod in 1862. The lot on the corner of Eighth avenue and 14th street, 50x120, was bought for $400, where a small frame church was built. The corner stone was laid, June 29, 1862, and the church dedicated by Pastor Schmidt, March 15, 1863. The lot adjoining the church was bought for $800 in 1864. When Pastor Schmidt resigned, April 15, 1864, he was succeeded by Pastor Michael Wolf, who served from August 1, 1864, to May 1, 1875. During this period the church was transferred from the Alleghany to the Pittsburgh Synod. At the time of the transfer it had 109 members. The

next pastor was Rev. Carl Jaeckel, who began his work, July 1, 1875. During the last year of his pastorate he tried to persuade the church to make two changes in the constitution, one of which released the pastor from the requirement to belong to the Pittsburgh Synod, and this aroused such a storm of opposition that he was compelled to resign, July 11, 1881. Doctor Passavant then visited the congregation and advised that a charter be secured that would settle for all time the question of synodical relations. This charter was secured, July 26, 1882, and binds the pastor to the Pittsburgh Synod. Doctor G. A. Wenzel rendered splendid service during this storm period, and installed Pastor H. J. H. Lemcke, December 11, 1881. Under the leadership of this pastor, 1881-1891, the congregation was greatly blessed, the membership increasing to 569 communicants. This splendid development necessitated the erection of a larger church. The corner stone of the second church was laid, August 4, 1889, and the completed church dedicated by Pastor Lemcke, September 14, 1890. It was a large two-story brick structure, 60x80, and cost $29,948. The first English services of St. James were held in 1891, when Pastor Lemcke was instructed to conduct services in that language every alternate Sunday evening. The next pastor was Rev. John Muller, 1891-1898, who served as the head of the movement for Russian famine relief, about $25,000 being gathered. His successor was Pastor Charles Louis Boecele, who was installed, June 12, 1898. His first task was the liquidation of a debt of $12,000. When this had been accomplished, a fund of $4,000 was raised to secure chancel furniture of rare beauty. The parsonage was built for $5,541 in 1903. A Saturday parochial school was taught by Pastor Boecele for several years. When the health of the pastor broke under the strain of his heavy work, he was constrained to retire, July 30, 1920. His successor was Pastor Reinhold Schmidt, 1920-1924, under whose leadership the congregation enjoyed a large measure of prosperity. The church was thoroughly renovated at a cost of

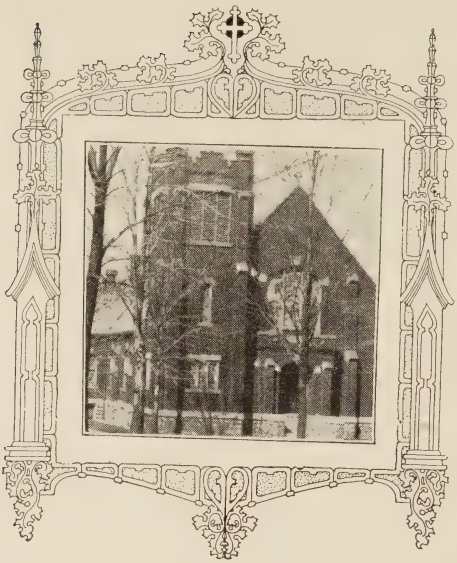
$7,553, and rededicated by Pastor Schmidt, September 17, 1922. The next pastor was Rev. Jacob F. Flegler, who was installed, July 27, 1924. A consecutive list of pastorates follows: Rev. Henry Seifert, 1860-1861; Rev. J. H. Schmidt, 1861-1864; Rev. Michael Wolf, 1864-1875; Rev. Carl Jaeckel, 1875-1881; Rev. G. A. Wenzel, D.D. (supply), 1881; Rev. H. J. H. Lemcke, 1881-1891; Rev. John Muller, 1891-1898; Rev. C. L. Boecele, 1898-1920; Rev. Reinhold Schmidt, 1920-1924; Rev. J. F. Flegler, 1924-.

FIRST EVANGELICAL LUTHERAN CHURCH RIDGWAY, PA.

The founding of this church is credited to Rev. Isaac Brenneman. Accepting a commission from the Pittsburgh Synod he entered the field in the fall of 1870, seeking the scattered Lutherans of Warren, Cameron, McKean, and Elk counties, holding regular services at Tidioute, Ridgway, Emporium, and Bunker Hill. The most promising fields were Tidioute and Ridgway, the first service in the latter place being held in German, December 4, 1870. The first communion was held, September 27, 1871, when 14 children were baptized and 25 persons received the sacrament of the altar. Regular services were held every two weeks, alternating between German and English, until April 14, 1872, when Pastor Brenneman organized a congregation of 35 members. A constitution was adopted at the same time, and the following officers were elected: George Walker, elder; John Wonderly and John Christ, deacons; John A. Miller, Philip Lesser, and Casper Bruegger, trustees. The original members were:

Bruegger, Casper
Bruegger, Arnold
Bruegger, Verona
Bruegger, Elizabeth
Christ, John
Christ, Elizabeth
Dahler, Henry and Anna
Gower, Adam
Gower, Elizabeth
Greenawalt, Abraham
Greenawalt, Mary
Greenawalt, Abbey
Hollobach, John
Hollobach, Mary
Imdorf, Elizabeth
Jaeggi, Barbara
Kehrley, Melchor
Kehrley, Elizabeth
Lesser, Philip
Lesser, Caroline
Loefler, Elizabeth
Miller, John A.
Miller, Margaret
Miller, Anna M.
Roof, Samuel
Roof, Lucy A.
Sleight, Emma
Thom, John
Walker, George
Walker, Salome
Weiss, Fred and wife
Wonderly, John
Wonderly, Margaret

A class of fifteen young people was confirmed, April 28, 1872, so that the original members really numbered fifty. Prompt plans were made for the erection of a church. The corner stone was laid, June 29, 1873, and the church dedicated, October 24-25, 1874. A Swedish address was delivered by Rev. J. Melander, a German address by Rev. G. A. Bruegel, and an English address by Doctor Henry W. Roth on the occasion of the dedication. After the resignation of Pastor Brenneman in 1878, Rev. John Sander took charge of the parish and served



first as a student supply, and then as their regular pastor, 1880-1885. By the efforts of Pastor Sander the church debt was paid and extensive repairs made on the tower. Besides holding two services in Ridgway every Sunday, this pastor made regular trips to Arroyo, Centerville, Earleyville, Highland, Wilcox, Rolfe, and Johnsonburg. Sometimes the journey was made on foot in order not to disappoint the people. Early in 1884 a number of the members withdrew to form the Swiss Reformed Church. Soon after the incorporation of the congregation on May 26, 1884, the constitution recommended by the General Council was adopted. When Pastor Sander resigned, August 16, 1885, he left a united German congregation of 150 members, for whom one English sermon was provided every month. During the next pastorate, 1885-1888, Rev. A. F. Schaeffer preached altogether in German, but succeeded in building up the church into a self-sustaining parish. The next pastor was Rev. A. R. J. Graepp, who served from 1888 to 1892. His successor was Rev. Emanuel Cressman, who served as a supply in 1892, and became the regular pastor, January 1, 1893. From 1894 to 1897 he preached at Portland Mills, Brandy Camp, and the German settlement. The silver anniversary of the parish was celebrated, August 22, 1897, when a Good Shepherd window placed in the chancel of the church was dedicated. This pastorate was closed in death, October 6, 1898, and the body of Pastor Cressman was taken to Bethlehem, Pa., for interment. The pastorate of Rev. Joseph Hart Orr began on March 28, 1899, and continued until May 1, 1906. During this time much was done to solve the language question. The Sunday School was made entirely English, and the graded system of the General Council introduced. All the services of the church were held in English, except the first and third Sundays of every month, which were German. The Luther League and Ladies Aid Society were organized, and the envelograph system of finance was introduced. The next pastor was Rev. John I. Shaud, who served from July

14, 1907, to May 31, 1909. His successor was Rev. Franklin E. Strobel, who held his first service on February 6, 1910, but conducted no service in German until April 10, when it was decided to hold an English chief service every Sunday morning, but to give the Germans a service on the first and third Sundays of every month at an early hour. In order to make this provision it was necessary to shift the hour for Sunday School to 11:30. The Martin Luther Brotherhood was organized during this year, and a movement started looking toward a new church. Pastor Strobel gathered a building fund of $5,000, but the letting of the contract was not authorized until May 4, 1913. The corner stone was laid, October 5, 1913, and the completed church dedicated by Pastor Strobel, August 23, 1914. It was built of brick and stone, furnished according to Lutheran usage, at a cost of $21,000. Pastor Strobel resigned, April 25, 1916, and the congregation then invited Student Oscar J. Warnath to spend his senior vacation in the parish. His services were so pleasing to all that he became the regular pastor after his ordination in the following year, serving from July 1, 1917, to January 1, 1922. When the last dollar of debt was paid, March 2, 1919, a service of special thanksgiving was held. The language question was finally settled, May 11, 1919, since when no German services have been held. A two-manual Teller-Kent pipe organ was installed at a cost of $4,000, and dedicated by Pastor Warnath, January 30, 1921. The next pastor was Rev. Luther A. Krouse, who began his pastorate immediately after his ordination on June 22, 1922. During the summer of 1923 the old parsonage adjoining the church was torn down, and a fine home for the pastor erected at an approximate cost of $11,000. The unity of the congregation is delightful, and a great future is before them. The following is a list of the pastorates: Rev. Isaac Brenneman, 1872-1878; Rev. John Sander, 1880-1885; Rev. A. F. Schaeffer, 1885-1888; Rev. A. R. J. Graepp, 1888-1892; Rev. Emanuel Cressman, 1893-1898; Rev. J. H. Orr, 1899-1906; Rev. J. I. Shaud, 1907-1909; Rev. F. E. Strobel, 1910-1916; Rev. O. J. Warnath, 1917-1922; Rev. L. A. Krouse, 1922-.

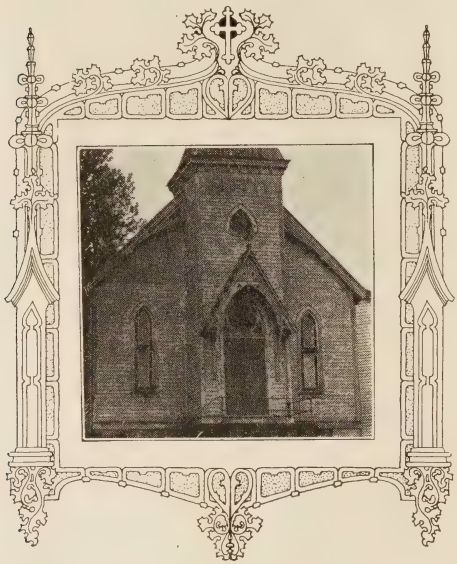
ST. JOHN'S EVANGELICAL LUTHERAN CHURCH EMLENTON, PA.

This church was organized in the Hill street school house by Rev. J. B. Fox, June 30, 1869. An agreement was made with the Reformed to build a union church, which provided that this relationship should continue for ten years, unless two-thirds of the members of each congregation wished to extend the time. A lot on the corner of Main and Fourth streets was bought, and a two-story brick church erected for $3,600. The corner stone was

laid, July 3, 1869, but the time of the dedication of the church is not recorded. The first members of St. John's were:

Allebach, Henry	Lawall, Mrs. Stephen	Whittling, John
Allebach, Mrs. Henry	Lawall, Marietta	Whittling, Mrs. John
Gilbert, Mathias and wife	Taylor, Mrs. Thomas	Whittling, Christina

The first church officers were Henry Allebach and John Whittling. A union Sunday School was conducted with a good attendance. The two congregations worshipped in the same building until June 30, 1885, when the Lutherans withdrew and built a church on the hill. This church was built of frame at a cost of $2,000, and was dedicated by Pastor Fox, January 3, 1886. After the resignation of Pastor Fox, May 13, 1888, the church was made a part of Parker Mission. This arrangement continued until 1897, when Pastor Jacob Ash began to serve them in connection with Beaver Parish. He then reported a membership of thirty in St. John's. Another parish was formed in 1901, consisting of Parker, Emlenton, and St. Petersburg. After the Parker church was disbanded, Emlenton and St. Petersburg constituted a parish until April 1, 1920, when Salem was added. Services are now held every two weeks. The pastors of St. John's were: Rev. J. B. Fox, 1869-1888; Rev. W. F. Bacher, 1889-1890; Rev. D. D. Miller, 1890-1892; Rev. J. K. Melhorn and other supplies, 1892-1893; Rev. Jacob Ash, 1894-1897; Rev. Ludwig Beisecker, 1897-1900; Rev. Bernard Repass, 1901-1904; Rev. W. C. Beck, 1905-1911; Rev. H. D. Whitteker, 1912-1913; Rev. Bernard Fetterly, 1914-1916; Rev. William Weicksel, 1916-1919; Rev. W. R. Goff, 1920-1923; Rev. J. R. Booth, 1923-.



ST. PAUL'S EVANGELICAL LUTHERAN CHURCH DUBOIS, PA.

When Rev. Isaac Brenneman was commissioned as pastor of the North East Mission in 1870, his missionary journeys led to

Dubois, but he was not able to effect an organization. The credit for the founding of St. Paul's Church is given to Rev. J. H. Kline of Reynoldsville, who began to preach in Dubois in 1880, and founded the congregation with 25 members, February 10, 1881. A constitution was adopted, June 17, 1884, in which the congregation pledged its allegiance to the "Pittsburgh Synod of the General Council". The corner stone of their church was laid, June 29, 1884, and the completed building dedicated, November 23, 1884. It was a Gothic brick structure, 40x70, equipped with a spire, and cost $7,500. The officiating clergy at the dedication were Pastor J. H. Kline, Rev. J. K. Melhorn, and Doctor W. A. Passavant. Ill health led to the resignation of Pastor Kline, September 1, 1885, but the work of the Lord had prospered in his hands, and he was able to report a church of 112 communing members. His successor was Rev. Isaac K. Wismer, who served from October 1, 1885, to May 22, 1892. During this pastorate, a great conflagration swept Dubois and many of the members lost their homes, but a change of wind stopped the flames before they could reach St. Paul's. Soon after this calamity, the Swedes of the congregation withdrew in order to form a separate church, but St. Paul's continued to prosper. A legal charter was secured, and a troublesome debt of $4000 was reduced to $1600. A parsonage was built on the lot adjoining the church in 1891. When Pastor Wismer closed his labors he reported a self-sustaining congregation of 168 members. His successors were Rev. Robert G. Rosenbaum, 1892-1897, Rev. G. L. Rankin, 1897-1900, and Rev. D. P. T. Crickenberger, 1901-1910. During the last named pastorate, 252 new members were added to the congregation and many improvements made to the property. These improvements included the building of an addition for Sunday School work, the replacing of the pews and the installation of a pipe organ at a total cost of $10,000. The church was rededicated, April 28, 1907, when Pastor Crickenberger was assisted by Doctor A. L. Yount. St.

Paul's swarmed for the second time in 1906, when a number of members withdrew to form Trinity Church, which united with the Alleghany Synod. This gave to Dubois four Lutheran congregations, greatly limiting the field that had once been occupied by St. Paul's alone. Rev. Robert D. Roeder began his pastorate here, April 10, 1910, and served until November 25, 1923. During this time extensive improvements were made to both parsonage and church. A beautiful Gothic altar with reredos, presented by the women of St. Paul's, was dedicated by Pastor Roeder, January 2, 1916. In the center of the reredos is an oil painting, "Jesus standing at the door", a memorial to Mr. and Mrs. George W. Pifer. The list of pastorates is as follows: Rev. J. H. Kline, 1881-1885; Rev. I. K. Wismer, 1885-1892; Rev. R. G. Rosenbaum, 1892-1897; Rev. G. L. Rankin, 1897-1900; Rev. D. P. T. Crickenberger, 1901-1910; Rev. R. D. Roeder, 1910-1923; Rev. Joseph C. Klingensmith, 1924-.

ZION'S EVANGELICAL LUTHERAN CHURCH RENOVO, PA.

Early in the spring of 1881, Pastor John Sander of Ridgway in passing through this town made inquiry concerning its Lutheran population. In order to gather fuller information he held a service in Masonic Hall, April 24, 1881, and learned that there were about thirty persons who would welcome the organization of a Lutheran Church. Student Charles S. Seaman spent the summer of 1881 in Renovo, and succeeded in finding about sixty confirmed Lutherans, who were ready to welcome a pastor. Zion's Evangelical Lutheran Church was formally organized, July 10, 1881, when the following men were chosen as the first deacons: John Fox Sr., George Anderson, Mannie Hedstrom, Joseph R. Koehler, Nathan M. Eisenhaur, Charles John-

son, John Suderberg, and Gustav Melquist. The constitution recommended by the General Council was adopted, August 1, 1881. During the following winter and spring the new congregation was supplied by neighboring ministers, and Rev. Charles S. Seaman became the first regular pastor as soon as he had been ordained by the Ministerium of Pennsylvania, June 23, 1882. The church was admitted to the Pittsburgh Synod and given missionary assistance for ten years. A Sunday School was organized at once, with the pastor as superintendent and Nathan M. Eisenhaur as his assistant. The following is the earliest available list of teachers: Mrs. Joseph Green, Miss Ella Fox, Mrs. Elmer Koehler, Rev. C. S. Seaman, S. J. Miller, J. P. Mahaffie, and Mrs. C. S. Seaman. Services were held in G. A. R. Hall for about a year, and then steps were taken to build a church. A lot on the corner of Huron avenue and Eleventh street was secured, and the corner stone of a small church laid by Pastor Seaman, June 3, 1883. This church was built of frame, 25x50, and had a seating capacity of 230. It was surmounted by a cupola and cross. The feast of dedication was held, November 11, 1883. A charter was obtained, February 18, 1884. When Pastor Seaman resigned, December 12, 1886, a call was extended to Rev. L. M. C. Weicksel, who began his long and fruitful pastorate, February 20, 1887. During the years that followed he saw the little mission develop into a great church of recognized worth and power. One of his first acts was to pay a church debt of $1,500. Securing the permission of the congregation, he then built a commodious study at the rear of the church. The women of Zion had been organized by Pastor Seaman as the Ladies Working Society; these were reorganized in 1888 as the Ladies Aid, and have rendered great help in the financing of the church. During the great flood of 1889 many of the members of Zion suffered heavily, and the high waters reached a depth of four feet in the church. The damage to the church property, however, was quickly repaired. A number of the older members withdrew in 1889, when the Swedish Church was organized, but the relations between the two churches has always been most cordial. A Young Peoples Society was organized in 1893, which changed its name to Luther League in the following year. The congregation gradually outgrew the little frame church of 1883, and a building fund was quietly gathered for the purpose of erecting a more adequate house of worship. The frame church was moved to the rear of the lot and converted into a parish house; then a contract was let for the building of a new church. The first contract was let for $12,795, April 17, 1906, but the contractor failed, and a second contract was let for the completion of the church. The corner stone was laid, August 5, 1906, and the church dedicated, April

5, 1908. It was built of stone, cruciform in plan and Gothic in style, and ranks among the most churchly buildings of the synod. Zion's Brotherhood was organized, May 15, 1908, and the Women's Missionary Society on October 10, 1911. This congregation has always been noted for good church music, and one of the very happy events in their history was the dedication of a good pipe organ, May 23, 1920, when the address was delivered by Doctor T. B. Roth. The rich favor of God has been manifest throughout all these years, and the people of Zion have worked together in perfect harmony to the glory of God.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH COUDERSPORT, PA.

As early as the year 1850 a number of Germans came to Potter County and engaged in the lumber industry. Their numbers were gradually augmented until 1880, when there were between thirty and forty families. As the lumber industry of the region declined a number of them removed to other places, but others took up farming lands in the valley and became permanent citizens. When Rev. Julius Herman Voss became the missionary of the Ministerium of Pennsylvania in the Germania settlement, he held occasional services for the Germans of this community in the school house at Olmstead. These services were continued through a period of three or four years, but resulted in no permanent organization. At the instigation of Doctor W. A. Passavant, Pastor John Sander of Ridgway visited Coudersport, September 23-24, 1884, but could not find sufficient interest to justify the holding of a service. During his second visit, October 26, 1884, the first Lutheran service of Coudersport was held in the Presbyterian Church. After an appropriation of $400 by the Pittsburgh Synod, the Rev. H. C. Grossman entered the field and organized a German-English congregation of

71 members, May 16, 1886. The first officers under the new constitution were William F. Junge, Henry Taubert, George H. Hoffman, C. G. Zimmerman, Gustave H. Grabe, and Theodore A. Grabe. Services were also held by Pastor Grossman in the Schaudenberger school house near Mina, in order to satisfy the Germans of the lower valley. His plan was to organize a parish of three congregations, located at Coudersport, Olmstead, and Roulette, but this could not be matured. His successor was Pastor E. J. Meissner, who encouraged them to secure a lot on the corner of Allegheny avenue and Borie street at a cost of $500, and build a small frame church. The corner stone was laid, September 18, 1887, and the church dedicated by Pastor Meissner, August 5, 1888. While they were in the building spirit a frame parsonage was built on the rear of the church lot at a cost of $500. Large donations kept down the cost of both buildings. Their church was remodelled during the pastorate of Rev. I. H. Stetler, and rededicated by him, April 20, 1902. A Sunday School annex was built at a cost of $4,200 in 1923, and dedicated by Pastor Nathanael Scheffer, December 20, 1923. Improvements were made to the parsonage at the same time, in which the Ladies' Aid Society had a large part. During the pastorate of Rev. William Weicksel, 1891-1895, preaching stations at Sweden Valley and Roulette were abandoned, and congregations at Mina and Costello were organized. A frame church was built in Mina in 1894, but was later abandoned. During the pastorate of Rev. W. F. Mosser there were large accessions to the parish, and it became self-sustaining; but the decline of the lumber industry and the removal of many families made the church a mission again after 1917. The pastors served in the following order: Rev. H. C. Grossman, 1886; Rev. E. J. Meissner, 1887-1890; Rev. William Weicksel, 1891-1895; Rev. W. F. Mosser, 1896-1898; Rev. I. H. Stetler, 1898-1907; Rev. E. O. Graham, 1908-1910; Rev. C. K. Spiggle, 1911-1912; Rev. J. V. Sappenfield, 1913-1917; Student A. W. Trumpeter (supply), 1918; Student A. C. P. Hays (supply), 1919; Rev. Nathanael Scheffer, 1920-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH JOHNSONBURG, PA.

The first services for the Lutherans of Johnsonburg and Rolfe were held by Pastor A. R. J. Graepp in 1888. These services were held in the union chapel of Rolfe. A preliminary meeting was held in the home of Mr. Lawrence on Christmas Eve, and St. John's Church was organized with 38 members, December 30, 1888. The most difficult problem of the young congregation was the selection of a satisfactory church site.

Some wanted to build in Johnsonburg; others contended for Rolfe; and a special committee was appointed by the synod to settle the controversy. For the first twelve years services were held in the union chapel, and this was satisfactory to few. St. John's was served by the Ridgway pastors until July 15, 1893, when it became a mission of the Pittsburgh Synod. Assistance was given from 1893 to 1911. During the pastorate of Rev. Joseph Schmalenbach, 1898-1902, a brick church was built in Rolfe at a cost of $3,000, on a lot donated by Mr. Kistler. The church was dedicated by Pastor Schmalenbach, March 17, 1901. During the pastorate of Rev. Paul Kummer, 1905-1909, the congregation was greatly strengthened, and built a parsonage on the lot adjoining the church. The basement of the church was fitted up for social and educational purposes at the same time. The public services now alternate between German and English. The pastors served in the following order: Rev. A. R. J. Graepp, 1888-1892; Rev. Emanuel Cressman, 1893; Rev. C. F. Tiemann, 1894-1896; Rev. J. H. Orr (supply), 1897; Rev. Joseph Schmalenbach, 1898-1902; Supplies, 1902-1905; Rev. Paul Kummer, 1905-1909; Rev. John Muller, 1910-1911; Rev. A. Gruhn, 1911-1921; Rev. P. J. C. Glatzert, 1921-.

ST. PAUL'S GERMAN LUTHERAN CHURCH JOHNSTOWN, PA.

The beginnings of this church are traceable to Pastor Herman Veith of Zion Church. He held a meeting in Young's Hall, February 10, 1889, which was attended by a number of German families of Morrellville, Brownstown, and Cambria City. A temporary organization of 70 members was effected; then came the great flood of May 31, 1889, and chaos. On November 10, 1889, a new start was made, the impetus for which came from the offer of Walter Strayer to donate a lot on the corner of

Chandler avenue and Glenn street for $25, provided a church was built there by June 1, 1890. The congregation was reorganized as "St. Paul's German Evangelical Lutheran Church", but the word Evangelical was dropped, November 9, 1891, when a petition for a charter was authorized. A small frame church was dedicated by Pastors Veith, Helmkamp, and Kuebler, September 28, 1890. Although the church was organized as Lutheran, and willing to remain such, Rev. F. W. Helmkamp of the Evangelical Synod was asked to provide their first pastor, and a missionary appropriation of $150 was accepted from that body. Their first four pastors, 1889-1902, were members of the Evangelical Church. For a time an initiation fee of $2.00 was charged all new members, but this was soon abandoned. The Mission's Fest was their only method of gathering benevolence for many years. The Ladies' Aid Society was organized, January 24, 1892, but the Women's Missionary Society did not come into being until 1920. During the pastorate of Rev. August Bender, 1899-1900, the parish became self-sustaining, and a revised constitution was adopted. During the pastorate of Rev. Richard Hempel, 1900-1902, it was decided to relocate the church and build a school house. A site on Virginia avenue was bought for $600, February 17, 1901, where a frame school house was built. The corner stone of a new brick church was laid by Pastor Hempel, August 24, 1902, but this pastor resigned before the building was completed. In the meantime Pastor H. R. Erdmann of Zion Church had won the confidence of the congregation, and they turned to him for their next pastor. Pastor Rudolf Nieder, of the Pittsburgh Synod was then called, and the church united with that body in 1903. The church was dedicated by Pastor Nieder, February 22, 1903, when the congregations of Zion and St. Paul's united for the service. The cost of the church and school house was $8,463. During the pastorate of Rev. Hermann Kaufmann, 1910-1911, a double house adjoining the church was bought for $3,800, and one side used as the par-

sonage. In 1913 a pipe organ was dedicated by Pastor Carl R. Stolz, Mr. J. Dudek donating the cost of the gallery in which it was placed. On Christmas Day of 1915 it was decided to have English Vespers every four weeks. The duplex system was introduced, November 7, 1920, and the result of their first every member canvass surpassed all expectations. During the pastorate of Rev. C. H. Beiderbecke, 1921-1924, there was a splendid development in the work of the parish. The school house was removed to the rear of the church lot, remodelled at a cost of $7,500, and dedicated by Pastors E. A. Tappert and C. H. Beiderbecke, February 19, 1922. The double house was also remodelled as the parsonage. The death of Pastor Beiderbecke, March 30, 1924, was a severe blow to the parish, for he had been one of the most capable leaders of their history. A complete list of pastors is as follows: Rev. Karl Brunn, 1891-1896; Rev. R. Mueller, 1896-1899; Rev. August Bender, 1899-1900; Rev. Richard Hempel, 1900-1902; Rev. Rudolf Nieder, 1903-1910; Rev. Hermann Kaufmann, 1910-1911; Rev. C. R. Stolz, 1912-1920; Rev. C. H. Beiderbecke Jr., 1921-1924; Rev. K. E. B. Molzahn, 1924-.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH PARKERSBURG, W. VA.

In 1885 Pastor Heinrich Christopher Otto Meerwein came from Wheeling to Parkersburg, established churches at Red Hill and Sand Hill, and began Lutheran services in the Presbyterian Church of Parkersburg. Sickness led to his resignation, and he was called home, May 26, 1891. A Sunday School was organized in the home of his widow, May 29, 1892, which prepared the way for the organization of the "Ev. Lutherische St. Johannes Gemeinde", June 6, 1893. The first officers were C. M. Boyer, C. F. Kramer, John R. Hiehle, Otto Lehmann, G. L. Muhn, George Beorn, John Fries, Albert Koch, J. Geis, and A. Hoffman. It was soon decided to incorporate, but a charter was not secured until 1898. Being an independent church, it drifted without experienced counsel through many severe trials. Most of the pastors were supplies. Under the leadership of Pastor L. O. Hammer, the church united with the Pittsburgh Synod and received the support that made permanent work possible. For a time Pastor Hammer served Parkersburg, Red Hill, Sand Hill, and St. Clara, but Parkersburg alone constituted the parish after 1905. A new constitution was adopted, December 11, 1905, when 73 members were enrolled. A lot on Avery street was bought for $3,300 in 1904, and a brick church built for $12,000. This building was dedicated by Pastor F. C. Longaker, October 29, 1905. Here the congregation grew and prospered until March

19, 1909, when the breaking of the city water tanks completely wrecked the building and its equipment. In a suit for damages against the city, the congregation was given $18,000 and interest for six years. The two adjoining lots were bought for $4,100 in 1910, on one of which was a dwelling used as a parsonage. On the other lot was erected a portable chapel, in which the congregation worshipped from 1910 to 1914. On Whitsunday of 1914 the corner stone of a brick chapel was laid by Pastor H. S. Gilbert, and this was used for the first time, October 1, 1914. It was built at a cost of $5,000, largely from material taken from the ruins of the old church. The use of German in the services was discontinued in 1910, and the mission became a self-supporting parish in 1915. A great impetus was given to the work by the generosity of Mrs. Cecilia Nelly Etz and Mr. and Mrs. Edward Nelly. A lot on the corner of 19th and Plum streets was bought for $10,300, December 30, 1922. At that time the Avery street property was valued at $20,000, and a building fund of $21,000 had been accumulated. Pastor J. L. Fischer was tireless in his efforts to increase this building fund; and the erection of a worthy church will be undertaken in the near future. The list of pastors, so far as can be learned, is as follows: Rev. C. L. Boecele, 1893; Rev. C. Freudenreich, 1894; Rev. P. G. Doepkin, 1895-1896; Rev. P. Plathner, 1896; Rev. C. A. Dieckhoff, 1897; Rev. L. O. Hammer, 1898-1905; Rev. F. C. Longaker, 1905-1908; Rev. W. H. Fehr, 1908-1910; Rev. H. S. Gilbert, 1910-1916; Rev. J. L. Fischer, 1917-.

ZION ENGLISH LUTHERAN CHURCH MOUNDSVILLE, W. VA.

This church was organized by Pastor S. B. Stupp in 1904, and served by him in connection with Zion Church of Wheeling until May 1, 1906. The first services were held in private homes,

but a small frame chapel was dedicated by Pastor Stupp, May 21, 1905. The first resident pastor was Rev. H. F. Obenauf, 1908-1911, under whom a new location at the corner of Ash avenue and Second street was secured, on which the chapel was rebuilt. The enlarged chapel was rededicated by Pastor Obenauf, November 14, 1909. At the close of his pastorate the church enrolled 24 members, and has since made compartively little progress. The pastors were: Rev. S. B. Stupp, 1904-1906; Rev. H. F. Obenauf, 1908-1911; Rev. R. E. McDaniel, 1911-1919; Rev. F. C. Frommhagen, 1920-1921; Rev. I. M. Wallace, 1922-1923; Rev. William Weicksel, 1923-.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH DRAKE'S MILS, CRAWFORD COUNTY, PA.

A number of German Hanoverians settled in this community at an early date, but were not organized into a church by Pastor J. D. Nunnemacher until 1854. Charles Drake was deeply interested in these Germans, and gave them an acre of ground for a nominal consideration. The corner stone of a frame church was laid, May 25, 1854, which was dedicated by Pastor Nunnemacher in October of the same year. Although repaired in 1874 and 1882, it has served as an acceptable place of worship to the present day. The church was incorporated, February 12, 1867, under the name "St. Paul's Lutheran Church of Marvin's Mills, Cambridge Township, Crawford County, Pa.." The constitution was adopted, May 30, 1867, and the following officers were elected: Christian Halbfas, Wilhelm Rein, elders; Friedrich Traupe, August Werneke, deacons; Wilhelm Rekob, Heinrich Wollter, Christian Halbfas, trustees. The first list of communing members dated November 3, 1867, contains the following names:

Arnaman, Christian	Arnaman, Mrs. Friedrich	Bertram, Dorette
Arnaman, Friedrich, Jr.	Bekman, Friedrich and wife	Beul, Christian and wife
Arnaman, Friedrich, Sr.	Bertram, Henry and wife	Bierwerth, Wm. and wife

Borchers, Simon and wife	Helmbrecht, Mrs. W.	Steinhoff, Heinrich
Donden, Mrs. Louisa	Helmbrecht, Wilhelm	Steinhoff, Mrs. Heinrich
Halbfas, Christian	Konig, Wilhelm and wife	Steinhoff, Heinrich, Jr.
Halbfas, Mrs. Christian	Mattes, August and wife	Stifel, Martin and wife
Halbfas, Christian, Jr.	Rein, Wilhelm and wife	Stolz, Mrs. Hanna
Halbfas, Mrs. Christian, Jr.	Rekob, Heinrich and wife	Traupe, Friedrich and wife
Harman, Mrs. Amalie	Rekob, Wilhelm, Jr.	Traupe, August and wife
Helmbrecht, August	Rekob, Dorette	Warneke, August and wife
Helmbrecht, Friedrich	Sauer, Mrs. Carolina	Wollter, Heinrich
Helmbrecht, Mrs. Friedrich	Schuette, August	Wollter, Mrs. Heinrich

German and English were used in the public services until 1906, when the former was discontinued. From 1854 to 1867 the church was served by Ohio Synod pastors, and the election of a Pittsburgh Synod pastor, November 1, 1867, caused a serious dispute. A large majority favored uniting with the Pittsburgh Synod, but the minority withdrew and organized a separate congregation, which met in the Unitarian Church of Cambridge Springs. Suit was then entered against the majority party for possession of the property, on the ground that the Pittsburgh Synod was not a true Lutheran body. The court decided in favor of the defendants in 1873. The minority congregation then disbanded, the greater part of them returning to St. Paul's. At one time they attempted to return in a body, but this was not permitted. A number of the members of St. Paul's later assisted in the organization of Grace Church of Cambridge Springs, but this effort also failed of success. The pastors of St. Paul's have been: Rev. J. D. Nunnemacher, 1845-1857; Rev. A. B. Bierdemann, D.D., 1857-1867; Rev. Isaac Brenneman, 1867-1870; Rev. Philip Doerr, 1871-1873; Rev. George Gaumer, 1874-1880; Rev. Emanuel Cressman, 1881-1886; Rev. J. H. Ritter, 1887-1889; Rev. G. A. Benze, 1889-1891; Rev. E. J. Meissner, 1891-1906; Rev. R. E. McDaniel, 1907-1909; Rev. Peter Riffer, 1911-1913; Rev. M. R. Kunkelman, 1915-1920; Rev. A. C. P. Hays, 1921-1922; Rev. A. W. Ahl, Ph.D. (supply), 1923-1925; Rev. J. W. Dean, 1925-.

CHRIST EVANGELICAL LUTHERAN CHURCH MOZART PARK, WHEELING, W. VA.

Mozart Park is a hill-top suburb of Wheeling, isolated by such deep ravines as to form a separate community of 600 souls. Members of Zion Church built homes here, and Pastor A. L. Benze organized a Sunday School in 1908 for the benefit of the children. This school was opened in an old bowling alley, a relic of Mozart Park amusement days, and the first teachers were members of Zion Church. The congregation was organized by Pastor A. L. Benze, October 9, 1909, with the following officers: George Hagmaier, Joseph E. Johnson, Otto Peterson, Charles Levy, Otto Kalkreuth, William Floto, Charles Ludwig, and H. L.

Rothermund. A lot on the corner of Frazier and Richmond streets was donated by Mrs. Mary Belle Frazier, where a frame church was erected at a cost of $3,700. This church was dedicated by Pastor A. L. Benze, December 12, 1909, when Rev. D. P. T. Crickenberger of Bridgeport, Ohio, was installed as the first regular pastor. Generous assistance was given by Zion Church at the beginning. Mrs. Frazier declared her intention of donating additional ground for a parsonage, and this wish was carried out by her heirs after her death. The parsonage was built for $3,600 in 1913. The church was admitted to the Pittsburgh Synod in 1910, and sustained as a mission until 1921. Christ Church has adopted many of the modern methods of church work, and ministered alone to the Protestant families of the hill with a fair degree of success, so that it was able to report a self-sustaining parish of 112 members and a Sunday School of 134 in 1923. The pastors served in the following order: Rev. D. P. T. Crickenberger, 1909-1910; Rev. F. C. Snyder, 1911-1915; Rev. G. W. Critchlow, 1915-1919; Rev. I. M. Wallace, Ph.D., 1920-1925; Rev. J. O. Glenn, 1925-.

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